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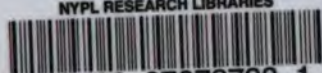
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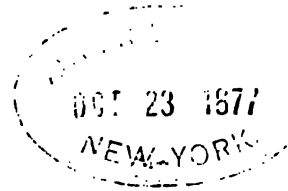


THE  
CHURCH OF ENGLAND  
MAGAZINE.

UNDER THE SUPERINTENDENCE

OF

Clergymen of the United Church of  
ENGLAND AND IRELAND.



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JULY TO DECEMBER,  
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STEPNEY CHURCH, LONDON.



CHANCEL, ST. MARY'S CHURCH.



# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 592.—JULY 4, 1846.

## STEPNEY CHURCH, MIDDLESEX.

THE parish of Stepney, or, as it is named in the "Doomsday Book," Stebunhythe and Stebanhythe, stands to the east of London, on the northern bank of the Thames, and formerly occupied a widely extended district, and, from the pleasantness of the situation, became the resort of persons of rank, wealth, and fashion: strangely contrasting with its present appearance, surrounded as it is with hamlets which have been, from time immemorial, separated from it. Henry, first marquis of Worcester, had a mansion near the parsonage, of which the handsome brick gateway, with a turret at one of the angles, is still extant. Sir Henry Colet, father of dean Colet, founder of St. Paul's school, lived in a spacious mansion, west of the church, called the "Great place," now "Spring Gardens," a place of public entertainment.

According to Dugdale, from the 26th of Edward I., several inquisitions were made to examine the state of the banks and ditches between this place and the Thames; and the tenants who were found negligent were liable to be presented as delinquents. The tracing of the old embankments and sluices might afford matter for curious investigation.

The parish suffered greatly from the plagues of the seventeenth century, 2978 having died in A.D. 1625, not less than 6583 in A.D. 1665, among whom were 116 sextons and grave-diggers. A most calamitous fire broke out in a builder's, by the overflow of a kettle of pitch, in A.D. 1794, by which more than half of the houses were destroyed—the number exceeding 600—together with thirty-six warehouses, filled with articles of combustion.

The church, known originally as "Ecclesia Omnium Sanctorum," was subsequently dedicated to St. Dunstan. It may be considered as among the earliest ecclesiastical foundations; but there is no positive evidence in the architectural features of the present edifice to indicate a period earlier than the thirteenth century, or a little be-

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fore the time when the manor was held by John de Pulteney, four times lord mayor of London, viz., in 1330, 1331, 1333, and 1336. However, the style of the greater part of the church is that peculiar to the latter part of the fourteenth century, and downward; and the only vestiges of great antiquity may be conceived to exist in the masonry of the tower, and the strong rubble, plentifully mixed with flint, of the walls. There are several monuments.

In this church there is a mural stone dedicated to the memory of dame Rebecca Berry, wife of sir Thomas Elton, of Stratford Bow, and relict of sir John Berry, 1696. It bears the following epitaph:—

"Come, ladies, ye that would appear  
Like angels fine, come, dress you here;  
Come, dress you at this marble stone,  
And make this humble grave your own,  
Which once adorned as fair a mind  
As ere yet lodged in womankind.  
So she was dress'd whose humble life  
Was free from pride, was free from strife,  
Free from all envious brawls and jars,  
Of human life the civil wars;  
These ne'er disturb'd her peaceful mind,  
Which still was gentle, still was kind.  
Her very looks, her garb, her mien,  
Disclos'd the humble soul within.  
Trace her through every scene of life,  
View her as widow, virgin, wife;  
Still the same humble she appears,  
The same in youth, the same in years;  
The same in low and high estate,  
Ne'er vexed with this, nor moved with that.  
Go, ladies, now, and if you'd be  
As fair, as great, and good as she,  
Go, learn of her humility."

The monument itself is one of the indescribable forms which were in vogue in the seventeenth century.

## Biography.

SIR T. FOWELL BUXTON.

### NO I.

SIR Thomas Powell Buxton, eldest son of T. F. Buxton, esq., of Earl's Colne, Essex, who married miss Hanbury, of Holfield Grange, in that county, was born A.D. 1786. His father died when he was very young, and left him, with two brothers and two sisters, under the care of his widowed mother. Thomas displayed, when a boy, those noble dispositions which marked his maturer years. His mother placed him at the school of Dr. Burney, of Greenwich, where he made good proficiency in his studies. In consequence of a conception that he was the lawful heir of a large landed property in Ireland (a conception never realized), he was afterwards committed to the private tuition of a clergyman in that country, and became an undergraduate of Trinity college, Dublin. Here he carried off the highest college prizes of each successive year, almost without exception, and also the medals of the "Historical Society" of Dublin. When he had attained the age of twenty-one, he was earnestly requested to become a candidate for the representation of the university of Dublin in the British parliament; there being no doubt of his election, should he be willing to offer himself on the occasion. Sensible, however, that he was by no means fully prepared for a parliamentary career, he declined the invitation, and settled down as a private individual, having married (in 1807) Hannah, the fifth daughter of the late John Gurney, esq., of Earlham Hall, near Norwich. His connexion with a family distinguished for philanthropy doubtless gave, or decided, the direction of his mind to those great objects of Christian benevolence with which his name is inseparably blended. Afterwards he became a partner in the brewery of Truman, Hanbury, and Co., and displayed, in his control and management of that vast business, the same masterly power which he subsequently applied to very different objects. But he was far, even in those early days, from being engrossed by affairs of a pecuniary nature. Many of his hours were devoted to the further cultivation of a mind remarkable for its comprehensiveness and perspicuity, and for its faculty of intense application. He was well acquainted with the best English poets, whose writings he often quoted with facility and point. But philanthropy was his great calling; and, under the influence of the highest principle which can actuate mankind, even the love of God in Christ Jesus, he soon became devoted in heart and soul to the welfare of his fellow-men, and especially to the relief of the most distressed and afflicted of his species.

"In the year 1808," says Mr. Garwood, "Mr. Buxton came to reside in Spitalfields. He had been baptized in the church of England in his infancy, by desire of his father, who was a member of that church; but, by the death of his father, when he was very young, he had fallen to the especial charge of his mother, who was a member of the society of Friends, and having afterwards himself married a Friend, and retaining at this time a degree of

partiality for some of the practices of that body, he was led to attend the Friends' meeting, in Devonshire-house, Bishopsgate, and continued to do so, with his wife, till the year 1811, the year in which he became a partner in the brewery.

"In that year they were persuaded by an excellent clergyman, with whom they were intimately connected, to attend this place of worship, then called Wheler chapel, Mr. Pratt having lately entered upon his ministry here. And most beneficial to them was the result, as well as to other members, direct or indirect, of their family, many of whom, together with the widow of the deceased, were baptized within these walls as adults, having been previously members of, or connected with, the society of Friends, several of whom have testified to me on this occasion how great was the profit which they derived, and in how lively a manner they still bear in recollection different sermons which they once heard from our dear father, Mr. Pratt.

"But it was not till the year 1813 that Mr. Buxton became decided in his religious opinions. And in his case, as in the case of so many others, this is to be distinctly traced to two causes—the ministry of the word, and affliction. Mr. Pratt's ministry in this place was exceedingly serviceable to him, and prepared his mind for the teaching of God's providence in the school of trial. For this year God was pleased to visit him with a most alarming illness; and it was while in these deep waters that he appears to have been impressed with the evil of sin, the emptiness of the world, and the all-sufficiency of Jesus Christ. The ministry of the late rev. Samuel Crowther, who was then afternoon-lecturer at Bishopsgate church, and on whose afternoon-lecture he was in the habit of attending, was also an assistance to him; although it was from Mr. Pratt's ministrations that, under God, he derived especial benefit. And so attached was he to the same, that he continued his attendance on it after he removed from Spitalfields, and while he resided at Hampstead. For ten years he was a very constant attendant here, and here he first became a regular communicant, and received the emblems of his Saviour's dying love. The rev. Edward Bickersteth writes to me in a letter, which he states that I am at full liberty to use:—"I yet remember with deep interest the dear and honoured face of Buxton in his constant attendance at Wheler chapel, his marked devotion, and his breathless attention to the rich treasures of Christian truth and experience which our beloved Pratt poured forth from sabbath to sabbath." Our departed friend had a large share of trials. Some years after, in less than five weeks, he lost by death four beloved children; not to refer to two other children who were also taken from him. But we would allude now, more especially, to his own illness in 1813, when he was about twenty-six years of age. And did he, suppose you, murmur at this? So far from it, beloved, he ever esteemed it the richest mercy. You shall hear his view of it in his own words. In a letter to a friend, he writes: 'You call it a chastisement; but I never felt it as such. I looked upon it, when at the worst (and I have not yet ceased to do so), as a gift, as a blessing, and the chiefest of my possessions. When I was too weak to move

or to speak, my... only lamentation was, that I could not feel sufficiently thankful and grateful for the mercy, as unbounded as unmerited, which I experienced.' 'I would not,' said he, 'exchange this illness for any thing in the world.' He had previously lived a life of particular correctness outwardly; but he now received a remarkable view of his own sinfulness by nature and practice. 'The mercy,' he remarks, 'of my affliction was to know the sinfulness of my past life, that the best actions in it were but dust and ashes, and good for nothing, and that, by the righteous doom of the law, I stood convicted and condemned.' The same gracious God who brought him thus low also raised him up. He showed him his sin and danger, to lead him to lay hold of an escape from the same; for he was now brought to confide his soul in the merits and atonement of Jesus Christ. A verse of the New Testament was especially applied to his mind. It was 1 John v. 12: 'He that hath the Son hath life, and he that hath not the Son of God hath not life.' His belief was that he should not recover from this illness; and, while he lay upon his bed, his prayer was that he might have Christ. 'If,' said he, 'I do not recover, I care not, if Christ is mine.' At length he was enabled to lay hold on his Saviour by faith, which removed all fear of death from his mind. His joy was extreme; and it so inspired him that he felt he could go through any pain. Its elevation was so great, that he was led to ask himself whether it was not presumption in him to exercise it, while his former life had given him no title to his Redeemer's love; but he checked himself with the words: 'Who shall pretend to describe the limits or the person to whom the free grace of God shall be extended?' It was at this time a matter of deep anxiety with Mr. Buxton, that, if he should recover, he might live a life devoted to God. He dreaded the thought of a return to the world and its attractions; and this amounted even to a strong fear; but it pleased God, of his mercy, to raise him up, and to keep him, by his almighty power, through the remainder of his days, although he was called on to mingle so greatly with men of the world, and to be so busily engaged in the things of the world.

"And now, having found mercy himself, his great desire was to show mercy to others; an excellency in which he made such attainment, that an excellent clergyman, who knew him intimately, and who is well fitted to judge, has said of him that he never yet met with an individual who manifested such constant and earnest desire to do good to his fellow-creatures. The genuineness of the Divine principle which had changed his heart showed itself (as it always will do) in the concern which he manifested for his fellow-men. Mr. Pratt's mind was peculiarly filled with the urgent claims which a perishing world presented on the sympathies of Christians. Being the secretary of the Church Missionary Society, he had gradually drunk deep of a missionary spirit; and in his ministry he very constantly urged on his hearers at this time that, having secured their own salvation, they should employ whatever talents and opportunities it might please God to give them, in the promotion of the kingdom of his Son. These constant appeals made a great impression on Mr. Buxton's mind, when, after his recovery, he was

enabled again to attend here. In a letter of a recent date, which he addressed to the late rev. Josiah Pratt, with reference to the Niger expedition, he wrote: 'My impressions and anxieties with regard to Africa, and my desire for the spread of the gospel, were planted in my mind in Wheler chapel.'

"In the year 1813 Mr. Buxton appeared as the public advocate of the British and Foreign Bible Society, at a meeting which was held for the formation of the North-East London Auxiliary, at the London tavern, in Bishopsgate-street, and at which the father of our present most gracious queen, his royal highness the late duke of Kent, presided. His speech is still on record. Mr. Buxton, from a very early period of his attendance here, professed himself, on principle, to be warmly attached to the church of England; but, when it was contended by the learned, that the word of man was the safeguard of the word of God, he at once saw how dishonourable to God and his word was such an idea, and how entirely it was opposed to the principles of the church of England itself. 'If the law,' said he, 'was once, "Search the scriptures," shew us when and how that law was repealed. The scriptures once contained the whole doctrine of Christ: let our adversaries show us the period when the All-wise and the Almighty, finding the insufficiency of his own work, condescended to seek improvement from the puny understanding of man.'"

#### NEW ZEALAND.

THE following is the plan of the college instituted by the bishop:--

*St. John's College, Bishops' Auckland—Industrial System.*

*St. Paul's Rule and Practice.*—"That ye study to be quiet, and to do your own business, and to work with your own hands, as we command you" (1 Thess. iv. 11). "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (2 Thess. iii. 8, 12). "Ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God" (1 Thess. ii. 9). "Even unto this present hour we labour, working with our own hands" (1 Cor. iv. 11). "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive"

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(Acts xx. 34, 35). "Because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers" (Acts xviii. 3).

**General Principles.**—The general condition upon which all students and scholars are received into St. John's college is, that they shall employ a definite portion of their time in some useful occupation in aid of the purposes of the institution. The hours of study and of all other employments will be fixed by the visitor and tutors. No member of the body is at liberty to consider any portion of his time as his own, except such intervals of relaxation as are allowed by the rules of the college. In reminding the members of St. John's college of the original condition upon which they were admitted, the visitor feels it to be his duty to lay before them some of the reasons which now, more than ever, oblige him to require a strict and zealous fulfilment of this obligation. The foundation of St. John's college was designed—1. As a place of religious and useful education for all classes of the community, and especially for candidates for holy orders. 2. As a temporary hostelry for young settlers on their first arrival in the country. 3. As a refuge for the sick, the aged, and the poor. The expenses of those branches of the institution which are now open already exceed the means available for their support; and a further support will be necessary to complete the system. The state of the colony has made it necessary to receive a larger number of foundation-scholars than was at first intended. The general desire of the Maori people for instruction will require an enlargement of the native schools for children and adults. The rapid increase of the half-caste population in places remote from all the means of instruction must be provided for by a separate school for their benefit. The care of the sick of both races, and the relief of the poor, will throw a large and increasing charge upon the funds of the college. The only regular provision for the support of the institution is an annual grant of three hundred pounds for the maintenance of students (the legacy of the late rev. Thomas Whytehead has been invested in land, which will not return any rental for several years), from the Society for the Propagation of the Gospel. It is the intention of the visitor and tutor to devote the whole of their available income to the general purposes of the college; but, as the sources from which the greater portion of their funds is derived are in some measure precarious, and as this supply must cease with their lives, it is the bounden duty of every one to bear always in mind that the only real endowment of St. John's college is the industry and self-denial of all its members. Even if industry were not in itself honourable, the purposes of the institution would be enough to hallow every useful art and manual labour by which its resources might be augmented. No rule of life can be so suitable to the character of a missionary college as that laid down by the great apostle of the Gentiles, and recommended by his practice: "Let him labour, working with his own hands the thing which is good, that he may have to give to him that needeth." It will therefore be sufficient to state once for all, that any unwillingness in a theological student to follow the rule and practice of St. Paul will be considered a proof of

his unfitness for the ministry, and that incorrigible idleness or vicious habits in any student or scholar will lead to his dismissal from the college.

**Details of Industrial System.**—The industrial system is intended to provide, in a great measure, for the supply of food and clothing to the schools and hospital, for the improvement of the college domain, for the management of the printing-press, and for the embellishment of churches with carved work of wood and stone. Some parts of the system are already in operation, and the remainder, it is hoped, will be gradually developed. The industrious classes are divided under the two heads of active and sedentary employments. Every student and scholar, when not hindered by any bodily infirmity, will be required to practice one active and one sedentary trade. The classes for active employments will be arranged according to age and strength; but in the sedentary some liberty of choice will be allowed.

The classes for active employment are the following:—

1. **Gardeners (Lower School).**—Duties: Care of the flower gardens and apiary, wooding, picking, hand-sowing, propagation of choice plants and seeds, &c.

2. **Foresters (Upper School).**—Duties: Care of the woods, plantations, and roads; clearing, planting, road-making, fencing, propagating of choice trees, seasoning timber, &c.

3. **Farmers (Adult School).**—Duties: Agriculture in all its branches; care of stock, &c.

4. **Sacrista (Theological Students).**—Duties: Care of the churches, chapels, and burial-grounds; cleaning and beautifying the churches and chapels; clearing, fencing, planting, turfing, draining the precincts of the chapels and burial-grounds.

The classes for sedentary trades will be arranged in a similar manner. The trades at present open for selection are, carpenters, farmers, printers, and weavers. The time allotted to manual industry will be divided between active and sedentary employments, according to the state of the weather and other circumstances. Every class will be placed under the direction of a foreman, who is expected to study the best practical books, explaining the best principles of the arts and employments practised in his class, and to be able to teach them to his scholars. After a certain probation, every foreman will be allowed a deputy, whom he will be required to instruct in the practical duties of his office. When the deputy is sufficiently instructed, the foreman of the class will be allowed to devote a larger portion of his time to study, with a view to his admission into the class of theological students.

In conclusion, the visitor desires to impress upon the minds of all the members of St. John's college, that it is the motive which sanctifies the work, and to urge them to carry into the most minute detail of their customary occupations the one living principle of faith, without which no work of man can be good or acceptable in the sight of God; and to endeavour earnestly to discharge every duty of life as part of a vast system ordained by Christ himself, "from whom" St. Paul teaches us, "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure

of every part, maketh increase of the body unto the edifying of itself in love" (Eph. iv. 16).

#### PREPARATION FOR THE HOLY COMMUNION\*.

THE preparation of which I am speaking is the preparation of the heart; that state of heart which the true Christian habitually possesses, which does not consist in mere feelings, and which qualifies him at any time for a profitable partaking of the Lord's supper. Are persons really humbled under a sense of their sins, of their sinful nature, and sinful life? Do they sincerely desire to be freed from the punishment, the practice, and the pollution of sin? Do they look to Jesus Christ as the only sacrifice for sin; by whose blood alone their sin can be washed away, and their soul cleansed? Do they entertain a devout and thankful remembrance of what he has done and suffered for them? Do they desire, and through his grace resolve, to resist the devil, the world and the flesh, and to lead a righteous, sober, and godly life, a life of faith in Jesus Christ, and of obedience to his holy will? If such be their permanent convictions, desires, and resolutions, they have the preparation of heart of which I speak, and with which they may partake, and ought to partake, of the holy communion, whenever an opportunity may offer. Should persons, while such is the habitual state of their heart, be surprised, as the virgins were, while they slumber and sleep, with a summons to the marriage-supper, they should not on that account decline the invitation, and exclude themselves. Having oil in their vessels, they should trim their lamps as speedily as they can, and hasten to partake of the feast; though, of course, if a longer notice be given them, they will take the opportunity of more closely inspecting their wedding-garment, and of more studiously seeking to have their soul in that condition which will best qualify it for meeting their Lord, and for enjoying the provisions of his table. On the subject of preparation, indeed, there is one excuse so very generally urged against coming to the Lord's supper, that I feel it necessary to give to it a very distinct and prominent notice. When invited to communicate, persons justify a refusal, either openly or secretly, upon the ground of their unworthiness: "We cannot approach the Lord's table; for we have no fitness for it: we are unworthy."

Now, my brethren, if the person who pleads this excuse really pleads it under a deep feeling of genuine humility; if he is so truly sensible of the burden and defiling nature of his sins as to condemn himself on account of them, and with the humble publican to stand afar off, and to cry for mercy, I can only say that, of all persons in the world, such a one is most fitted to draw near with faith, and to take this holy sacrament to his comfort. For whom are the blessings of the gospel provided? To whom are its promises addressed? Is it not to the contrite in heart, the poor in spirit, the mourners for sin, those who hunger and thirst after righteousness? Are not these the persons to whom the invitations of the gospel are sent, and

who are pressed and urged, and in a manner compelled to accept them? And what is the sacrament of the Lord's supper but an exhibition of the grace and riches of the gospel? And who are the persons that are welcome there, but the very persons whom the gospel calls? To every one, then, who answers this description; to every one whose conscience is tender, whose faith is weak, whose fears are great, I would freely say, "Lay aside your doubts. It is for such as you that this table is prepared. Fear not. Talk not of your unworthiness. Only be willing; only believe; only come. You will be a welcome guest, and a meet partaker of those holy mysteries. The Lord hath already prepared your heart. O, turn not away from the feast which he has provided for you!"

If, however, those who plead their own unworthiness urge this plea, on the supposition that they must bring with them to the table of the Lord some worthiness of their own, which will give them a claim—something belonging to themselves, which will make them worthy guests at his table—I must tell such plainly that they know not the first principles of Christianity. No man can ever have any such worthiness. If any one thinks that he has, or can have, any thing of this kind, he is vainly puffed up in his fleshly mind, and knoweth nothing as he ought to know. My brethren, what you are to bring with you is a broken and contrite heart. Pray to God to give you this. Renounce your own righteousness. Trust only in the great and manifold mercies of the Lord. Draw near to him with a humble spirit, and he will in no wise cast you out.

But those, who use this plea of unworthiness, have sometimes another meaning. Conscious that they are living in the allowed indulgence of some sinful practice, or some unchristian tempers, which they have at present no intention to discontinue and subdue, they know that they are not fit for communicating at the Lord's table. They have light enough to see that a course of sin is incompatible with receiving the sacrament; but they have not grace enough to break off from their sinful courses. They are determined to continue in them; and, therefore, they plead that they are not to receive the sacrament. And they plead aright: they are not fit for this sacred ordinance. And for what religious duty are such persons fit? Are they fit to join in the service of the church? Can they take a part in its confessions, petitions, and thanksgivings? Are they fit to say the Lord's prayer? Can they say to God, "Our Father"? No. The devil is their father; for, by their own confession, they are workers of iniquity, and consequently children of the devil. O, my brethren, if there should be any of you whose hearts at this moment tell you that this is your present state, think, I beseech you, how awful and perilous it is. Acknowledging yourselves unfit to come to the blessed Saviour of sinners for pardon and life, are you fit to die? You intend to repent hereafter, but you will not do it now. Now you will go on in sin against light and knowledge, against conscience and conviction. Now, when invited to Christ, you will refuse to come. O, beware lest, when you may desire to come, you find the door shut against you! "Now is the accepted time; now is the day of salvation." May the Lord in his mercy grant you repentance unto the acknow-

\* From [New York] Gospel Messenger.



ledging of the truth, that you may recover yourselves out of the snare of the devil, who are thus taken captive by him at his will!

### THE CHRISTIAN'S DUTY TOWARDS THE HEATHEN WORLD:

#### A Sermon

(For the Fourth Sunday after Trinity),

BY THE REV. ABNER W. BROWN,

*Vicar of Pytchley, Northamptonshire; and Rural Dean.*

LUKE vi. 38.

"With the same measure that ye mete withal it shall be measured to you again."

It is clearly declared by the church of England (in Art. xi.), out of holy scripture, "that we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for own works and deservings." And this is the grand and blessed doctrine for which our martyrs died, and for which thousands would now be willing to shed their blood. It is the fundamental doctrine of the Christian church, and has always been the standard by which its healthiness, in any age of its history, could be measured. But, while faith is thus important, the twelfth article saith: "Good works do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by its fruits."

This inseparable connection between our salvation by the merits of our Redeemer, and our so living and acting as to adorn the doctrine of God our Saviour, and to prove that we have a new life given us, explains numerous passages in the word of God, which the unstable or the hasty imagine to be opposed to each other, but which only differ in speaking, one of the cause, the other of the effect; because they take, as it were, some the right-hand view, and others the left-hand view, of that great building of truth, of which Christ Jesus is at once the foundation and the head corner-stone.

In the last chapter of the scriptures, Jesus Christ saith: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." At that day the books shall be opened, and the dead shall be judged, out of those things which are written in the books, according to their works; and another book shall be opened, which is the book of life; and whosoever is not found written in the book of life shall be cast into the lake of fire. And our warning, yea, and our comfort is, that these two awful books will not, cannot disagree, nor differ from each other.

In the passage from which the text is taken, the Lord Jesus Christ is pressing upon us our duties towards our brethren of mankind; and he declares to us that we must expect, in the providence of God, to be dealt with as we deal with others. We are not to expect that every man will do to us exactly as we have done to that man, but that, as the government of all things in heaven and earth is in God's hands, and as he doeth according to his will in the armies of heaven and amongst the inhabitants of the earth, so we may feel assured that, in the end and on the whole, we shall taste of the fruit of our doings: events will so come round, that with what judgment we judge our neighbours we shall be ourselves judged, and with what measure we mete it shall be measured to us again.

This is the portion of scripture which the church has selected for our meditation and instruction to-day, in connection with the collect of the day. The collect prays, "O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen." Doubtless all who think seriously on religion, all who hope to attain to heaven, join in such a wish as this collect breathes. But the gospel for the day, chosen by the church, calls us to examine also our own spirit and ways towards our brethren of mankind, in order to take heed that we are so acting towards others as we here entreat God to deal with us.

Has the bearing of this subject upon our efforts for the conversion of the heathen ever occurred to the minds of my readers? Is our religion of a feeble, uninfluential kind? Is it of a dull, or dreary, or cheerless kind? Is it of a formal, lifeless, habitual kind? Is it unstable and changeable, devoid of that peaceful and steady, composed and practical tone, which we are entitled to seek and hope for? Perhaps we might discover that we have been too much forgetting how the poor heathen are of one blood with us; how that for them, as well as for us, the Saviour died; that the bible, and the two holy sacraments, and the everlasting gospel belong to them as much as to us. Perhaps we, to whom our gracious God hath entrusted the keeping and the spreading abroad of those precious means of grace, are thinking only of ourselves, and forgetting how inestimable are the treasures which have been committed to our stewardship for the benefit of the whole world as well as of ourselves. The tidings of the riches of

God's grace we have perhaps either not sent forth to others, or we have done so with a niggardly hand. Can we wonder that we ourselves obtain so scantily the benefit and comfort of them? for "with what measure we mete it shall be measured to us again."

I. What God hath done for us.

II. What the heathen need from us.

III. With what spirit we ought to perform our daily duties.

IV. With what feelings we shall hereafter look on these subjects.

I. Let me remind you what God our heavenly Father hath done for us. The beginning of the gospel for this day saith: "Be ye therefore merciful, as your Father also is merciful." Hath he not been merciful unto us? and can we give any reason why he has been thus merciful to us more than to others?

Has he not caused us to be born in a Christian land, to be baptized unto his name, to be taught good and useful truths, even the blessed knowledge which holy scripture contains? Have not our youthful lips been taught to pray? Have we not the house of God, and the public worship in it, and the holy sabbath-day of rest, and the sacraments, and the reading and preaching of his gospel in public? and are not the laws and customs of the nation so ordered that none can make us afraid for serving God? To all these privileges, as to an inheritance, God hath caused us to be born; whilst millions of souls, born into the world the same day or the same year with us, and in no respects in themselves either worse or better than ourselves, were born in heathen lands, where the Saviour's name is never named, the bible quite unknown, and dreadful and polluted idols are worshipped by all and among all. The scripture saith no man can say that Jesus is the Lord but by the Holy Ghost. We forget in this land that this is true in its literal sense, as well as in its more spiritual meaning. We are taught from infancy, and by habit, to acknowledge that Jesus is the Lord; but not so the heathen: they know not that he is the Lord, and it needs a long and difficult struggle with all their infant habits and teachings before they are able to believe, even with the understanding, that Jesus is the Lord. But God hath given to us all these external mercies: he hath been kind to us in these matters—kind to the unthankful and to the evil, who have neglected and despised these mercies, as well as to those who have improved them; and he calls on us to be merciful to the heathen, as he hath been to us. We cannot change the hearts of the heathen, or make them believe on Christ; but we can do unto them as God in his general provi-

dence hath done unto us. These great and blessed external means of grace do not necessarily renew the heart, even in this country, and they may be, and are, often rejected among us; but usually God does not work upon the soul without these external means; and it is for us to do what we can for the heathen, by sending them the like blessings which God hath, by human means, sent to us: it is for us to be merciful to them, as our Father hath been merciful to us.

Highly as we now are privileged, there was a time when this our native land was one of "the dark places of the earth, full of the habitations of cruelty." Our forefathers were poor and untaught savages, worshipping hideous idols of stone, wandering in the trackless forests which covered this country, or brought into a rude civilization by the iron hand of their heathen conquerors. No holy scriptures, no soul-comforting gospel, no knowledge of their Maker, Redeemer, and Sanctifier, had thrown light upon their dying moments—had given them the joyful hope of everlasting life, or purified their minds and habits from pollution, bloodshed, and unholy principles. And whence came the change? Did they find out their error themselves? Did God work a miracle to convert this nation? No: it was the patient, laborious, gradual work of missionaries in the first or second century after Christ, who came partly from the east and partly from France, and did unto us what we are now called to do for other heathen lands—bringing us the holy scriptures, the two sacraments, and the public worship of God, planting a pure and hallowed church (even at first under more archbishops and bishops than there now are), which never hath ceased, notwithstanding the horrors of the heathen invasions, and the restless and ceaseless efforts of the church of Rome to overpower it.

Have you ever asked yourselves why came these missionaries to this land? why came the gospel sixteen or seventeen hundred years sooner to this nation than to the nations of Africa, and India, and China, which are now fast bound in the chains of heathenism? Those nations were heathen then, just as this nation was. Why did we receive the unspeakable riches of the gospel, which they have not even yet received? Because God was merciful to us: he had mercy on us. Freely we have received, freely let us give. Let us be merciful to them, as God was merciful to us. Let us remember the awful warning in the text: "With what measure ye mete it shall be measured to you again." There are nations, which once were Christian, which are not so now—nations, which once

were protestant, which are Romanist, or even infidel now.

II. But what is it that the heathen need from us? for we cannot mete out unto them what we have not ourselves received from God; and I think, if we rightly weighed this point, we should not be so liable to fall into the error of expecting too much and too rapid fruit from missionary exertions.

What is it that the husbandman can do towards the harvest? He can work, and manure the ground: he can sow good seed: he can clear the growing crop from weeds: he can fence it from external injury. This is all he can do; but he cannot give the increase, he cannot cause the sun to shine, nor the rain to fall, nor keep off the mildew and blasting, nor cause the corn to ripen one day sooner than the appointed weeks of harvest. There will be no crop without his exertions; and yet the crop depends not on him, but upon the blessing of God—on those broad dealings of Providence over which we have no control, and which we cannot distinctly explain or understand.

So it is with efforts to spread true religion, and especially with missions among the heathen. We must not expect that they will be converted to Christianity unless we go among them, bearing the word of God, giving them the glad tidings of salvation by Jesus Christ, baptizing them, setting up among them the outward and visible church of God, using the two appointed sacraments, teaching them the holy law of God, pointing out their sins, breaking in their wild and restless habits of evil and sin, and winning them by kindness and firmness and love and gentleness. This is what they need from us: this is what we are commanded to do for them. But, after we have done all this, will they be Christians in heart and reality? That is in the hand of God only, just as the sun and rain of the harvest are in his hands. We cannot expect the blessing except in the use of the appointed means; and, in general, God seldom wholly leaves the self-denying and faithful missionary, any more than he leaves the industrious and prudent husbandman, without the blessing of fruit on his labours, though it may be less than he desires, or may be slow or tedious in the ripening.

Some, perhaps, are ready to say, "Leave the heathen to themselves: we have more need of exertions at home: there is much heathenism at home." What would have been our case had the early missionaries to England reasoned thus? There was abundance of wickedness in their own lands; enough of idolatry, of false profession, of ignorance, of heresy. Yet they went forth to teach our forefathers,

and hence our blessings: not merely our religious privileges, but our greater comfort, our higher civilization, our skill and wisdom and greatness. Had they dealt upon this narrow and selfish principle, we had been now like the savage heathen of other lands. There will always be enough of evil, in any land, to afford an excuse for those who wish to do little; and such a reason would for ever stop any attempt to bring any other nations to the Saviour. Surely, of all nations, we should be the last even to mention such a reason for shrinking from missionary work; considering how much we owe to those who, in pity to our need, cast such chilly reasons behind them. Both duties are ours: to do what we can for religion at home, and to spread the Saviour's name in heathen lands. Not so did our Christian forefathers: one thousand or twelve hundred years ago, before the spirit of Romish error had enchained and frozen up what of spiritual life it had left unpolluted among us, missionaries from England went forth to heathen Germany, and preached the gospel, and baptized, and set up the early church in Germany, and joyfully sealed their testimony with their blood in the villages and towns where their lot called them to preach. There was abundance of wickedness left in this land when they went forth; and yet they went as missionaries; and the churches of Germany are witnesses of what English missionaries did for them a thousand years ago. And so shall it be hereafter. The church of Christ shall spread from one extremity of the earth to the other; and the churches of Africa, of India, of China, and of the islands of the western ocean, shall be witnesses of what England is now doing for the benighted heathen.

Some, perhaps thoughtlessly, if not wickedly, say, "Leave the heathen to themselves: they can find out what is good; they can practice it: missions do not improve their state; for they will only neglect the gospel which you send." Facts might disprove this, when we see how much good has actually appeared in those places where the gospel has been faithfully preached. But I wish to press upon you some higher considerations than mere experience, or expediency: I wish to touch upon principle.

The church of England declares, in the eighteenth article, that "they are to be had accursed, who presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature; for holy scripture doth set out unto us only the name of Jesus Christ whereby men must be saved." And doth not ordinary

wisdom teach us a like lesson? If it be needless for us to preach Christ unto the heathen, who have not yet heard of him, then it was needless for Jesus Christ to have come upon earth at all; for man could have been saved without his appearing. Is not such reasoning as this fitted to strike down all religion together? Nor is it a better argument against sending the gospel among the heathen, to say that they will neglect it; for God hath commanded us to preach the gospel to "every creature," to "all nations;" and therefore the duty is ours, and the consequences must be left in God's hands. He will vindicate his own righteousness and wisdom. And what if some believe not the message, shall their unbelief make the faith of God without effect? The gospel will always be a savour of life unto life to some, a savour of death unto death to others; whether they be heathens, or persons already brought within the Christian covenant. Shall we abstain from sending the gospel, lest they should neglect it? Did none neglect the blessed Saviour's own preachings and miracles and spotless example? Shall we, therefore, dare to say it had been better for the Saviour never to have come? No. Let us judge of the duty of sending missionaries to the heathen by the light of God's own word, and by the common sense which he hath given to man. St. John saith of Christians (both professing Christians as opposed to heathens, and practical Christians as opposed to mere professors), "We know that we are of God, and the whole world lieth in wickedness." And the prophet, and also the evangelist, saith of the gospel: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." And how can we take any other view of the glorious light of revelation bursting upon the darkened heathen nations? The little light which they have, and which we call the light of nature, is but the polluted and glimmering relics left of the traditions which their forefathers received from Noah, from Shem or Ham or Japheth. It is founded upon truth; for it is a feeble ray from that light of divine revelation vouchsafed unto the patriarchs before the scriptures were written. But, O, how dim and distant is the relic now remaining in heathen minds—like the feeble gleaming of a single fixed star, immeasurably far off, which indeed is a real light, but will not avail for any useful purposes of labour or business, save to point out that there is such a place as heaven, and to tell that light cometh from thence. This light, which lingers among the heathen, teaches little further than that there is a God, and a

future life after death; that there is a difference between actions, making some to be good and some to be bad; that there is a need of another to suffer for us—a sacrifice of some kind. But can it tell the character of God, and of his holy will? Can it tell the nature of heaven and of hell, and how to flee from one and gain the other? Can it tell which actions are according to God's will, and which are against his law? Can it tell what the only sacrifice is "that taketh away the sin of the world," and how a man shall gain the benefit of that blessed and precious atonement? No. On all these things tradition is silent and dark among the heathen. And what can reason find out among them of such points? Is not the highest wisdom of the heathen merely a greater degree of cunning, or of skill, or of policy? and, when applied by them to religion, is it not, in its clearest shining, merely a subtle philosophy closely resembling infidelity?

And shall we, then, say that the heathen have no need of our sending them the glad tidings of God, and of that "light which is the true light that lighteth every man that cometh into the world"? "Can the blind lead the blind?" saith the gospel to-day; shall they not "both fall into the ditch"? If the wisdom of their wise men, the religion of their religious teachers and masters, be such as I have described, how can they instruct them? The disciple is not above his master. Will they not count every one perfect who is as his master; because they know no higher law, no better standard, whereby to judge of their God, their duty, and their future existence? Is it not, therefore, our duty to send them that which they need, and which we have power to send them? Leave out of view that which none but God can bestow, but take heed that you send them freely what God hath entrusted to your care; remembering that "with what measure ye mete, it shall be measured to you again."

III. Let me call to your minds, in what spirit we ought to exert ourselves for God; whether in the cause of missions, or of any other object.

Are not all the sons and daughters of mankind of one blood with us? Who hath made us to differ from the heathen? What have we that we have not received? Shall we not all stand at the judgment-seat of Christ, along with the benighted heathen, to whom it is now our duty to send the means of grace? Why should we wrap ourselves up in separated feelings from the poor savages? They have souls, like ours, destined to live for ever and ever in heaven or in hell. What are we

doing for them—doing as a nation, as a church? God bids us call upon him as “our Father;” and is he not the Father of the spirits of all men? And shall we not teach them the goodness, the mercy, the power of our common Father? What are we doing towards this end? The church of England has two great foreign societies: one for the heathen; and the Society for Propagating the Gospel, devoting itself to England’s vast colonies. Do not measure the one society against the other: both are necessary; both have been greatly blessed of God; and both have laboured, and are labouring, hard for the cause of God. The united sum they collect together, in the year, is about 160,000*l.* from all this wealthy nation—the richest nation in the earth: about one shilling in a year for every house in the kingdom; not a monthly halfpenny from every adult person in England. Is this a fitting return from our church and nation for what God hath done in giving us the blessings of Christianity? To double the whole sum would but require a monthly penny from every grown person. Let us be ashamed, rather than boast, of what England has done for the missionary work. Were we to measure this sum by the yearly wealth of the kingdom, it would seem a still more miserable sum. The whole of it is not the thousandth part of the income of those who are wealthy enough to be subject to the income-tax; and yet, small as it is, how much of it comes from those who are far lower in station than that standard fixes! O, let us be ashamed of the miserable sum which our nation gives for this purpose!

But perhaps you say, “I already give much. I give to other objects as well as to this; and I give as largely as God enables me to do.” Of this point God is the judge. It is not so generally the poor who fail to give their mite; but it is more often the richer, who do not give as God hath prospered them. Those, whose hearts God hath opened, generally give to their power, yea, and beyond their power; but we do not all do so. We give, perhaps, our guinea subscription. We give, perhaps, our shilling, or a little larger sum, at a collection. Can we say this is enough? Will it seem so when we come to die? “Judge ye yourselves,” saith the scripture, “that ye be not judged; and remember with what measure ye mete, it shall be measured to you again.”

It is the Lord who giveth us power to get wealth. He daily loadeth us with benefits. Why should we not daily give unto him a little of what he hath given unto us? and, as a constant repetition of smaller efforts will

do more in the end than one or two great efforts, so this would enable us to do more for God. In what spirit do we live, and deal with God’s good gifts to us? Are we not his stewards? He hath entrusted to our keeping all that we have; and he will require an account of our stewardship.

Nor is this feeling only right as regards missions. Let us look at it in a wider view. Soon will this world be done. What will then avail us all we have? Why should we not live as belonging to another world—that world to which we are hastening? Freely we have received, why should we not freely give? It is written, “The liberal soul deviseth liberal things, and by liberal things shall he stand.” With how measured a hand do we often give for God’s purposes! With what a free and open and ready a hand do we bestow for our own enjoyments, or interests, or honour! These things ought not so to be. Let us look upon all we have as belonging to God, who giveth us richly all things to enjoy. It is not sinful to taste the rich blessings which he places within our power, nor to enjoy the lawful pleasures which he gives us the means of doing, provided at the same time we fully and liberally give in equal freedom to all the purposes and objects which are for the spread of his kingdom, whether they regard the comfort and sustenance of God’s poor, or the promotion of true religion in our own land, or the bringing in the heathen to the Christian church. O, my dear friends, let us look on these things in a common-sense light. What have we that we can call our own, in respect of God? Did he not give us all we have? and shall we refuse, or shrink, or give sparingly, or, as scripture expresses it, “grudgingly, or of necessity,” when his blessed will commands, when his glorious kingdom requires? Did he deal so with us? Did he spare his own life, his precious blood, when our salvation required it? Doth he refuse us the gift of the Holy Ghost when we entreat him? What more could have been done for our salvation that he hath not done for us? Now, therefore, he calls upon us, saying: “Be ye merciful even as your Father in heaven is merciful: with what measure ye mete, it shall be measured to you again.”

IV. As there is nothing trifling or immaterial which concerns our relations towards our Maker, let us accustom ourselves to look at this subject with an eye to the great day of account. How will the subject, then, appear to us?

St. Peter saith, “What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto

the coming (or, as you find by the margin, that it means hastening the coming) of the day of God?" Accordingly, our church, in the burial service, prays, that "it would please God of his gracious goodness shortly to accomplish the number of his elect, and to hasten his kingdom." We know that all the kingdoms of the earth shall become the kingdoms of the Lord, and of his Christ. What are we doing to hasten that glorious day, and the second coming of the Lord? or do we look upon the whole matter as a dream, which either has no reality, or concerns not us? Why do we put it into the power of the visionaries, that start up in society every few years, to rebuke us for losing sight of the coming again of the Lord? It is because we neglect the bible part, and the common-sense part of this solemn subject, that they can thus seize the opportunity of adding their foolish and vain fancies to the simple scripture truth, that he "shall in like manner come again, as the apostles saw him go up from Mount Olivet." What though we know neither the day nor the hour, it is for that very reason that we are commanded to watch, in the diligent performance of our duties as Christians, and as members of Christ's kingdom. And are we living in that spirit? and are we labouring and helping to bring the heathen nations into subjection to our Lord's kingdom? Were we not sent upon earth for God's glory? Are we not kept alive for his glory? And are we to say as Cain did, "Am I my brother's keeper?" Are we not bound by every duty, every motive, to help our poor brethren of mankind—those of one blood with us, all over the world—to help them to escape the dreadful ruin and doom which the fall has brought alike upon all, and to tell them of the remedy which God hath provided for that ruin. He hath entrusted to us to publish that remedy to all nations: he hath increased our political power and our wealth, and hath spread our commerce over the whole earth, that we may have the ability to send forth every where the glad tidings of salvation, viz., "that whosoever shall call on the name of the Lord shall be saved." How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? And are we, who have the power, are we sending them? We entreat you to give the means of sending them: fix and stablish it in your minds as a part of your great and unchangeable duty to God, to help forward the preaching of his glorious gospel among the heathen.

Feel an interest in it. Look on it as a part of the work which God your Father has committed to you to do, and to persevere in, as long as you live.

When sickness presses heavily on you, and death seems to creep stealthily about your bedside, only watching as it were for God's permission to grasp you and bear you down to the grave, O how do earth and time fade away and seem of little moment, until no place is found for them in your busy thoughts of another world! How do you then look upon money or exertions laid out for the cause of God and religion? They do not seem to have been too much, but too little. Why not live and act now as you are sure you will wish you had done when the future world seems close at hand? How far different would our lives always be if we did so!

Let me go one step further: "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or whether it be bad." To us, while we live, that seems a vision—a dim and distant dream; but, my dear friends, it is a reality; and we shall find it true. When, therefore, we stand at that judgment-seat, and see gathered around us the millions and millions of heathens, who have grown up and died in the practice of heathen wickedness, who have lived hateful to each other, hating God and holiness, delighting in impunity and abominable idolatries, who have habitually yielded to the corruptions of man's fallen nature, never having heard of a Saviour in whom to believe, nor of a Sanctifier who could make them holy, what will be our feelings? I leave out of view all those heathen children, who died in infancy, concerning whom the word of God gives us no right to say they have perished, but rather the contrary. I leave out of view those who, having not the law, were a law unto themselves, and showed the work of the law written in their hearts. Alas, how few such are there to be found among heathens, whatever view be taken of their case! I speak of the great mass of heathen, who are avowedly and beyond all doubt living in the practice of all that God's law forbids and speaks of with abhorrence. When we shall stand at the judgment-seat of God, and see the millions of heathen—open and gross transgressors—gathered around us, if it should appear that many of these might have been saved, so far as we are concerned, had we sent them the scriptures and missionaries, O what will be our feelings at that hour? Shall we then feel that our yearly guinea, or our piece of silver dropped

into the collection, was enough? Ah, no, my brethren! Will not conscience then speak aloud to us, and load us with part of the guilt of the poor heathen, whose evil deeds have cast them on the left hand of the Judge of all men? Will not our share in it be manifest to the eyes of all creation? Bring that day now before you. Let it fill your thoughts not merely to-day, but habitually; not merely for one effort, but as one of the principles which regulate your actions; and endeavour to fix it in your thoughts as the standard of your feelings and actions as regards the poor heathen, yea, everything which you have to do. Then shall that day be a day of gladness, and the thought of it be able to soothe your spirits, and give you peace of mind; for it will lead you to rest upon your Saviour, who alone can be to you a refuge and tower of defence, in the anticipations of it.

#### THE PASCHAL LAMB.

"Neither shall ye break a bone thereof."—Ex. xii. 46.

I ASSUME this passage of scripture had a meaning deeper than its representation of a circumstance connected with the death of our Saviour (John xix. 33-36). The language of the psalmist, "All my bones shall say, Lord, who is like unto thee?" (Ps. xxxv. 10), will help to explain this meaning. In this psalm, David entreats the Lord to be on his side, and to help him against his enemies (ver. 1-3): he then imprecates their destruction, knowing it to be a principle of the theocracy that all the enemies of God's people should in righteous judgment be punished (ver. 4-8), and concludes the first division of the psalm, anticipating by faith the deliverance for which he prayed, in these words of rejoicing: "And my soul shall be joyful in the Lord: it shall rejoice in his salvation. All my bones shall say, Lord, who is like unto thee?" (ver. 9, 10). These words of the 10th verse denote, then, the completeness of the psalmist's deliverance: so complete was it from every persecution and opposition, that all his bones could rejoice in the Lord; or, in other words, not one of his bones was broken. That this is what the psalmist meant, appears from Ps. xxxiv. 19, 20. Now, this expression seems to have been taken from the above direction in killing the passover; and hence we are led to its meaning. The passover was not only an ordinance figuring forth the death of the Lord Jesus, our true passover, but it was also a commemorative ordinance (Ex. xii. 21-27). As a commemorative rite, the paschal Lamb set forth the persecution and suffering of the Israelites in Egypt; which, so far as their own power was concerned, was a state of death. At the same time, it commemorated their deliverance from the Egyptian oppression; which was so complete, that all Israel was saved: not one bone was broken; that is, not one member of the whole body was destroyed (Eph. v. 30).

This principle of explanation may now be ap-

plied to our Saviour's death. He knew that his deliverance from his enemies would be complete: he could say, "It is finished," and die in the conviction that he should rise triumphant over death and the grave. Not so his disciples: to them, then, the fact that not one of the bones of the Lord was broken, might have been a sign and pledge that, though for a time his enemies seemed to prevail, yet, finally, his deliverance from them would be complete. To his church, in all ages, this fact is a sign and pledge that, though they may have to endure persecution and suffering, yet not one member shall be destroyed. So, when the number of the Lord's elect shall have been completed, then his church shall stand forth, without "spot or wrinkle, or any such thing;" and the Saviour, as the Head, shall rejoice in these words: "All my bones shall say, Lord, who is like unto thee?"

The two passages referred to may then be thus shortly explained. To the Israelites in Egypt the direction, "neither shall ye break a bone thereof," was an assurance to each family that not one member of the whole body would be destroyed; and to future generations, till the coming of Jesus Christ, it would be an assurance that the same gracious Providence would preserve all the members of the true Israel of God, under whatever trials and persecutions they might be exposed; and the fact that not one bone of our Saviour's body was broken, was an assurance of his personal deliverance from all his enemies, and is an assurance to his church that, so complete shall be their deliverance from persecutions and trials, that not one member thereof shall perish.

J. E. W.

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#### The Cabinet.

OBSERVANCE OF THE SABBATH.—As the sabbath-day is of divine institution, we are bound to keep it holy; and we should have been equally bound to do so, if we had been unable to discover the reasons for which its sanctification was ordained; but the reasons for the law and the usefulness of the law are so far from being doubtful, that it probably would have originated with man, if it had not been commanded by his Creator, and the weary nations would have found a sabbath from their toils, unhallowed by the structure of the globe, and by the rest of God. The great importance of the sabbath, not only for the promotion of righteousness, but even for our own temporal welfare, is too generally admitted to need much discussion. If the duties of religion were left to be performed by every one at the time and after the manner they thought fit, there would be a considerable risk that they were not performed at all. The public and the periodical exercise of religion is the best security for sound doctrine: the teachers of religion teach openly to the world; and artifice, fanaticism, and credulity, which begin always in obscurity, are subjected to the wholesome restraint of public opinion. Untimely amusement on the sabbath leads to ungodliness, by checking seriousness and holiness of thought; and it is impossible that any human being can make progress in godliness without stated

periods, in which he may fall into an holy and serious train of thought. All other things are attainable only by labour. Skill in languages must be gained by study: a knowledge of the exact sciences is the result only of incessant labour. Can a man be religious who assigns no time for thinking of religion? Can the most perfect state of the human heart be obtained by absolute neglect and inattention? Is godliness the only great good upon this earth which can be had for nothing? and does the piety which fits a man for heaven grow up spontaneously in the mind of him who neither asks it of God, nor strives to gain it by the exertion of his reason and the subjugation of his passions—who has no rules, no place, no day for that which requires the strictest rules for its guidance, the noblest places for its exercise, and the most solemn day for its recurrence? To keep the sabbath in levity, and with every species of ordinary indulgence, is, in fact, not to keep it at all. We believe we have dedicated a day to religion which we have dedicated to every thing but religion. We call this the great day of our faith, and we cannot sacrifice to it for the least interval of time the least of all our pleasures: we are incapable of supporting serious thoughts for a single instant. That vacuity is considered as the greatest of all evils, which we cannot fill up by the exultations of vanity, or the perturbations of sensual gratification. "Thou shalt keep holy the sabbath day," first, by public worship. The great object of every human being should be to progress in righteousness; and here surely it is that the most solemn and affecting questions which a man can put to his own heart naturally occur. What have I done wrong in the week that is past? In what manner could I have acted more conformably with the spirit of the gospel? What rules for future conduct can I found on my failures and my mistakes? Whence have my joys, whence have my sorrows sprung? Am I advancing in the great science of life? Is my dominion over present enjoyment strengthened? Is my perception of distant good enlivened? Am I more the disciple of Christ? Do I strive by a just, gentle, and benevolent life to keep my conscience void of offence towards God and towards man? This is the true use, and this the proper discipline of the sabbath. Thus live the souls of the just in the dungeons of the flesh. In this way the blessings and glories of the gospel are scattered over the face of the earth. I am sure this practice of self-examination is of infinite importance, and that no real progress in godliness can be made without it: I am sure that the sabbath-day is the period when such examination can be most wisely and properly made. Alas, alas! how often have I seen dying persons condensing into one bitter hour of self-reproach the admonitions and the regret which should have been divided among the sabbaths of a long life! You may depend upon it, that one of the main pillars on which religion, and, consequently, our temporal and eternal happiness, rest, is the conservation of the sabbath.—*Rev. Sydney Smith's Sermons.* 1846.

THE EPISTLES.—The epistles, as the final development of the divine scheme of salvation, are essential

to the interpretation of all the preceding parts of scripture. Our Lord expressly promised the Holy Spirit to his disciples to "lead them into all truth;" and declared that "the Spirit," the great Teacher, "would not be given" till he himself "was glorified," but that he would then be poured out, would "bring all things to their remembrance," and remove all the comparative obscurity of the previous parts of divine revelation. These sacred epistles, therefore, respect the last discoveries made to man of the deity and atonement of Christ, and the completeness of his salvation, that is, the full and unclouded doctrine of the incarnation of the eternal word, and of the righteousness of justification in his obedience and suffering, reckoned to our account, and received by faith only, and of the distinct but inseparable righteousness of sanctification infused into the heart, in the use of the appointed means, by the grace of his holy Spirit. And therefore, without a thorough understanding of this last portion of holy writ, the key is wanting to the whole plan of redemption; and any errors, even the most fatal, may be gradually palmed upon the church. Nor can we be guarded against superstition and tyranny as respects ecclesiastical government, except by the study of the same divine epistles, in which the gentle and mild administration of order and discipline is sketched out; in which church polity, perpetual ministry, the threefold order of pastors, the administration of the sacraments, authoritative checks to false doctrines, exclusion of heretics and profane livers from the Lord's table, are placed on their true footing.—*Bp. of Calcutta's expository Lectures on the Colossians.*

### Poetry.

#### IMPORTUNITY IN PRAYER.

(For the Church of England Magazine.)

"Because of his importunity."—LUKE xi. 8.

BE it in that sweet hour when morn's young ray  
Yields gladdening promise of the coming day,  
Or then when, sloping to the dewy west,  
The fading beam invites to welcome rest;  
Be it when noon-tide pours the fervid light,  
Or thickening gloom proclaims consummate night;  
Rise the low whisper from the humble cot,  
Meek poverty's forlorn yet cheerful lot;  
Or whence, in mockery, gilded roofs disclose  
Earth's vanity, and urge to true repose;  
Let infant voices liap their early praise,  
Or hoary age the palsied hands upraise;  
If pangs compunctious, through dark years unfelt,  
The hardened breast at mercy's biddings melt,  
Or, with the sin-countending conflict faint,  
For aid superior asks the veteran saint;  
Does curtain'd sickness lift the languid eye  
Upward, for grace to suffer or to die,  
Or—yet more needed—when with bounteous hand  
The cup is filled, temptation's shock to stand;  
From the full heart when incense-clouds ascend,  
Or care or grief the weary spirit bend—



Still pray. Nor hour of fervid noon, nor night,  
 Morn's gladdening ray, or evening's fading light,  
 Nor heavy age, nor childhood's early bloom,  
 The curtained sick-bed, or the opening tomb,  
 Guilt's melting pang, or cry of faith sincere,  
 Shall meet thy God's unsympathizing ear:  
 Still urge thy prayer. Like fiction's deity,  
 No slumber bends his ever-wakeful eye;  
 No vast affairs so fill his mighty mind  
 That thy inferior cares not audience find.  
 He, though eternity's abyss he fills,  
 Complacent with the lowly spirit dwells:  
 'Tis his the boundless universe to sway,  
 Yet marks his meanest follower's humble way:  
 He counts the starry host, and punctual wheels  
 Their ranks, yet soft the wounded spirit heals,  
 And, while his hands the vollied thunders roll,  
 Hears the low-breathing of the contrite soul.  
 He satisfies the clamorous raven's cry,  
 Nor wearies with thy importunity.  
 Then be unceasing urged thy faithful prayer  
 Before the mercy-seat; for God is there.

*Oct. 12, 1845.*

#### TO A MOURNING MOTHER.

*(For the Church of England Magazine.)*

MOTHER, o'er thy daughter bending,  
 On her bed of death attending,  
 Cease to heave those sighs heartrending—  
 Cease to weep.

Vain the tears you now are weeping;  
 Vain the watch you now are keeping:  
 Calmly now in peace she's sleeping  
 Death's long sleep.

For her now the Son is pleading  
 To that Father ne'er unbedding;  
 And her spirit, homeward speeding,  
 May not stay.

Mourn not then that she is leaving  
 Early thus a world deceiving,  
 Where so many oft are grieving  
 Death's delay.

J. H. GRANVILLE.

#### Miscellaneous.

THE LAST CARNIVAL.—Our correspondent at Naples, in a letter dated Feb. 11, observes: "We are now in the very midst of the bustle of the carnival; and crowds of foreigners may be seen in our streets, come to witness what, in your minds, has been associated with dreams of romance, but which has become a very common-place, un sentimental kind of affair. In fact, the palmy days of carnival are gone for ever. An attempt has, indeed, been made this year to revive its spirit; and majesty itself has not hesitated to lend a helping hand. In short, a tournament was enacted on Sunday last, Feb. 8, at the royal palace at Caserta; a scene exactly in unison

with the tastes of a military king, whose toys are his troops, and whose play-ground is the "Campo" just outside the city. Many thousands left Naples, by the railway, as you will readily believe, to witness the gallantry and prowess of the boudoir knights who figured on the occasion. The tilting, however, proved a sad Quixotic burlesque, not one of the knights being unhorsed. Among the doings of this carnival-time on the continent, however, there is one with which we have been sufficiently amused, as well as interested, to think it worth reporting—partly because of the ingenuity of the performance itself, but more because it testifies of a people who are thoughtful even in play, and have a meaning in their very mirth. This was a grand procession, under shelter of the admitted licence of the time, to the square of Guttenburg, at Mayence, for the purpose of executing an auto-da-fé of the censorship, personified in the figure of Henneberg, the man who first introduced the censorship of books into Germany, in 1486. The thought was well sustained, the mask pleasantly got up. In presence of the representative of enlightenment—the inventor of printing—the allegorical figures of the arts and sciences, accompanied by allegorical representations of all sorts of trammels and restrictions upon thought, headed the procession. Then came a censor riding on a crab, the emblem of retrogradation, and rejoicing in his children. Next followed a press, loaded with chains; and in its train the results of the imprisonment of thought were indicated by groups of Chinese, with all their accessories of stagnation and feebleness. These were followed by the German corporations, with their emblems of immobility or backward movement. Then, that this procession might not stand too prominently out of the season which was its warrant, that it might put its satire safely under the protection of the occasion, came the real festive groups—father Joens with his eleven daughters, and the prince and princess carnival, with a shop of fashions and articles of luxury in their train. Arrived at the square of Guttenberg, the statue of Henneberg, or the censorship, was set on fire, and consumed amid the plaudits of the crowd. Its body was formed almost wholly of numbers of prohibited journals: the hands and feet were bound with chains; and the face had the look of Mephistopheles. As the flames consumed the outer covering of the figure, they exposed the scissors, which were its carcass. The crowd waited till scissors and all were gone, and then rushed away to pay their homage to the king of folly, throned in the market-place—as merrily as if they had not been uttering a deep-seated sentiment, giving expression to 'the sigh of ages,' or inculcating a significant truth.'—*The Athenæum for March.*

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THE  
**Church of England Magazine.**

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

“HER FOUNDATIONS ARE UPON THE HOLY HILLS.”

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No. 593.—JULY 11, 1846.

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GLAMMISS CASTLE, FORFARSHIRE.

THIS venerable and princely pile, the seat of the earl of Strathmore, is situated in the parish of Glammiss, in the “How of Strathmore,” between four and five miles west of Forfar, on the great line of road from Perth to Aberdeen. The more ancient part is of considerable antiquity, but has at different times undergone important alterations. The central division of it is a tower above eighty feet in height; and at one of the angles there is another tower, containing a spiral staircase, exclusive of a number of small turrets, with conical roofs. There are also four large wings, chiefly of modern erection.

“There is a print of it given by Slezer, in Charles II.’s reign; by which it appears to have

been anciently more extensive, being a large quadrangular mass of buildings, having two courts in front, with a tower and gateway through below them; and on the northern side was the principal tower, which now constitutes the central portion of the present castle, upwards of 100 feet in height. The building received the addition of a tower in one of its angles, for a spiral staircase from bottom to top, and of numerous small turrets on its top, with conical roofs. The wings were added, at the same time, by Patrick, earl of Strathmore, who repaired and modernized the structure under the direction of Inigo Jones. One of the wings has been renovated within the last forty years, and other additions made, but not in harmony with earl Patrick’s repairs. There is also a secret room in it, only known to two, or at

most three, individuals at the same time; who are bound not to reveal it, unless to their successors in the secret. It has been frequently the object of search with the inquisitive; but the search has been in vain. There are no records of the castle prior to the tenth century, when it is first noticed in connection with the death of Malcolm II. in 1034. Tradition says that he was murdered in this castle, and in a room which is still pointed out, in the centre of the principal tower; and that the murderers lost their way in the darkness of the night, and, by the breaking of the ice, were drowned in the loch of Forfar. Fordun's account is, however, somewhat different and more probable. He states that the king was mortally wounded in a skirmish, in the neighbourhood, by some of the adherents of Kenneth V.; accordingly, to the eastward of the village, within a wood, near Thornton, there is a large cairn of stones surrounding an ancient obelisk, bearing similar characters with the one near to the church, and which is called king Malcolm's grave-stone. Within a few yards of the manse is an obelisk or large stone of rude design, erected, as is generally supposed, in memory of the murder of Malcolm II., king of Scotland. The perpetrators of that horrid deed fled with precipitation eastward, during night, when the fields were covered with snow. By mistake, they directed their flight across the loch of Forfar, where they perished. On one side of the monument there are the figures of two men, who, by their attitude, seem to be forming the bloody conspiracy. A lion and a centaur, on the upper part, represent, as is supposed, the shocking barbarity of the crime. On the reverse of the monument several sorts of fishes are engraven as a symbolical representation of the loch in which the assassins were drowned. At the distance of about a mile north-east from the castle, near a place called Cossins, there stands an obelisk not less curious than the two already mentioned. It is vulgarly called St. Orland's stone. No probable conjecture has been formed as to the object of it. On the one side is a cross rudely flowered and chequered: on the other side, four men on horseback appear to be making the utmost dispatch. One of the horses is trampling under foot a wild boar; and on the lower part of the stone there is the figure of an animal resembling a dragon. It has been supposed, by some, that these symbols represent officers of justice in pursuit of Malcolm's murderers" (New statistical account).

If the castle existed at the beginning of the tenth century, it is not mentioned in history until a comparatively modern period, when the barony and thanedom came into possession of the ancestor of the present noble proprietor. It is true there was a castle within the parish, and had been for ages before the existence of written records; and may not the castle of Glammiss, claiming remote antiquity, have been a hill fort situated upon an isolated rocky eminence in the glen of Dunoon, in the Sidlaw district of the parish? One side of this rock is so steep as to be nearly perpendicular, but the other sides are of tolerably easy ascent. The area of this summit is semicircular, and about 340 or 350 yards in circumference. A wall of stones laid obliquely to the horizon, and about eight or nine yards in thickness, is carried round

the hill. Within this immense rampart there are vestiges of the foundations of various buildings, with traces of two entrances opposite to each other in the external wall. From the north point of the rampart there is a delightful, though limited, prospect down the "glack" (or opening between the hills) of the castle of Glammiss, part of the "how," with a considerable extent of the Grampian chain beyond.

In A.D. 1715, the chevalier St. George, slept one night in the castle, previous to proceeding to his mock coronation at Scone, at which time it is said that eighty beds were made up in it for his retinue.

In and about the castle of Glammiss were to be seen, within the last forty years, a great number of statues, and a profusion of sculptured ornaments, the whole, or at least the greater part, done at the instance of Patrick, third earl of Kinghorn and first earl of Strathmore, who was a munificent patron of sculptors; but few or any of them now remain, except a singularly curious and elaborately finished sun-dial, which is furnished with so many faces to the sun, that some of them have not more than two or three hour-lines drawn upon them.

Of the noble family of Strathmore, the first on record is John Lyon, who had from David II. the thanedom of Tannadice, with the reversion of that of Glammiss. Sir John Lyon, knight, had a charter from Robert II. of the king's lands of the thanedom of Glammiss, to be held in free barony. He married the princess Jane, the king's second daughter, and was allowed to carry the double tressure of the royal arms on his shield. He was killed in a duel with sir James Lindsay of Crawford, at the moss of Balhall, near Brechin. His grandson, Patrick, was created lord Glammiss in 1445. Alexander, second lord, had a charter from Mary, the king's mother, of the castle of Kinghorn, with the lands of Balberdie, in 1463. John, third lord, founded a chapel at Glammiss, by charter dated 20th October, 1487; he married Elizabeth, daughter of sir John Scrymgeour of Dudhope. George, fifth lord, had a charter of the lands of Balneaves, in the barony of Kinnell, from Thomas, lord Fraser of Lovat, 31st October, 1501. John, sixth lord, married Janet, sister of Archibald, sixth earl of Angus. This is the lady who was burned on the castle hill of Edinburgh, on the 17th December, 1537, for sorcery, being indicted for conspiring against the life of James V. Her son John, afterwards seventh lord, a mere boy, was included in the charge; but the accuser, one Lyon, touched with some qualms of conscience, avowed the falsity of the charge, which saved the young lord's life, but not his estates, which were confiscated. John, eighth lord, was killed in a rencounter between his followers and those of the earl of Crawford, at Stirling, in May, 1578. Patrick, ninth lord, was created earl of Kinghorn, lord Lyon and Glammiss, 1606. He acquired the barony of Tannadice 13th July, 1610, and the dominical lands of castle Huntly, in the parish of Longforgan, 1613. His grandson, Patrick, third earl of Kinghorn, was created earl of Strathmore and Kinghorn 1677. Attached to the Stuart dynasty, at the Revolution he retired from public life, and spent his time in improving his estates and encouraging the arts, especially

statuary. John, fourth earl, was of queen Anne's privy council; and at his death the uncommon circumstance occurred of four brothers succeeding each other in the family honours.\* He was succeeded by his eldest son, John, who fell at Sheriffmoor, 1715. Being unmarried, he was succeeded by his brother Charles, accidentally killed by James Carnegie of Finhaven, at Forfar, in 1728. He married the second daughter of John, earl of Dundonald. His lordship was succeeded by his brother James, who married the hon. Jane Oliphant. Dying in 1735, he was succeeded by his brother Thomas, who married Jane, daughter of James Nicholson, esq. One of his sons by this lady, the hon. James Philip Lyon, was one of the unfortunate sufferers who fell victims to the rage of Cassim Ally Cawn, in Bengal, in the year 1766. His lordship was succeeded by his eldest son, John, who married Mary Eleanor, daughter of George Bowes, of Gibside, esq., in the county of Durham, by whom he had John, tenth earl, who died without legitimate issue in 1820, and Thomas, the eleventh and present earl.

#### A SUNDAY WITH BISHOP CARR ON SHIP-BOARD†.

BY AN AMERICAN CLERGYMAN.

THE right reverend Dr. Carr, the first—and, we rejoice to add, still living—bishop of Bombay, is known to many of our readers in person, and to most or all of them by public reputation. It was a subject of thanksgiving to God, by all who knew and duly estimated his simple, holy, active, and godly life, and the firmness with which he holds evangelical doctrine, which his life adorns, when he was called to the office of a bishop in the church of Christ in India, where he had so long, and, by the divine blessing, usefully exercised his ministry. It was in the year 1827 that he returned to the scene of his beloved labours, after being consecrated in England; and we have much gratification in transcribing an interesting notice respecting him, penned at the time by one of his fellow-voyagers, the rev. John Clarke, rector of St. Andrew's, Philadelphia, and one of the editors of the "Philadelphia Recorder." The circumstances stated, and especially the incident mentioned by bishop Carr, as having occurred when he was accompanying his right reverend friend, Dr. Wilson, bishop of Calcutta, on one of his visitations in his extensive diocese, are very gratifying.

"Malta, Jan. 13th, 1836.

"MY DEAR FRIEND,—My last letter left me on board the English steamer 'Volcano,' on my

\* Of this nobleman the following traditional story is told:—"An old man being in company with the earl, who had his four sons with him, and in conversation with the old man, he said, 'Are not these four pretty boys?' To which the old man replied, 'Yes; but they will be all earls, my lord, all earls.' The earl said, he would be sorry if he were sure that such would be the case. The old man again affirmed that it would be so, and added, 'God help the poor, when Thomas comes to be earl.' This was literally accomplished in the year 1710, when scarcity and death threatened famine in the land."—*Dundee Magazine*, Jan., 1800.

† We trust the editor of our excellent contemporary will excuse our extracting the above paper from the pages of the "Christian Observer" of November, 1845. It will prove most interesting to many readers of a class by whom the "Observer" is not likely to be seen.—Ed.

way from Gibraltar to Malta; and here I now am, in the city of the knights of St. John, surrounded by so many mementos of their bravery and exploits, of their former wealth and splendour, that it seems as though the world had gone back to the days of chivalry. But, before I tell you any thing about Valetta, or its numerous suburban appendages, I must give you some account of our voyage from Gibraltar to this place.

"Besides the excellent bishop of Bombay and his amiable daughter, we had among our passengers several gentlemen engaged in the India and Chinese service, and one or two commissioned officers attached to the British army. We found most of our fellow-passengers truly affable and gentlemanly; and time glided away as on golden wings. The weather, too, was very fine all the way; so that we could spend as much of our time as we chose on deck—observing the various phases of the broad Mediterranean, her sea-washed islands, and the dark rocky shores of the African coast.

"But I must hasten on to the bishop, whose sweet piety, primitive manners, kind affability, and open-hearted frankness made him a general favourite on board, and the charm of our whole circle. I believe I mentioned to you, in a previous letter, that Dr. Carr had been long officiating as a chaplain at Bombay before he received his appointment as bishop, and that his errand to England was to receive consecration to the episcopal office. Though he was constantly addressed by his fellow-countrymen on board in the style of 'my lord bishop,' he received the title so meekly, and with such manifest indifference, he showed that he valued at a proper estimate the empty pageant of a name.

"I like to see a man who professes to love the Saviour, and has influence with his fellow-men, exert that influence for the honour of his divine Master. As the evening upon which we started was drawing to a close, I was wondering whether our good bishop would propose to establish daily worship in our little community during our temporary sojourn together. I thought his office and weight of character, and the evident esteem in which he was held by all on board, would not only authorize, but impose an obligation upon him to take this step. Some clergymen, guided by worldly wisdom, would undoubtedly, from prudential motives, have shrunk from entering upon this open path of duty, and thus have lost an opportunity of making religious impressions that might prove durable as eternity. Not so bishop Carr. As soon as our tea was finished, before we had risen from the table, he spoke to the commandant of the ship, and asked if it would not be agreeable to have evening prayers. Lieutenant McIlvaine, the commanding officer, at once, and in the most cordial manner, expressed not only his willingness but his desire that it should be so; and the same sentiment was re-echoed by all present. From this evening regular daily worship was established on board the ship. It was a most interesting spectacle to see not only all the passengers uniformly present, but a large number of the sailors who were on board. I thought that the prayers of our liturgy never appeared more sweet or impressive than when, shut up in that crowded cabin, and borne along over the waves of the deep,

we lifted up our voices together from day to day in its simple and beautiful strains of devotion.

"At length Sunday came. The sun rose cloudless, and filled the whole atmosphere with beautiful brilliancy. The Mediterranean, with its bright waters, lay stretched around us calm and tranquil as a glassy lake: the air was bland and balmy as a summer's morn. Though on the sea, we were this day to enjoy Sabbath privileges. The British government is a professedly Christian government, and recognizes in its laws the institutions of God, enjoining upon all those engaged in its service the observance of the sabbath, and the duty of worshipping the God of the sabbath.

"About ten o'clock in the forenoon all the men and officers on board were summoned to appear on deck: they promptly obeyed the summons, manifesting by their neat uniform and cleanly appearance their respect for the hallowed day. The roll having been called, lieut. M'Irvine proceeded to read in their hearing the 'articles of war.' The first of these articles I copied, and will here insert.

"1. All commanders, captains, and officers, in or belonging to her majesty's ships or vessels of war, shall cause the worship of Almighty God, according to the liturgy of the church of England established by law, to be solemnly, orderly, and reverently performed in their respective ships, and shall take care that prayer and preaching by the chaplains in holy orders of the respective ships be performed diligently, and that the Lord's day be observed according to law.

"2. All flag-officers, and all persons in or belonging to her majesty's ships or vessels of war, being guilty of profane oaths, cursings, execrations, drinking, uncleanness, or other scandalous actions, in derogation of God's honour and corruption of good manners, shall incur such punishment as a court-martial shall think fit to impose, and as the nature and degree of their offence shall deserve."

"Now, while I am perfectly aware that no mere human enactments can change the hearts of unconverted men, or fill their bosoms with sentiments of true piety, yet I am confident that enforced regulations, like those just referred to, must exert a salutary influence. The commander of a ship, who is required to read these 'articles of war' before his men, if he be guilty of profane oaths, cursings, and execrations, if he be guilty of drinking and uncleanness, cannot but feel rebuked every time he reads them, cannot but feel he is reading his own sentence of condemnation; and then, if he has no chaplain on board, as the duty of conducting the worship of Sunday devolves on him, this solemn duty upon which he is put must put some restraint upon his outward conduct at least, and awaken within him, in spite of himself, some serious reflections.

"As soon as the lieutenant had finished reading these 'articles of war,' the men, together with the passengers, assembled in the cabin, where the bishop was waiting to commence the service. I was struck with the attentive manner in which the sailors listened to the reading of the word of God; and, during the sermon, they seemed all eye and ear. The bishop's discourse was plain, practical, and affectionate, and seemed to interest all who were present. After dinner, all on board were again assembled for worship. This was a

'sabbath at sea' which I shall long remember with pleasure.

"In the evening I had a long conversation with the bishop in reference to missionary operations in India. I found that it was his firm opinion that no insuperable obstacles were in the way of the entire transformation of that vast heathen wilderness into the garden of the Lord. He thought that all that was requisite to accomplish this was an increase of prayer and faith, and of devoted, self-denying, patient labourers in this wide field. It would take time. Space must be allowed for the influence of schools and the press to be felt; but the result was certain. The old systems of idolatry were crumbling to decay, and a new order of things would come up. As science and civilization advanced, if the leaven of divine truth could be infused into a portion of the great mass of mind in India, there would be brought about such a moral regeneration there as would exhibit a spectacle for the whole world to contemplate, yea, a spectacle that would fill the whole world with the glory of God. Among other interesting facts, the bishop stated the following incident, which deeply interested me:

"Some year or two since, he accompanied Dr. Wilson, bishop of Calcutta, on a tour of visitation through a part of his extensive diocese. On their way, they touched at Aurungabad, a city under Mohammedan jurisdiction; being a part of Nizamb's [the Nizam] dominion, whose imperial court is stationed at Hyderabad. It so happened that Nizamb, or a portion of his army, were at this very time at Aurungabad. One morning, while they were at breakfast, a man, who was evidently a native of Indostan, called, and preferred a request to the bishop, that he would attend the funeral of a deceased child. The bishop, of course, inquired if the parents of the child were Christians; to which inquiry an affirmative answer being received, both bishop Wilson and Dr. Carr felt a strong desire to know by what instrumentality the parents of this child had embraced the Christian faith, as they were natives of India. They learned, upon inquiry, that they were followers of Nizamb's camp. All who were employed as domestics or servants in the families of the officers of this army were called 'followers of the camp.' The parents of this deceased child, together with some seventeen or eighteen other persons, connected in a like capacity with the camp, had not only embraced the Christian faith, but were in the habit of meeting regularly on Sundays by themselves for worship. After the funeral, the whole company of these Christians met bishop Wilson, and had a long interview with him. He then learned that they had never enjoyed the instruction of any missionary, or had an opportunity of conversing with any protestant Christian. Their ancestors resided in a part of India where a portion of the inhabitants had been led to abandon pagan idolatry, and embrace the Roman catholic faith, and they among the number. Educated in this faith, they grew up decided papists in their views and feelings; not even knowing that there was any other, or purer, form of Christianity. After having joined the camp, and having now arrived at a period of life in which serious reflections were more frequently awakened in their minds, they often felt deep con-

victions of sin, and were led day after day to prostrate themselves before crucifixes, images, and pictures, in order to soothe a disturbed conscience. There was an old woman attached to the camp, acting in the same capacity with themselves, as a domestic in some officer's family, who had formerly resided at Madras, and had been instructed by Kolhoff, or some of the missionaries connected with that station. She had a copy of the sacred scriptures, which she was constantly reading; and she used to remark to these individuals that there was nothing in the bible about transubstantiation, or kneeling before images, or perpetually crossing one's self, and that these things could never bring peace to a troubled mind. To satisfy them of the truth of what she said, she proposed to read the scriptures to them; which she did from time to time. The result was, that they became convinced that they were in error, and resolved to gather their creed from the bible. They obtained a copy of the new testament in the Tamul language, and met together regularly to hear it read. After a while, there providentially fell in their way a copy of the prayer-book in the Tamul tongue, which had been published by bishop Heber. Having appointed one of their number as a reader, they now had worship regularly, according to the order of the prayer-book, on Sundays.

"Here was a little body of Christians in the midst of India, surrounded by Mohammedan and pagan darkness, conducted to a knowledge of the truth as it is in Jesus, not by the voice of a living instructor, but by the silent and simple teaching of a single copy of God's word; and, though deprived of all pastoral ministrations, they were enabled to keep up from week to week an edifying worship, by means of a single copy of the book of common prayer. What a proof we have here of the power of God's word! With what confidence may we rely upon it, in sending it forth without note or comment, among the unevangelized nations of the earth! It will not return void, but accomplish what the Lord pleases, and prosper in the thing whereto it is sent.

"But I fear I am wearying you, not only with too minute details, but with the superabundance of my own reflections."

#### SKETCHES FROM NATURAL HISTORY.

No. XLVII.

BATS—2.

IN Mr. Bennett's edition of Mr. Gilbert White's "Selborne," there are some very valuable notes on bats, which will materially illustrate the remarks in a former paper:

"I have more than once kept bats in confinement; but none of them exhibited any of the dexterity mentioned by Mr. White: on the contrary, they seemed most remarkable for the awkwardness with which they seized and treated the insects offered to them, and required to have them almost put into their mouths before they perceived them. I attributed this to its being unnatural for them to catch their prey except on the wing, like the swallows (*hirundinæ*) and the night-jars. One of them, which I kept under an inverted bell-glass, slightly raised at the edge to admit fresh air, contrived to insinuate the hook of its wing so

as to raise up the glass and effect its escape. I once saw one fly into a cottage in Wiltshire, either by mistake, or probably pursued by some owl; but, notwithstanding the delicacy of tact ascribed to the species by Spallanzani, it did not seem capable of discovering the door, and dashed recklessly about till it was caught" (Rennie).

"I am indebted to Mr. Daniell for the following particulars of the habits of two species of British bats, which were kept by him in confinement.

"In July, 1833," Mr. Daniell says, "I received five specimens of the pipistrelle bat from Elvetham, Hants, all of which were pregnant females. There were many more congregated with them in the ruins of the barn in which they were taken; but the rest escaped. They were brought to me in a tin powder-canister, in which they had been kept for several days; and on turning them loose into a common packing-case, with a few strips of deal nailed over its front to form a cage, they pleased me much by the great activity which they displayed in the larger space into which they had been introduced; progressing rapidly along the bottom of the box, ascending by the bars to the top, and then throwing themselves off as if endeavouring to fly. I caught some flies, and offered one of them to one of the bats, which seized it with the greatest eagerness, and devoured it greedily, and then thrust its nose repeatedly through the bars, with its jaws extended, closing them from time to time with a snap, and evincing the utmost anxiety to obtain an additional supply of this agreeable food. The flies were then offered to the whole of them; and the same ravenous disposition was displayed; all the bats crowding together at the end of the box at which they were fed, and crawling over, snapping at, and biting each other, like so many curs, uttering at the same time a disagreeable grating squeak. I soon found that my pets were so hungry as to require more time to be expended in fly-catching than I was disposed to devote to them; and I then tried to feed them with cooked meat; but this they rejected. Raw beef was, however, eaten with avidity; and an evident preference was given to those pieces which had been moistened with water. The feeding with beef answered exceedingly well, two objects being gained by it—the bats were enabled to feed without assistance, and my curiosity was gratified by observing them catching flies for themselves.

"A slice of beef attached to the side of the box in which they were kept not only spared me the trouble of feeding them, but also, by attracting the flies, afforded good sport in observing the animals obtain their own food by this new kind of bat-fowling. The weather being warm, many blue-bottle flies were attracted by the meat; and, on one of these approaching within range of the bats' wings, it was sure to be struck down by their action; the animal itself falling at the same instant with all its membranes expanded, cowering over the devoted fly, with its head thrust under them in order to secure its prey. When the head was again drawn forth, the membranes were immediately closed, and the fly was observed to be almost invariably taken by the head. The act of deglutition was a laboured operation; the

\* "Might not this have been owing to the alarm or excitement under which the animal was labouring at the time?"

mastication consisting of a succession of eager bites or snaps; and the sucking process, if I may so term it, by which the insect was drawn into the mouth, being greatly assisted by the loose lips of the animal. Several minutes were usually occupied in swallowing a large fly. Those which I offered, in the first instance, were eaten entire; but I subsequently observed detached wings in the bottom of the box in which the bats were kept: I never, however, observed the rejection of the wings by the bats, and am inclined to think that they are generally swallowed. The olfactory nerves of the pipistrelle are acutely sensible, readily distinguishing between an insect and a bit of beef; for, when one of them has been hanging at rest, attached by its hinder extremities to one of the bars in front of its cage, I have frequently placed a small piece of beef within a short distance of its nose, but the beef has always been disregarded; when, on the other hand, I have put a fly in the same situation, the bat instantly commenced snapping after it. They would eat the beef when they were hungry; but they never refused a fly.

"In the day-time they sometimes clustered together in a corner of the cage. Towards evening they became very lively, and gave rapid utterance to their harsh, creaking notes. The longest survivor of them died after a captivity of nineteen days.

"My intimate acquaintance with the noctule bat, the species of which Gilbert White appears to have been the first English observer, and for which he indicated the specific name *altivolans*, commenced on the 16th of May, 1834. I obtained on that day, from Hertfordshire, five specimens, four of which were pregnant females. The fifth individual, a male, was exceedingly restless and savage from the first, biting the females, and breaking his teeth against the wires of the cage in his attempts to escape from his place of confinement. He rejected all food, and died on the 18th. Up to this time the remaining four had continued sulky; but towards the evening they ate a few small pieces of raw beef, in preference to flies, beetles, or gentles, all of which were offered to them: only one, however, fed kindly. On the 20th one died, and on the 22nd two others. The survivor was tried with a variety of food, for I was anxious to preserve her as long as possible; and, as she evinced a decided preference for the hearts, livers, &c., of fowls, she was fed constantly upon them. Occasionally I offered to her large flies, but they were always rejected; although one or two May-chafers placed within her reach were partially eaten. In taking the food the wings are not thrown forward in the manner of the pipistrelle, as if to surround a victim and prevent its escape: the action of the noctule in seizing the meat was similar to that of a dog. The appetite was sometimes voracious; the quantity eaten exceeding half an ounce; although the weight of the animal was no more than ten drachms. It was in the evening that it came down to its food: throughout the day it remained suspended by its hinder extremities at the top of the cage. It lapped the water that drained from the food; and in this, no less than in its manner of feeding, there was a marked distinction between the noctule and the pipistrelle: the latter in drink-

ing raises its head. The animal evidently became quite reconciled to her new position. She took considerable pains in cleaning herself, using the claws of the posterior extremities as a comb, parting with them the hair on either side from the head to the tail, and forming a straight line down the middle of the back: the membrane of the wings was cleaned by forcing the nose through the folds, and thereby expanding them.

"On the 23rd of June a young one was born, exceeding in size a newly-born mouse, and having, from its birth, considerable power in its hind legs and claws, by the aid of which it clung strongly to its dam or the deal sides of the cage. It was nestled so closely within the folds of the membranes as to prevent any observation of the process of suckling. The dam was exceedingly careful of it on the next day also, and was observed to shift it from side to side to suckle it, keeping it still folded in the membranes of the wings: on these occasions her usual position was reversed. In the evening she was found to be dead; but the young one was still alive. It took milk from a sponge, and was kept carefully wrapped up in flannel, and by these attentions was preserved for eight days, at the end of which period it died. Its eyes were not then opened, and it had acquired very little hair.

"In the great tendency of the bats to produce foliaceous expansions of the skin resides the principal characteristic of the family. The spreading out of membranes between the lengthened bones of the fingers, and the extension of them from the fore to the hinder limbs, are common to all the species; and many of them have, in addition, another membrane interposed between the hinder limbs, and enveloping the tail, either in whole or in part, when that organ exists. These expansions belong principally to the peculiar mode of locomotion for which the animals are constructed. The lateral membranes perform the functions of wings, and serve to propel the body through the air; while the interfemoral membrane acts, by its expansion, as a parachute, and prevents the bat from rapidly falling to the ground.

"But, although the larger membranes belong chiefly to locomotion, they contribute also to extend the means by which the animal is enabled to acquire a knowledge of the circumstances in which it is moving. The actions of the bat are confined to the darkness of the night, or at best to the uncertain glimmering of the dusky twilight; and the sense of vision is consequently comparatively inadequate to guide it in its flights and in the pursuit of its prey. To compensate for the imperfection of its vision, other senses should be rendered more acute; and this is effected by the exposure of a large extent of naked skin, and by the development of processes adapted to direct the impulses of the air on the several organs which are destined to appreciate them.

"Destitute almost entirely of hair, the flying membranes of the bats become organs of touch; and the great surface which they expose to atmospheric impulses must necessarily render them highly susceptible of the finest impressions to which that sense is liable. The perfection of the sense of smell also is, in many cases, aided by a peculiar arrangement; a membrane being frequently developed on the nose, which, by di-



recting the air towards the nostrils, renders more assured the affecting of the olfactory organs by the scents with which the atmosphere may be impregnated. A somewhat similar arrangement adds to the efficiency of the sense of hearing; for the great expansion of the external ear, which often occurs in bats, is equally adapted for directing towards the auditory passages the air charged with sounds; and, even in those cases in which the external ears are not disproportionally large, the nakedness of these organs, qualifying them to act also as organs of touch, renders them so susceptible to the finer impulses of the atmosphere as to cause them quickly to assume the state of tension most fitted for directing sound. It would seem, indeed, that the quantity of sound forced occasionally into the ears of bats was so great as to render it necessary to provide the power of closing the auditory passage, by the folding down over it of a kind of internal or second ear; itself, like the outer or ordinary ear, a naked and membranous expansion of the skin, and of course equally susceptible of delicate impressions, and acted upon by them to the performance of its special functions with equal acuteness and rapidity. The tragus, which exists in man only as a small lobe projecting in front over the auditory opening, becomes in many of the bats a lengthened process, variously shaped, and evidently of considerable importance in the physiology of the organ with which it is connected. It is the tragus to which Gilbert White refers as offering within the ear somewhat of a peculiar structure; and, as its form, as well the form of the other cutaneous appendages of the bats, is of considerable importance in the distinguishing of these animals from each other, and as, moreover, the distinction of the several kinds of bats is highly desirable, in order to guide us to a more definite knowledge of these imperfectly-understood animals, and especially of the habits peculiar to each, it may be well to refer to them as indicating, in most instances, specific characters for the British bats.

"It is worthy of remark, however, before commencing this enumeration, that at the time when White first wrote to Pennant on this subject, he knew but two indigenous kinds—the long-eared, and that which he regarded as the short-eared; these, in fact, being all that were even known to Linnæus as European. White subsequently became acquainted with another; the *Vespertilio altivolans*. Pennant knew, and described a fourth—the horse-shoe bat. Many years subsequently elapsed without the addition of another. The four indigenous species known in 1771 have now been increased to at the least fourteen distinct kinds; so great have been the advances that have of late years been made in England in the search after animals, and in the discrimination between them.

"The presence or absence of a nose-leaf is generally regarded as of primary importance in the sub-division of the insectivorous bats. Of those that possess such an appendage, we have in England only two kinds. These are the horse-shoe bats, forming part of the genus *Rhinolophus*, and readily distinguishable by their size into the greater (the head and body of which are two and a-half inches long), and the less (which does not

measure in total length one inch and a-half). Neither of these is very generally distributed throughout the country, although in some situations they are not uncommon: they chiefly frequent old houses, and caves.

"The remaining British bats are destitute of the nose-leaf, and may be distinguished into genera by characters derived from the expansion of the outer ear. In some of them the two ears meet in the middle of the forehead, and are united at their inner margins. Such is the case with the barbastelle, constituting the genus *Barbastellus* of Mr. Gray; in which the ears are shorter than the head; and the ears are also united on their inner edge in the long-eared bats (*Plecotus*, Geoff.), in which the external ears is so largely and disproportionately developed as almost to equal in length the entire body and head. The common, long-eared bat (*Plecotus auritus*, Geoff.) is frequent in the vicinity of houses: the expansion of its wings is fully ten inches. A second long-eared bat, which has been suspected to be the young of the former, has been described by the rev. J. Jenyns as differing from it in many particulars, and especially in the comparative shortness of its fingers; whence he has called it *brevimanus*: the expansion of its wings is less than seven inches. Of this latter, the only individual that has yet occurred was taken from a tree.

"All the other bats that have yet been captured in England have their ears distinct from each other, and belong to the genus *Vespertilio*, which is still an extensive one, notwithstanding the numerous dismemberments to which it has been subjected. Of these, some have the ears as long as, or slightly longer than, the head: such are the *Vesp. murinus*, Desm., and *Vesp. Bechsteinii*, Leisl., in which the tragus is about half the length of the auricle, is somewhat expanded on its outer side just above its base, and terminates in a point; the latter species being most readily distinguishable by its exceedingly slender thumb; and the *Vesp. Nattereri*, Kuhl, in which the tragus is linear, and full two-thirds of the length of the auricle. Others, and these are the more numerous, have the auricle not so long as the head. In *Vesp. mystacinus*, Leisl., the tragus is half as long as the auricle, and is lanceolate: in *Vesp. emarginatus*, Geoff., the tragus is also half the length of the somewhat lengthened ear, but is subulate: in *Vesp. pygmaeus*, Leach, the tragus is of the same comparative length as in the two preceding, and is subulate; the species being distinguished (if, indeed, it be a species, and not the young of some other, perhaps of the *Vesp. serotinus*) by its very diminutive size, the expansion of its wings being scarcely more than five inches: in *Vesp. serotinus*, Gmel., the tragus is also subulate, but is not half the length of the ear: in *Vesp. discolor*, Natt., the tragus is scarcely one-third the length of the ear, and of almost equal breadth throughout: in the pipistrelle, (*Vesp. pipistrellus*, Gmel.), which is the bat of most frequent occurrence in England (where, on account of its diminutive size as compared with the noctule, it is often called the mouse-bat), the tragus is half the length of the ear, and is terminated by a rounded head: the expansion of its wings is rather more than eight inches: in the remaining



two species, which are nearly of a uniform chestnut-colour both above and below, the tragus has almost the same form as in the last, and in the *Vesp. Leisleri*, Kuhl., is scarcely smaller than in the pipistrelle; while in the noctule, *Vesp. noctula*, Gmel., it is much reduced in size, being little more than one quarter of the length of the ear, and consists of a rather broad base, becoming expanded towards the tip, especially on the outer side, so widely as to form a head about twice the breadth of the stem that supports it. The noctule is the largest of the English bats, except the rare *Vesp. murinus*, its wings extending, when expanded, to the width of fourteen inches: it occurs more frequently than any of the others, with the exception of the pipistrelle (erroneously named *Vesp. murinus* by all British writers until very recently), and of the long-eared bat. A not unfrequent name for it, indicative of its superiority of size over the pipistrelle, is the rat-bat.

"By this enumeration of the indigenous species some idea will have been obtained of the variations in form and development of the curious structure within the ear referred to by the author, as they occur in the genus *Vespertilio*, to an extent so great as almost to afford characters for the distinction of every species. In *Plecotus* the tragus is also developed to an extent proportioned to the exceeding amplitude of the ears themselves. In *Barbastellus* it also exists in a marked degree. In the horse-shoe bats no such appendage is present; although in many exotic genera the additional leaflet of the ear coexists with that which is superadded to the nose."

The following is from "Kitto's Cyclopædia:—

"Bat occurs in Lev. xi. 19; Deut. xiv. 18; Isa. ii. 20; and Bar. vi. 22. In Hebrew, the word implies flying in the dark; which, taken in connection with the sentence "moreover the othelaph and every creeping thing that flieth is unclean unto you, they shall not be eaten," is so clear, that there cannot be a mistake respecting the order of animals meant; though to modern zoology neither the species, the genus, nor even the family is thereby manifested: the injunction merely prohibits eating bats, and may likewise include some tribes of insects. At first sight, animals so diminutive, lean, and repugnant to the senses, must appear scarcely to have required the legislator's attention; but the fact evidently shows that there were at the time men or tribes who ate animals classed with bats; a practice still in vogue in the great Australasian islands, where the frugivorous Pteropi, of the harpy or goblin family, by our seamen denominated flying-dogs, and erroneously vampyres, are caught, and eaten; but where the insectivorous true bats, such as the genera common in Europe, are rejected. Some of the species of harpies are of the bulk of a rat, with from three to four feet of expanse between the tips of the wings: they have a fierce, dog-like head, and are nearly all marked with a space of rufous hair from the forehead over the neck, and along part of the back.

"They reside in the most dense foliage of large trees, whence they fly out at night, and do considerable damage to the plantations of fruit-trees. Among them, the *Pteropus edulis*, kalong, or edible goblin bat, is conspicuous, and not unfrequently found in our museums of natural history.

The first tribe of them, distinguished by being without tails, is not at present known in Egypt or Northern Arabia; but of the second, having tails, a large species was discovered by Mr. Geoffroy in the Pyramids, and a very large one is figured on the oldest monuments. Species of this, or of both, are likewise common in Madagascar; and hence it may be inferred that they still exist in Southern Arabia. It was to one or more species of this section of *Cheiroptera* that we think the Mosaic prohibition was chiefly directed; and it is likewise to them that may be referred the foundation of the ancient legends concerning harpies, which, however much they may be distorted, have a basis of truth. Indeed, when we consider their voice, the faculty they have of feeding with their thumbs, their formidable teeth, their habit of flying in the day during dark weather, and their willingness, though they are frugivorous, to devour not only insects, but also the blood and flesh of small animals, we may admit that originally they were more daring in the presence of man; that their true characters are but moderately amplified by poetical fancy; and that the Mosaic injunction was strikingly appropriate.

"In the texts of scripture, where allusion is made to caverns and dark places, true *Vespertilionidæ*, or insect-eating birds, similar to the European, are clearly designated."

#### ON CONFIRMATION:

##### A Sermon

(Preached in Gainsborough Parish Church, on Sunday, May 17, 1846,

BY THE REV. C. SMITH BIRD, M.A., VICAR,

Prebendary of Lincoln, and late Fellow of Trinity College, Cambridge.

ROM. x. 10.

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

THIS is a very important declaration; and concerns, as appears on the face of it, our "salvation." It speaks of two things as absolutely necessary to all Christians, who desire to render to God what he requires, in order that they may have a good hope of attaining to what he promises. Let me suppose that you, my brethren, are Christians of this sort. If not, there can be no hope for you, as long as you remain in that careless state. But, if you are sufficiently sincere and honest in your profession of the Christian religion to desire to know God's will, and to do it (which, if you are willing, he will strengthen you to effect), then you will be anxious to see clearly what these two things are, which the apostle lays down in the text as necessary to salvation.

I. The first is belief: "With the heart man believeth unto righteousness."

Faith, you all know, is continually held

forth as indispensable to the hope of eternal life. Without it we have no righteousness. In ourselves we are unrighteous and unclean: we are "born in sin" through the fall of Adam, and are "by nature children of wrath" (Eph. ii. 3); and, as we grow up, we become sinners by practice. Hear the confession which the best of us is bound to make in approaching the communion table, where we are reminded of the great sacrifice which was offered for our transgressions: "We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us" (Communion service). If, then, we have no righteousness of our own, where are we to procure it?—for the least reflection will shew us that we cannot stand before God unless we have a righteousness of some kind. God cannot look on naked sin: he is perfectly pure. Our uncleanness must be covered, otherwise we must be shut out of his presence for ever.

Now, we are told expressly, again and again, by St. Paul, that the only righteousness in which we can stand before God is "the righteousness that is by faith" (Rom. i. 17; iii. 22-28; Gal. iii. 11; v. 5; Phil. iii. 9; &c.). It is by faith only that we are justified, that is, accounted righteous. If we believe, and lay hold of Christ by faith—if we come in the spirit of the believing woman spoken of in the gospel history, who felt her diseased state, and was confident that Christ could cure it; if we do but "touch the hem of his garment," saying within ourselves, as she did, "If I may but touch his garment I shall be clean;" we shall receive the blessing, the inestimable blessing, of justification—we shall procure the righteousness, the perfect righteousness, of Christ. God will see us, not as we are in ourselves, but as we are "in Christ." Christ's righteousness will be imputed to us, as our unrighteousness was imputed to him: "He was made sin," says the apostle—that is, as in-offering—"for us, that we might be made the righteousness of God in him" (2 Cor. v. 21); "Therefore," says the same apostle in another place, "being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). But this faith, so highly spoken of, and so beneficial to us, must not be a nominal faith: "With the heart," says the text, "man believeth unto righteousness." It must be a heartfelt belief: without the heart God regards nothing in religion. Even the heathen saw the necessity of the heart being concerned in the intercourse with their supposed

gods: they always opened and examined a victim, which was laid upon the altar, and, if it had no heart, or so small a one as scarcely to be visible, they threw it away. They considered the circumstance a sign that the gods were displeased with them. So that reason, unenlightened by revelation, shews us the importance of the heart; and scripture tells us this very plainly: "My son," says God, "give me thine heart." And again: "God seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh upon the heart." And when God condemned his ancient people and cast them off, what was their great offence? Was it that they refused him his offerings and sacrifices, or neglected to attend his house of prayer? No; it was because they were not heart-worshippers: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." Need I say that if the heart be Christ's, the life will be his? "If ye love me," he said, "keep my commandments." The proof that the heart is touched, lies in a ceaseless endeavour to please him, and in an unquenchable desire to be like him.

II. We have now sufficiently discussed the first part of the text—sufficiently, I mean, for the present occasion. I wish rather to direct your most serious attention to the second part, which speaks of the other condition necessary to salvation, namely, confessing our faith publicly. When, by the mercy of God, we have opened our ears to the good tidings in the gospel, and have embraced them, so as to comply with the first condition in the text, "Man believeth unto righteousness," still it is plainly declared that we must do something more: we must not be ashamed or afraid to confess our faith: "With the mouth," it is added, "confession is made unto salvation."

Poor, indeed, must the faith be, which dares not make itself known, if called upon, even before kings, and is not ashamed. Cowardly must be the heart which, if it loves Christ, is afraid to confess its secret affection. Our Lord and Master will not be contented with so poor a love—if love it can be termed at all. "Whosoever," he says, "shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

You are aware, my brethren, from the notice that has been given you, that there will be a confirmation held in this church by the bishop of the diocese before long. I am anxious, therefore, to address you, especially my younger friends, on this important sub-

ject. It appears to me that the latter part of the text is peculiarly suitable to my purpose. If "confession is to be made with the mouth unto salvation," when and how is it to be made? That is the question which will rise to the mind of every one who is in earnest, and desirous to do his Lord's will. There can be no doubt, that it is the duty of every sincere and consistent professor of Christ's religion to make public confession of his principles and belief; but when has he the most fitting opportunity? and when is he, therefore, most called upon to do it?

To this question the rite of Confirmation furnishes us with the most satisfactory reply. There may be, and doubtless are, other opportunities—in fact, Christians must at all times be ready to confess their Lord and Saviour—but what opportunity so public, so solemn, so fitting, as this? It is for this purpose that the rite is instituted. Let us look a little into its nature and origin.

It is supplementary to, and perfective of, the rite of infant baptism: without it, the practice of administering baptism to infants might lie open to objection. Baptism itself, you are well aware, is a sacrament which cannot be dispensed with, in the Christian religion. To despise and wilfully neglect it, "where it may be had,"\* would be to cast off the authority, or dispute the wisdom, of Christ. Our blessed Lord's words are so strong and express on this point, that to endeavour to explain them away must be perilous presumption. "Go ye," were the words of his parting commission to the apostles, "into all the world, and preach the gospel to every creature: He that believeth and is baptized shall be saved; but he that believeth not shall be damned." From these words there is no appeal. He, who hopes to be saved by a belief which does not lead him to seek baptism, must surely hope that our Lord will forget on the day of judgment the words he spoke on the day of his ascension. To him indeed, "that believeth not," it would matter little whether he were baptized or not—it could scarcely be expected that he would be; but, if he were, it would do him no good; therefore, when it is said, "he that believeth not shall be damned," it is not added, "and is not baptized." But to him "that believeth" it is pronounced necessary, as a thing of course, that he be "baptized" (supposing, as I said before, that it is in his power, which in a Christian country it always is); and that he be baptized, as the account of the commission in another gospel says, "in the name of the Father and of the Son and of the Holy Ghost"—that is, with a full profession of be-

\* See Adult Baptismal Service.

lief in the doctrine of the Holy Trinity. In short, our Lord's own words, "He that believeth and is baptized shall be saved," express the same truth which St. Paul's express in the text: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." In the case of an adult, who, having embraced the gospel without previous baptism, comes to the font with true repentance and faith, the two conditions of salvation mentioned by St. Paul are at once complied with: he "believes with the heart," and he "confesses with the mouth." But in the case of an infant this does not at the moment of baptism take place. The baptism of infants rests indeed on such good and sufficient grounds, as to leave no doubt of its lawfulness and necessity. Our children are as capable of being brought into covenant with God as were those of God's ancient people, baptism under the Christian dispensation having been substituted for circumcision under the Jewish, just as the Lord's supper was for the Paschal feast. Our church, imitating that which has been done from the earliest ages, and firmly believing that Christ is "the same yesterday, to-day, and for ever," brings little children to him, "and forbids them not;" assured that this is, as she expresses it, "most agreeable with the institution of Christ" (Art. xxvii.); and that, as he received such children during his life, "took them up into his arms, put his hands upon them, and blessed them," so he will not refuse to receive our little ones, "but will embrace them with the arms of his mercy\*." Nevertheless, there arises against the administration of baptism to infants the objection, that they have not at that moment repentance and faith. The church catechism states this difficulty. After declaring that it is required of persons to be baptized, that they perform the conditions of repenting and believing, it asks, "Why, then, are infants baptized, when, by reason of their tender age, they cannot perform them?" And the answer it gives is: "Because they promise them both" (that is repentance and faith) "by their sureties, which promise, when they come to age, themselves are bound to perform." As they grow up after baptism, they become acquainted with the truths and doctrines of Christianity: the Holy Spirit commends these truths to their hearts, and strives with them to induce them to yield a sincere and loving obedience: they arrive at an age of responsibility; and then comes the time for them to take upon themselves the vows and promises made for them by their sponsors, and to comply with the second condition of salvation in the text, that

\* Public Baptismal Service.

of "making confession with their mouth unto salvation;" and the church presents them with the opportunity of doing this in the rite of confirmation. Then it is, that they come before the bishop and before the congregation, in a public and solemn manner, and say that for themselves, and with their own lips, which was said for them by the lips of their godfathers and godmothers in their baptism. For the church to have had infant baptism without confirmation, would have been to act unkindly and unfaithfully towards her children: it would have been to leave the administration of baptism in infancy open to the charge, I do not say of being invalid, but of wanting perfection and completeness. So reasonable, so valuable, so consolatory is this rite of confirmation; so thankful ought all youthful Christians in our church to be, that they are not deprived of such a fitting opportunity of "making confession with their mouth unto salvation."

But, had not the reasonableness and excellence of the object in view been so manifest, it would still be most unwise, and even dangerous, to hold the rite of confirmation in slight regard. Though not ordained by Christ himself, and therefore not a sacrament, yet it has its foundation (like our observance of the first day of the week) in the practice of the apostles. Thus St. Paul speaks of "the doctrine of baptisms, and of laying on of hands" (Heb. vi. 2).<sup>\*</sup> And, as the apostle in that passage is speaking of the first "principles of the doctrine of Christ," it must be something of permanent obligation, of which he makes mention in the phrase "the laying on of hands," in addition to baptism. The apostles, we know, as the chief pastors, were accustomed to lay their hands solemnly on the recently baptized adults—on which occasion a *special* blessing descended on the pious believers. Thus St. Paul, when at Ephesus, not only baptized certain persons, but afterwards, as a distinct act, "laid his hands on them" (Acts xix. 6). Thus also, when Philip had been instrumental in the conversion of Samaria, and vast numbers had been brought to repentance and faith in Jesus, and had made public profession in baptism, this was not deemed sufficient; but the apostles Peter and John were chosen to go from Jerusalem, and

<sup>\*</sup> Calvin himself, though not an episcopalian, thus comments on this passage: "The children of believers, because they were adopted from the womb, and by the right of promise belonged to the body of the church, were baptized in infancy; but, when infancy was past, and they had been instructed in the faith, they offered themselves to be catechised; inasmuch as no catechism had preceded their baptism. Then was used the imposition of hands; the origin of which ceremony this one passage abundantly shows to have flowed from the apostles" (Comment. ad locum).

lay their hands on the baptized Samaritans (Acts viii. 14, &c.). It is true we cannot expect the extraordinary gifts of the Spirit, such as flowed from the laying on of the apostles' hands; but is that a reason why we should expect no peculiar blessing at all, when our chief pastors, the bishops, lay their hands, publicly and solemnly, on the heads of those younger members of their flock, who as yet have only been ministered to by the priests and deacons? If it pleased God to impart higher spiritual gifts by the chief ministers in the early church than by the inferior ones, may we not conclude that it was to teach us the importance he attaches to order, which has been well called "heaven's first law?" If not, what else was it meant to teach us? May it not lead us to cultivate a reverential feeling? a feeling so useful to man, one of whose innate sins is pride! True humility is not a servile feeling; it belongs to a regenerate and exalted nature; it is akin to the disposition of angels, whose greatest delight and honour it is to bow with reverence where it is due. Every sober-minded, humble Christian, who respects the high office of a bishop (an office held by Timothy and Titus under the apostles, and which has existed in the church of this country from its earliest foundation, perhaps by St. Paul himself), every such Christian, I say, even should he not think the office essential, under all circumstances to the being of a church, will contemplate with pleasure the spectacle of the young people of a church, in which the office does exist, coming, once in their lives at least, into direct contact with their chief pastor, and receiving his blessing, together with the laying on of his hands, on the affecting occasion of their taking on themselves their baptismal vows. I cannot but pity those who are unable to enter into this feeling.

Thus, my brethren, we have seen what is the object and origin of the rite of confirmation. It is intended to furnish to baptized persons a solemn opportunity of fulfilling the duty and satisfying the demand brought before us in the text—that of "making confession with the mouth unto salvation." Its title shows its meaning; it is to confirm, that is, to "stablish, strengthen, and settle," the rising generation in the knowledge and belief of their religion, and in an open and fearless profession of it before men.

To this end, a preparation is necessary. And herein lies much of the excellence and benefit of the rite. To come to confirmation without preparation would be to mock God. What! shall any one venture to appear before the bishop and the great congregation, and take upon himself the holy vows and

promises made for him in his baptism, without any serious thought beforehand, and without any real intention of acting up to them? God forbid! To do this deliberately would be to bring down upon himself, or herself, whoever should thus trifle with God, a curse, and not a blessing. There is no charm in any rite administered in the church. No well-informed Christians hold any such view. The benefit derived from external rites depends on the state of mind and heart in the worshipper. If then, any person partakes of the rite of confirmation carelessly or insincerely, without knowing and thinking what it means, or without honestly resolving, by the help of God's grace, to lead a life consistent with the baptismal covenant, there can be no benefit from what he partakes, but may be, and must be, much harm and loss. The soul is injured by all irreverence and hypocrisy. And what less than irreverence and hypocrisy would it be, for a person to appear in the presence of God and say, "I stand here to renounce for myself, as my sponsors formerly renounced for me, the world, the flesh, and the devil: I desire to escape from their dominion: I promise henceforth to contend against them, and to distinguish myself as a soldier and servant of Christ. I profess, also, my entire and hearty belief of all the essential doctrines of the Christian faith; and I yield implicit obedience to all Christ's plain commandments contained in his holy word"—what but a mockery would this be, if such language were uttered without corresponding feelings? Would it not provoke God? Clearly it would. Clearly, then, it is incumbent on all who would not thus reap injury, rather than profit, from a valuable religious ordinance, to examine themselves, and to submit to an examination from their ministers before they come to be confirmed. And who does not at once see, how useful and profitable such an examination must be, and how thankful the persons examined should be for the occasion which leads to it? It brings them into closer and more intimate union with their spiritual pastors and teachers. Many pious individuals date their first serious impressions from an occasion like this. They are awakened, perhaps for the first time, to a sense of their situation in the world, and of the object for which God sent them into it. They open their eyes to the fact, that this life is not given them to play with, and sport away in idleness and self-indulgence, much less in sinful pleasures. They have something to do for God, for their neighbour, and for themselves. It is a precious opportunity for glorifying the Saviour, and becoming meet, by the help of the Holy Spirit, for an eternal

inheritance. It is the seed-time, the spring, during which they are to sow for the future and everlasting harvest. A solemn occasion like confirmation may, under God, make all the difference between their sowing to the flesh and to the Spirit. It may, therefore, make all the difference in the reward they shall reap: "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Whilst, therefore, my brethren, I would not have any person treat the rite of confirmation as a light thing, and come to it without a preparation of heart; I would not at the same time discourage any one who feels that he is in earnest. Let such a young Christian understand the leading points in the catechism, the meaning of the baptismal vow, the creed, the commandments, the Lord's prayer, the object and value of the sacrament of the Lord's supper (which is intended for those who have taken upon themselves the baptismal vow, and desire strength to keep it); let him but resolve, God helping him, that he will live as a Christian ought to live in this naughty world, and will strive to do something for Christ who did so much for him, and will endeavour to avoid evil company and evil habits, and walk humbly and piously with God, and lovingly, meekly, and charitably with his fellow-creatures; let him but do this, which is not too much to expect from any sensible and rational being, and there is not the least reason why he should fear to come and receive the bishop's blessing—which in that case will assuredly be God's blessing. Let him "avouch the Lord to be his God." Let him enroll himself publicly before men, and in the invisible register of heaven, as a soldier of the cross. Let him declare what it is he wishes to be, and whether he purposes to live to God or himself. Who in his senses would hesitate to settle this point, before he enters on the cares and business of life? To leave it unsettled, would be to settle it in the wrong way. I can conceive no adequate motive for declining to be confirmed, but a secret consciousness, that the mind is not made up to be a child of God. How fearful! What is likely to be the result? What, but that the world will take hold of such an irresolute, undecided heart! Let me "hope better things of you, brethren, and things that accompany salvation." Let me hope that I shall see a goodly flock of young Christians, ready to begin life by "making confession with the mouth unto salvation," willing to take up the cross and follow Christ; and not ashamed of him and his words, in the midst of a thoughtless and

"wicked world." What a delightful spectacle for a minister will this be! What sight can be more pleasing and affecting, than a confirmation solemnly conducted? Formerly, perhaps, this holy rite was not viewed in a sufficiently strong and solemn light. Many old persons among us may remember with grief and shame, that they attended it, or saw their companions attend it, without due preparation and seriousness. But it is not so in the present day. It is now one of the most touching and striking scenes that the world presents. Angels might, and doubtless do, rejoice to witness it. All, who know what a war God is carrying on against the powers of darkness here below, must be filled with good hopes when they behold this public registration, as it were, of those who are to fight the battle. Jesus Christ himself must look down with unspeakable interest and satisfaction on such a spectacle, and offer up, with unwearied love, his intercessions for them before the throne of his Father. The Holy Spirit, instead of being grieved and driven away, as he is from those hearts which love the world, or fear its frowns too much to come forward and join the ranks of Christ's faithful warriors, must take up his abode, and shed abroad his grace and heavenly consolations in the hearts of those who thus boldly and cheerfully devote themselves to God's service. May such be the case in this place on the coming occasion! May the spectacle that shall be here exhibited, be one that shall fill us with holy joy, and draw forth from all hearts the warmest prayers for our dear younger brethren, that they may persevere in the good cause on which they have entered; may be "strong in the Lord, and in the power of his might;" and when they have "served their generation," and have "fallen asleep" in the flesh, may "receive the end of their faith, even the salvation of their souls."

#### GLENDALOUGH.

##### No. II.

AFTER a complete inspection of the churches and their appendages, a natural curiosity of more than usual interest remains to be visited—this is St. Kevin's Bed. This wonder-working couch is a small cave, capable of containing three persons at most, in the front of a rock hanging perpendicularly over the lake. The approach is by a narrow path along the steep side of the mountain, at every step of which the slightest false trip would precipitate the pedestrian into the lake below: certainly, the guide endeavours to infuse an additional degree of confidence into his followers, by assuring them that, since the fate of the fair Cathleen, at which period St. Kevin prayed that none

might ever find a watery grave in that lake, no mortal has ever perished there. There is one place, in particular, where all the eloquence of the guide is sure to be exerted to encourage the party, and where it frequently proves unsuccessful, that is, the ledge of rock called the "Lady's leap." After passing this Rubicon, the landing-place immediately above the cave is soon reached without difficulty; but the visitor must descend with caution, his face turned to the rock down which he climbs, while the guide directs which way he is to turn, and where to plant his foot, until at last he reaches the mouth of the sainted Bed.

The Bed is about thirty feet from the surface of the water, and the front of the rock, for the whole of its height or depth, perfectly perpendicular. Those who are not disposed to confide in the efficacy of St. Kevin's prayers for the safety of his posthumous visitors, can see the cave distinctly from the opposite side of the lake; and, if there should be any person entering at the time, it will mark out the path and its dangers more distinctly than even those actually engaged in the task can themselves perceive.

We are now under the necessity of leaving for a while the beaten track, in order to introduce our reader to scenery less familiar to the tourist's foot, and not so much within the showman's catalogue.

"After picking our way," writes a friend—"through miry ways and sundry sloughs, and leaving the first lake, called Lough-na-Peche (or Piast) behind us, we arrived at the ravine dividing the hill of Derrybawn from the higher and more precipitous mountain of Lugduff. Here is one of the most delightful spots I know any where. A wild waterfall tumbling from the mountain to the south, through a ravine fringed with all sorts of appropriate timber; Lugduff rising before you in dark grandeur, very like some views I have got of Turk mountain, at Killarney; beneath you the upper lake, winding dark and deep up the glen; just at your feet the still, translucent basin of Poolanass, in whose crystal depths, as in condensed ether, hundreds of trout are disporting. I do not think any of the waterfalls of Killarney more interesting than this."

"Not long ago," he proceeds, "as some of our party informed me, a sad event took place in consequence of a superstition. A lovely young woman, the pride of the vale in which lived, and not a year married to a youth every way worthy of her, came to the patron, attended by her mother and only sister, and large with her first child. After going the usual rounds about the churches, she was led by her mother towards the Bed; and, though she and her sister expressed strong repugnance towards the duty, the superstitious old crone urged them forward, and actually pushed them on to the enterprise. Though midsummer, the day, as frequently happens in these mountains, was dark and blustery: storm-clouds enveloped Lugduff; and the waves of the wind-lashed lake sent their spray even up to the level of the Bed; and from the cliffs and fissures of the precipices around, fitful sounds, as it were wailings of grief and agony, came down. On such a day there could be no approach to the Bed by water, and they must take the path overhead, unsheltered, steep, and slippery. Perhaps the young woman's

peculiar situation unnerved her; but she felt dizzy, and trembled exceedingly: still the old voteen goaded her on, and, just as they gained the point of the path over the Bed, a gust from the mountain swept against them, and the eldest lost her presence of mind and footing: with a shriek she went down, dragging her sister after her into the depths of the lake. For a moment they rose, and their white garments were seen mixing with the foam, and then sank for ever."

He next describes the still more difficult exploit of the turning-stone: "Understanding well enough Joe's motive for drawing me off from his offensive rivals, I attended him towards a precipice not far from Kevin's Bed; along the face of which, and some fifteen or twenty feet from the water, a ledge runs, about four inches broad; at the end of which there is a shelf somewhat wider, and on which, according to tradition, if a person turns round three times, having faith, he will never go to hell. Having a clear head and active body, I ventured on, and accomplished the experiment; but, as my faith was neither full nor active, I am inclined to look to some surer safeguard from the wrath to come."

A little further on, the oldest of the seven churches is met, Tempulnaskellig, where St. Kevin "kept his Lents," according to the trusty Joe.

The following legend of Cathleen and St. Kevin is told:—

"The fair Cathleen was descended of an illustrious race, and endowed with rich domains. Having heard of the fame of St. Kevin, at that time a youth, she went to listen to his religious admonitions; but unholy thoughts crept in amidst the telling of her beads, and she became enamoured of the youthful saint. Tradition says it was the intention of the saint to have built his abbey in the valley of Luggelaw, on the margin of Lough Tay; but that the repeated visits of Cathleen, while he sojourned there, induced him to remove to some retreat where he might be freed from her interruptions; and he ultimately decided upon Glendalough.

"Just when he had established his religious seminaries, and supposed himself at rest for the remainder of his mortal career, the beauteous but unhappy Cathleen renewed her visits. Determined to avoid the temptations of so much innocence and fidelity in one so fair, and to spare her tender feelings, the saint withdrew to his stony couch in the inaccessible front of Lugduff. Day after day Cathleen visited the wonted haunts of her beloved Kevin, but he was no where to be found. One morning, as the disconsolate fair was slowly moving along the churchyard path, the favourite dog of St. Kevin met and fawned upon her, and turning swiftly, led the way to his master's sequestered home. Here then follows the most uncharitable part of the saint's conduct; for, awaking and perceiving a female leaning over him, 'although there was heaven in her eye,' he hurled her from the beetling rock. The next morning, says one traditional historian, the unfortunate Cathleen, whose unceasing affection seems to have merited a better fate, was seen, for a moment, on the margin of the lake, wringing her flowing locks, but never was heard of more."

### The Cabinet.

**REGENERATION AND CONVERSION.**—In like manner, when the gospel was preached at Antioch, "the hand of the Lord was with them" (both the teachers and their auditors); "and a great number believed, and turned to the Lord" (Acts xi. 21). By the regenerating power of the Holy Spirit the dead in sin were made alive to God; and, in consequence, they believed, and turned to the Lord as his worshippers and servants. Here the distinction between regeneration and conversion, though often treated as scholastic and subtle, ought to be noted. We are passive in receiving divine life, though it may be communicated while we are using the appointed means, or bestowing much diligence, from natural principles; but we are active in turning to the Lord by true repentance and faith in Jesus Christ. The former is regeneration, the latter is conversion†; and it has principally arisen from the disregard of this obvious, and, I must add, important distinction (important to accurate views and just reasoning in controverted subjects) that many have spoken of regeneration as the effect instead of the immediate cause of faith; for it cannot be denied that conversion, the soul's active turning itself to the Lord, is always the effect of faith, in some of its exercises, and generally of explicit faith in Christ; but then regeneration precedes both faith and conversion, as the cause and source of them, in the same manner that life precedes all kind of vital motion.... Infants "being by nature the children of wrath, even as others" cannot be meet for heaven without regeneration; yet, even when regenerate, they are incapable of explicit faith, though that state of heart is produced whence faith, as well as every other grace, will spring, if they live beyond the state of infancy; and, as they fell in the first Adam without the knowledge of their own sin, they may doubtless be saved in the second Adam without actually believing in him.... There may be a vital spark or a dawning ray, where nothing but darkness and death are discernible by us; and we should remember to copy him who "will not quench the smoking flax, nor break the bruised reed;" "for the faith of the just is like the shining light, which shineth more and more unto the perfect day."

**CHRIST THE HOPE OF GLORY.**—This mystery was now made manifest to the saints, even Christ in them, the hope of glory: Christ proclaimed in their country, in their congregations, in their houses: Christ received into their hearts, and dwelling in them: Christ "redeeming them from all iniquity," "purifying their hearts by faith," and bringing them from the service of the world to the service of God, who had "called them to his glorious kingdom." These were the riches of the mystery of the gospel: that God should thus regard the world which had rebelled against him, and departed from him, not "imputing their trespasses unto them," but reconciling them to himself, renewing them by his Spirit, guiding

\* From rev. Thomas Scott's treatise, "The Warrant and Nature of Faith in Christ considered," part ii. sect. 2.

† With this agrees the seventeenth article of our church: "Wherefore they which be endued with so excellent a gift of God be called according to his purpose, by his Spirit working in due season: they through grace obey the calling," &c.—ED.

them by his counsel, and so "making them meet for the inheritance" above. All this was to be theirs, the apostle says, through faith in Christ Jesus.—*Bishop of Chester's Exposition on Colossians.*

### Martyr.

#### THE ASKED-FOR SONG\*.

SING to me of the days that are gone,  
Ere the dawning visions of life had flown ;  
When before the enraptured eye of youth  
Lay a world of love, and a world of truth ;  
And not a shadow of dark decay  
Hung o'er that bright and sunlit ray :  
Sing of those days to me.

Sing to me of those parted hours,  
When life seemed a wreath of glowing flowers ;  
And a promise of lasting beauty fell  
On each bursting bud, and each opening bell ;  
And the showers, that watered those radiant hues,  
Glittered with hope's own rainbow dews :  
Sing of those hours to me.

Then change thy song to a saddened strain,  
For those days will never return again !  
A cloud has o'ershadowed that world of light,  
And its beams have gone down in a darkened night ;  
And a blight has come over the glowing wreath,  
And its buds and its blossoms are withered in death :  
Sing of those days no more.

But sing to me of that world above,  
Where all is unfading joy and love—  
Where, before the light of eternal day,  
All sorrow and sighing shall flee away,  
And the spotless robe, and the deathless palm,  
Triumphantly wave round the throne of the Lamb :  
Sing of that world to me.

#### SACRAMENTAL THOUGHTS.

BY COLONEL BLACKER.

(For the Church of England Magazine.)

THE table of remembrance† within yon fane is  
spread :  
Beneath that covering fair‡ are placed the chalice and  
the bread :  
They figure forth, that wine and bread in decent  
order§ laid,  
The all-atoning sacrifice, the mighty ransom paid.  
The table of remembrance ! O let me hasten there,  
In faith's commanded feast of love my grateful part  
to bear—  
Be clad in meek humility, in penitence sincere,  
And, in such "wedding garment," a fitting guest  
appear.

The table of remembrance ! O let me look within,  
For all that yet besets my soul of unrepented sin,

\* From "Scattered Leaves." Dublin, 1844.

† "This do in remembrance of me" (Luke xxii. 27).

‡ "Covering the same with a fair linen cloth" (Rubric).

§ "Let every thing be done decently and in order" (1 Cor. xiv. 40).

In "trembling hope" commemorate the night of woe  
that gave

The Son, the spotless Lamb of God, a sin-lost world  
to save.

The table of remembrance ! no altar there we see,  
Where bleeds the slaughtered victim the soul from  
guilt to free :

Once offered upon Calvary "our Passover is slain\*,"  
Triumphant o'er the conquered grave, he suffers not  
again†.

The table of remembrance ! O ever let me dwell  
On scenes which beams of mercy gild, and dread with  
doubt dispel,  
In strains of glowing thankfulness my grateful voice  
upraise,  
And, rapt in love and charity‡, my God, my Saviour  
praise.

The table of remembrance ! look down, all gracious  
Lord,  
On all that to that table draw, obedient to thy word,  
And, as thy creature-comforts man's wasted strength  
restore,  
So let thy grace refresh our souls§, and fit us to  
adore.

#### THE COMING OF CHRIST DESIRED.

BY MARY ROBERTS.

(For the Church of England Magazine.)

HASTE, O Lord, with clouds descending,  
For thy church hath waited long,  
Tares with loveliest flowers are blending,  
And our hope is well nigh gone.

Tares of discord, hate, or sorrow,  
Madness, want, or writhing pain ;  
Beams for age no gladsome morrow,  
Floats o'er youth no joyous strain.

Not one moment posteth by us  
But some death-dirge fills the air,  
Though the ear hears not its swift rush,  
Nor the wail of deep despair.

Meet we now with looks of gladness ?—  
Care avaunt !—life's roses bloom !  
Words are vain : the mists of sadness  
Spread too soon their withering gloom.

Hark ! the village-bells are pealing,  
Blithely moves a festive train :  
List ! the steps of death are stealing,  
Viewless, noiseless, o'er the plain.

Dimly seen in mournful vision,  
Bier and men are moving slow ;  
While stern death, with dire derision,  
Mocks the tears that ceaseless flow.

\* "Christ our passover is slain" (1 Cor. v. 7).

† "Christ being risen from the dead, dieth no more ; death hath no more dominion over him" (Rom. vi. 9). How the Romanists get over this I am at a loss to imagine. According to their ritual, he is daily (and bodily) sacrificed afresh.

‡ "To be in charity with all men" (Church catechism).

§ The strengthening and refreshing of our souls by the remembrance of what Christ has effected for us by his precious blood-shedding, is very fitly compared with that strengthening refreshment afforded to the body by his creations of bread and wine (Vide Church catechism.)



Come, great Saviour, O come quickly !  
 Read from life its deadly thrall :  
 Then shall flowers, or scant or sickly,  
 Wreath no more life's funeral pall.

Then shall heavenly friends, descending,  
 Joy to tread the ransomed earth ;  
 Then shall harps and voices, blending,  
 Wake the strain of holiest mirth—

Mirth—yet not the world's strange gladness,  
 When the heart doth only ache,  
 But the joy that owns no sadness,  
 Given, O Christ, for thy dear sake.

### Miscellaneous.

**ANIMAL GRATITUDE AND SAGACITY.**—An instance occurred not long since, displaying at once the sagacity and gratitude of the animal. The statement was sent by a gentleman in Ireland to his family in England ; and its truth may be depended on. The Wapiti deer (the largest of the deer kind), a very powerful animal, belonging to the Zoological Society in Dublin, had been ill, from an inflammation and swelling in the throat, and was in great danger : the disease must have been brought on as much by the unnatural confinement in which the creature was kept, as by its food. Some time back, an incision in the throat became indispensable, to save its life ; and that painful operation was performed by Mr. Crampton, surgeon-general. The animal was at the time forced down by boards, connected by pulleys and cords ; and the strength it displayed was astonishing. The operation being at length performed, the poor creature was enabled to breathe and feed for a short time. The inflammation, however, returned, and a second operation of opening the *trachea* became necessary. The surgeon-general attended with his assistants, who had the former apparatus—boards, cords, and pulleys. The unfortunate animal no sooner perceived them, than he put himself in the most formidable position for his defence, threatening destruction to the first that approached him. Crampton ordered them all away ; and, after a time, perceiving his patient more calm, and seemingly in great pain, he entered the enclosure alone, when, to the astonishment of all present (who had before remonstrated against the seemingly imprudent act), the sagacious animal approached the surgeon-general, licking his hands and face, and showing, by every demonstration in his power, his gratitude. After a time he submitted to have his throat opened, the windpipe pierced, and a tube introduced through the incision, which came out of the nose, the wound to be dressed with tow, and all this without stirring, and, when all was over, licking his benefactor's hands, and following him like a dog. This is most wonderful. Mr. Crampton says that he would not have performed the operation on a human being without tying him down.—*Styles' "Claims of the Animal Creation."*

**BELL.**—The first bells known in history are those small golden bells which were attached to the lower part of the blue robe (the robe of the ephod) which

formed part of the dress of the high-priest in his sacerdotal ministrations (Exod. xxviii. 33, 34 ; comp. Ecclus. xlv. 11). They were there placed alternately with the pomegranate-shaped knobs, one of these between every two of the bells. The number of these bells is not mentioned in scripture ; but tradition states that there were sixty-six (Clem. Alex. "Stromata," p. 563). We need not seek any other reason for this rather singular use of bells than that which is assigned : "His sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out, that he die not" (Exod. xxviii. 35) ; by which we may understand that the sound of the bells manifested that he was properly arrayed in the robes of ceremony which he was required to wear when he entered the presence-chamber of the Great King ; and that, as no minister can enter the presence of an earthly potentate abruptly and unannounced, so he (whom no human being could introduce) was to have his entrance harbingered by the sound of the bells he wore. This sound, heard outside, also notified to the people the time in which he was engaged in his sacred ministrations, and during which they remained in prayer (Luke i. 9, 10). "Bells of the horses" are mentioned in Zech. xiv. 20 ; which were probably such as were hung to the bridles or foreheads, or to belts around the necks, of horses trained for war, that they might thereby be accustomed to noise and tumult, and not by their alarm expose the riders to danger in actual warfare. Hence a person who had not been tried or trained up to anything was by the Greeks called ἀκαθ' ὠϊστος (one not used to the noise of a bell), by a metaphor taken from horses. The mules employed in the funeral-pomp of Alexander had at each jaw a golden bell. We incline to think, however, that the use of horse-bells with which the Jews were most familiar, and which the prophet had in view, was that which at present exists in the east, and in other countries, where carriage by pack-horses and mules common. The laden animals, being without riders, have bells hung from their necks, that they may be kept together, in traversing by night the open plains and deserts, by paths and roads unconfined by fences or boundaries ; that they may be cheered by the sound of the bells ; and that, if any horse strays, its place may be known by the sound of its bell, while the general sound from the caravan enables the traveller who has strayed or lingered, to find and regain his party, even in the night. That the same motto, "Holiness to the Lord," which was upon the mitre of the high-priest, should, in the happy days foretold by the prophet, be inscribed even upon the bells of the horses, manifestly signifies that all things, from the highest to the lowest, should in those days be sanctified to God. It is remarkable that there is no appearance of bells of any kind in the Egyptian monuments.—*Kitto's Cyclopædia.*

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

HER FOUNDATIONS ARE UPON THE HOLY HILLS.\*

No. 594.—JULY 18, 1846.



(Blessing the Cattle.)

## A WINTER IN ITALY\*.

It was in the winter of 1843 that, being brought by the illness of a dear friend to Italy†, I spent some months at Rome. During the first seven or eight weeks of our stay in the papal city, we inhabited apartments in the Corso (the principal street in modern Rome); but, finding the air exceedingly damp and cold, I was led to examine other parts of the city, in the hope of finding some situation more genial and more suited to the health of a suffering invalid. After many unsuccessful excursions made with this view, and after

applying at a large proportion of the houses where the usual announcement of "Appartimenti mobiliati," or furnished apartments, was to be seen, I was recommended to the house of Berta, a Roman widow; and thus began my acquaintance with the mother of a little boy, Giuseppe Pepé. The floor inhabited by Berta's family consisting of many apartments, I was enabled to choose from amongst them those I considered most suited to the comfort of my dear suffering companion. The rooms I selected for our use were at the back part of the house, and commanded an extensive view of convent-gardens, in many of which the orange trees, loaded with their golden fruit, formed a prominent and pleasing object. We soon had reason to rejoice in the change we had made from the noisy Corso to the quiet "Via delle Quattro Fontani." The air was pure and refreshing. The bright Italian sun shone with a pleasant warmth!

\* From "Giuseppe, the Italian Boy;" by the author of "The German Shoemaker." London: B. Wertheim, Aldine Chambers, Paternoster-row. 1846. 12mo, pp. 66. Like other productions from the same pen, instructive, and well written. It is peculiarly calculated to point out to youth the utterly unscriptural character of the popish system. The tone of the work is excellent.

† It grieves me to hear that the invalid is no better.—ED.

into our rooms. During the day-time, our eyes, instead of being confined to the narrow bounds of the crowded Corso, could extend their view beyond the beautiful gardens I have mentioned, to the mouldering ruins of the Coliseum, which was seen rising amidst other majestic remains of the past, and forming a fit subject for the contemplation of a sojourner in the eternal city. Ever and anon, at the accustomed hour of prayer, long trains of monks would issue forth from the doors of their different convents\*, winding their way through their pleasant garden paths, to their church or chapel; while the different bells of the convents were heard many times during the day and night, noting the hours for matins, vespers, or other appointed seasons for prayer.

The animated expression and pleasing appearance of our landlady's little son soon attracted my attention; and I became much interested in the well-behaved little boy, whose "Buon giorno, signora," was always accompanied by a sweet, intelligent smile. Our intimacy rapidly increased, and Pepé soon knew no greater pleasure than to listen to the accounts I could give him, of the manners and customs of my own dear native land. I soon felt desirous of ascertaining what progress my little friend was making in education, and was informed by his mother that he was under the instruction of some monks in a neighbouring convent. At my desire, the books used by his instructors were brought for my inspection. The principal one consisted of what was entitled "The Doctrines of the Christian Faith;" and it would be a difficult matter to give a correct sketch of all the absurdities contained in it, over which the intelligent Roman boy was obliged to pore day by day. \* \*

Numerous are the inventions and contrivances of the Roman church to vary the mode in which, according to this pernicious article of their creed, a man may assist in the work of salvation. Daily, during our stay in the papal city, were some of these superstitious acts of penance performed before our eyes. Near one of the finest churches of Rome (St. Giovanni Lateran) is a large edifice built for the purpose of protecting what are called the "scala santa," or "holy stairs." These consist of about thirty marble steps, covered with thick planks, which are obliged to be renewed very often, being worn out by the knees of the poor deluded papists. No one is allowed to ascend the scala santa, but on their knees. These steps are said to have belonged to the palace of Pontius Pilate, at Jerusalem, and to have been rendered holy by the passage of our Saviour over them, when passing to the judgment hall. At all times of the day may be seen persons of every age and condition ascending. A short prayer is repeated at each stair, and a kiss impressed upon it. By an ascent of the scala santa, it is supposed that a person's sins are all blotted out, and that his prayers will be received in heaven with peculiar favour!! "It was while slowly climbing these steps, that the great Luther, then a Saxon monk, and still thinking it necessary to submit to all the vain practices enjoined by the church for the remission of sins, thought he heard a voice like thunder, speaking from

the depths of his heart, 'The just shall live by faith.' These words, which already on two previous occasions, had struck upon his ear as the voice of an angel of God, resounded instantaneously and powerfully within him. He started up in terror on the steps up which he had been crawling: he was now horrified at himself, and struck with shame, for the degradation to which superstition had delivered him: he fled from the scene of his folly"\*.

But I must not stay to relate all the scenes connected with the dogmas of the Roman church that I have witnessed in Rome: one more must suffice. All my readers have most probably heard of the Coliseum, which is one of the most wonderful remains of the ancient city. \* \*

In the centre of the arena (where formerly bloody sports were exhibited) is now placed a large black cross, with an inscription to this effect, that whosoever kisses it obtains two hundred days' indulgence. Frequently, when we visited the Coliseum, did we see a procession of persons who had joined company to visit the centre cross and its accompanying stations. These devotees were generally headed by one or more monks, and, after kissing the cross and reciting the number of pater-nosters and ave-Marias prescribed by their spiritual guides, considered they were certain of the blessings promised to them for so doing.

Another doctrine brought forward with great prominence, in the catechism of my little Roman friend, was that of "transubstantiation." Pepé was taught to believe that, in the sacrament of the Lord's supper, the bread and wine, after being consecrated by the priest, really became the body and blood of Christ; and, in accordance with this article of the Romish creed, one of the Roman-catholic catechisms declares, "We must believe all the parts of a body, and of blood also, to be in this sacrament." Here again the blessed volume of inspiration will afford us ample ground for rejecting this doctrine as altogether contrary to Christianity. To the assertion, that Jesus thus appears in the wafer and wine to be offered up as sacrifice for sins, the protestant may reply, in the language of the apostle Paul, "Christ was once offered to bear the sins of many" (Heb. ix. 28); and again, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb. vii. 27). It is, as the historian Burnet has said, "one of the designs of the priests for establishing the authority of the church." The idea that their priesthood possess the power of thus (by the simple act of consecration) bringing before them the real body and blood of Christ is one which cannot fail of its desired effect upon a people kept in such grievous bondage (as to thought and judgment) as are the Roman people. The honours paid to the consecrated host or wafer, when it is borne in the streets, are in accordance with this doctrine of the actual presence of the deity. Every knee is bowed down, every hat is uplifted from the head, and the most solemn silence observed. If it were not much too solemn a subject to be considered but with the greatest seriousness, it would almost provoke a smile were

\* It is right to mention that, in Rome at least, the word "convent" is used for every kind of monastic institution.

\* Daubigné's "History of the Reformation."

I to mention all the minute directions given in *Pepé's* catechism, as to the manner in which the consecrated wafer was to be received, even descending to directions as to the position in which the tongue was to be placed to receive it: several pages of "*The Doctrines*" were occupied with this subject. Could I be surprised at the ignorance and superstition I beheld around me, when I knew that the mind of an intelligent boy of eleven was kept occupied with such puerile matters to the exclusion of all useful information? Perhaps some of my readers are not aware that, in addition to the doctrine of the real presence of our Saviour's body and blood in the sacramental elements, the Romish church holds that the cup is not to be taken by any but the priesthood. This innovation, doubtless, was made to place a distinction between the priest and his people, and may be considered as one of the minor methods employed to bring the minds of the people into that state of mental thralldom in which they now contentedly rest. Does not the word of God seem as if expressly designed to guard us against this insidious error, when we read, "*Drink ye all of it*"?

As *Pepé* became aware of the interest with which I regarded all the rites and ceremonies of his religion, he was anxious to make me acquainted when anything that he thought would interest me was about to take place. One morning, my little friend's gentle knock was heard at the door, and, upon opening it, he eagerly informed me that the day being the feast of St. Antony, if I would go to the convent of the saint, near the church of Sta. Maria Maggiore, I should see the blessing of the beasts. Being curious to know how a saint, long since dead, could have anything to do with living animals, and having equipped myself in walking attire, I immediately proceeded to the spot *Pepé* had specified to me, in the company of a friend. The road was thronged with animals of every age and description, from the splendid coal-black horses of the cardinal to the half-starved ass of the peasant from the Abruzzi: most of the animals were gaily decked with ribbons. At the church-door stood a portly priest, who, with a brush in his hand, as the motley procession of horses, mules, asses, &c., passed the door, sprinkled each animal, as it was presented to him, with holy water, taking off his scull-cap, and repeating in Latin a benediction to the effect that the animal would be preserved from evil, through the intercession of the blessed St. Antony, in the name of the Father, Son, and Holy Ghost. The priest at least derives benefit from the ceremony; for each person, according to his means, presented some piece of money. The throng of animals was diversified by the appearance, now and then, of a handsome carriage. While it paused before the open church-door for the blessing of its steeds, the persons inside sat with uncovered heads and with wax tapers in their hands, till the blessing was concluded. Some *gens-d'armes* were stationed around the door to keep order, and oblige the candidates for the blessing of the saint to approach in regular file. When I had seen enough of this singular spectacle, I entered the little church. The floor was strewn with evergreens, while from the ceiling hung festoons of different-coloured silks. At the numerous altars in the

church many lights were burning; and a vast crowd of worshippers were kneeling upon the floor of the building. The sides of this little church are painted with different scenes from the life of the saint, illustrative of the temptations with which he was assailed when on earth. Some of the designs were anything but suited for the interior of a religious temple; but any disposition to smile is checked, when we consider the lamentable effects of such superstition as that which induces the deluded Romanist to bring his cattle to receive the blessings of one who was once a sinner like himself. Little *Pepé* was in high glee during the whole of the ceremony. "*Guardate, signora, guardate questi belle cavalli*," "*Look, madam, look, at these fine horses*," he exclaimed, as eight or nine of the pope's carriages passed us, drawn by their noble jet-black horses, and followed by a long train of carriages of the cardinals, archbishops, and other ecclesiastics. The dragoons of the pope were obliged also to present their horses for the blessing of the saint; but, without the command (taught as every Romanist is to attach great importance to the blessing and protection of the numerous saints in his calendar), there would not, I presume, be much unwillingness to comply with the requisition.

I should have alluded earlier to the manner in which the popish church keeps the holy festival of the nativity of our Saviour. I was not a little surprised at the indifference manifested by some of my Roman friends, as to attendance upon the ceremonies of their church; and this remark I have understood to be one often made. The most constant attendants upon the shows and pageantries of Roman catholicism are the foreigners visiting Rome, and the peasants from the surrounding country, who crowd to every shrine where a *bamino*, or figure of the Infant, is exposed. On one occasion, when visiting St. Peter's, a peasant eagerly approached the chapel of the choir, and, turning to me, as I chanced to be nearer her than any one else, said, "*Dove è il Bambino?*" "*where is the babe?*" I did not at first understand what she could mean, until, turning to the altar, I saw reposing upon it a gilt figure of an infant in swaddling clothes. "*Ecco! ecco!*" "*Behold! behold!*" said the peasant, as she immediately knelt down, and began her *avemarias* and *pater-nosters* before it.

Some time before Christmas-day, the Calabrian minstrels with their pipes arrived. The dress of these men was wild in the extreme: few of them had any more expensive outer garment than a rugged sheep-skin, which had been contrived to fit to the figure: their feet were bound with coarse cloths, over which were leathern thongs.

These men are to be seen playing at the shrines of the virgin Mary. A traveller in Italy remarks, "*We observed them frequently stopping at the shop of a carpenter opposite our windows. In reply to our questions concerning this, the workmen, who stood at the door, said, that it was done 'Per politezza al messer San Giuseppe'*" (out of respect to St. Joseph)." At the bottom of the shrine of the virgin, usually appears the inscription—

"*Virgine Maria, madre di Dio, pregate Jesu per me;*"

"*Virgin Mary, mother of God, beseech Jesus for me;*"

and over the *alma-box*, attached to some, is seen

"*Limosina per ricordo dell'anime delpurgatorio.*"  
 "Alms for remembering the souls in purgatory."

I have not yet made any allusion to the doctrine of the Romish church, respecting the state into which the souls of men pass at their departure from this world. In our happy land, where the word of life has a circulation as free and unfettered as the air we breathe, it is often a delightful privilege to visit the cottage of the humble Christian; and many a one, who in the eye of the world would be styled a simple and ignorant peasant, while she

"Knows, and knows no more, her bible true,  
 (And in that charter reads with sparkling eyes,  
 Her title to a treasure in the skies),"

has gathered from the sacred volume the blessed truth, that "to be absent from the body is to be present with the Lord." But, alas! in the land where the dark night of superstition reigns, no such consolation is afforded to the mourning relatives of deceased persons. In my intercourse with the Roman widow and her family, I had often occasion to remark poor Berta's anxiety to appropriate any little sum she was able to spare, to having masses said for the deliverance of her husband's soul from purgatory; and, while I honoured her for the constancy of her affection, I could not but deeply mourn over the ignorant superstition which thus painfully enthralled her. How thankful should I have felt, had it been placed in my power to have delivered her from this cruel bondage, and to have seen the light of the true gospel shining into her mind, and thus dispelling the mists of darkness and error that surrounded her. But no! poor Berta repelled with the greatest alarm every attempt made to bring her to an acquaintance with the word of eternal life; and on more than one occasion, when I proposed to read a few verses from the inspired volume to the aged and afflicted mother, Berta and her younger sister Dorotea immediately with much anxiety expressed their fears lest such a circumstance should become known to their priest.

### Biography.

SIR T. FOWELL BUXTON.

#### No. II.

ABOUT the year 1815, Mr. Buxton began to show himself a strenuous advocate for the welfare of his fellow-creatures. The first occasion on which his powers as an advocate in the cause of suffering humanity were publicly manifested, was at a meeting held in the Mansion House, in London, in 1816, for the purpose of considering the means for relieving the distress which prevailed to an alarming extent among the manufacturers of Spitalfields. His knowledge of their condition was derived from personal inspection; and the powerful and pathetic speech which he made to the assembly riveted all minds, and was the means of procuring a subscription so large and general, as to enable him to accomplish the object which he and his friends had so warmly at heart. We can never forget the powerful effect of that remarkable address; which was subsequently published in a pamphlet; but the impression caused by the speech was the combined result of the astound-

ing scenes of affliction, and the simple, unadorned style of the narration, so evidently the effusion of a man whose whole heart was penetrated with the deepest emotions of sympathy for the sufferers, whom he had personally sought out, visited, consoled, and to the extent of his power relieved. Large sums of money were collected on the occasion; and an impulse was given to the exertions of Christian charity, in Spitalfields and other parts of the kingdom, which led the way to many other subsequent efforts of pious benevolence.

The next remarkable epoch in the life of our honoured friend was his entering upon his eminently useful, but arduous career, as a worthy successor to Neild and Howard, and an able co-adjutor with his brother-in-law, Mr. Hoare, of Hampstead, his sister-in-law Mrs. Fry, and other "friends of God" and man, in the amelioration of prison discipline. At that period too many of the prisons of England were in a most deplorable state. In unison with Mr. Hoare he visited a large number of these abodes of affliction, ascertained the filth, misery, and wickedness which prevailed in some of them, and the far superior condition of others, being especially struck with the astonishing change for the better which had been produced among the female prisoners in Newgate by the Christian efforts of Mrs. Fry. These things he described in a pamphlet, published in 1818, entitled "An Inquiry whether Crime and Misery are produced or prevented by the present system of Prison Discipline." "This able work," says the editor of the "Christian Observer\*," "met with an extensive and rapid circulation: it was repeatedly mentioned in parliament, and was a principal means of exciting that public attention to the subject, which has issued in the present greatly improved condition of the prisons of Great Britain and Ireland. Old pamphlets are not easily procured, and this is now happily superseded; but our readers may find a copious account of its contents in the review of it in our volume for 1818—numbers for June and July. It was so buttressed by accurate circumstantial details, that, though the facts were appalling and disgraceful to a civilized and Christian land, they could not be denied. Among other wrong-doings, he forcibly pointed out the injustice of the severities inflicted upon untried prisoners, and also upon debtors; and he strongly urged the duty of endeavouring to reform and Christianize criminals, instead of brutalizing them by vindictive harshness. He also extended his prison-labours to other countries, and with good effect. He even induced the papal government to attend to his judicious and merciful suggestions, on behalf of the bands of desperate criminals who swarm in the prisons of Rome. We have only touched upon this division of his valuable labours, without attempting to track them onward to the close of his life.

"In 1818 he was chosen member for Weymouth, of which he continued the representative for nearly twenty years, being elected seven times, after severe contests, till ejected in 1837, chiefly on account of his support of the ecclesiastical measures of the late cabinet. He did not, however, allow his political connexions to bias his suffrage upon measures in which he differed in principle from those with whom he usually acted.

\* See "Christian Observer," June, 1845, p. 26.

"The state of the criminal law soon occupied his attention. He had a deep abhorrence of the punishment of death, applied as it then was with lamentable frequency for various offences. He made himself thoroughly master of the subject, and was possessed of resistless evidence that these legalized murders were not only cruel and unjustifiable on Christian principles, but utterly inexpedient in a political point of view. These evidences he laid before the House in 1821, in a calm, clear, and able speech, upon sir J. Mackintosh's bill for the abolition of death for forgery.

"On turning back to our volume for 1821, p. 400, we find another reference to Mr. Buxton's labours during that session: 'Mr. Buxton has moved for returns of the number of women who have been sacrificed upon the funeral piles of their husbands in India during the last four years. We trust that, even should no legislative measures immediately follow upon their production, the discussions, and the expression of feeling to which the subject has given rise, will do much eventually towards abolishing this barbarous and inhuman practice; a practice which there is abundant testimony to prove might be effectually checked without any risk or inconvenience.' Our anticipations were happily realized; and at length, though not till after a protracted contest, Mr. Buxton, and those who laboured with him in this holy and humane effort, had the satisfaction in 1829 of seeing their exertions crowned with success."

It were far too long to notice the many important legislative questions affecting religion, morals, and humanity, in which Mr. Buxton took a conspicuous part, from his early labours for the suppression of lotteries\*, to his concluding efforts to promote the better observance of the Lord's-day.

Wilberforce had led the question of the abolition of the African slave-trade to its victorious issue; and it was at his earnest request, and with the help of his influence, that Mr. Buxton undertook to lead the question of the abolition of slavery itself.

It was in the course of the session of 1823, that the latter brought on his first motion in parliament for the extinction of British colonial slavery. His speech on the occasion was simple, plain, and powerful. He went at once to the root of the matter, declaring it to be impossible, consistently with justice to man, or with the law of God, that man should hold a property in his fellow-man. In his judgment, slavery was sinful, and must therefore be abolished. At the same time his soul was filled with sympathy for the slave; and he arose for his defence at the call, not merely of justice, but of the tenderest and most heartfelt compassion. For eleven years did he labour with intense assiduity, till public opinion on the subject became irresistible; truth triumphed over its opposers; and, in 1833, the British parliament unanimously resolved, at the cost of twenty millions of pounds sterling, to bestow the boon of freedom, in the following year, on 750,000 slaves.

\* It is almost impossible to conceive on what principle a professedly Christian government could not only palliate, but strongly patronise the lottery system, calculated as it was to produce the very worst effects on the morals of all classes.—Ed.

#### THE DEDICATION OF SAMUEL\*.

THE sun was descending the western sky of Palestine: his farewell beams fell with a rich and softened lustre upon the lofty turrets of the holy city, flooding the "earth's one sanctuary" with a bright, transparent veil of light and beauty. The song of the shepherds rose on the still evening air; and its gentle cadences fell soothingly upon the listener's ear. The fertile plains, relieved here and there by gentle undulations, were glowing with freshness and beauty. The fig-tree was laden with its wealth of fruit; and the mountain-sides were garlanded with the light green foliage of the vine, whose rich clusters now peeped from their leafy covering, and hung blushing from the stem. There, too, was the olive, with its deep green foliage, and the pomegranate lifting its shrubby head, with its beautiful scarlet blossoms and refreshing fruit; and there, amid the vales, the broad boughs of the sycamore caught the dew of heaven, while upon the mountain-tops the cedar of Lebanon waved its evergreen arms, and bowed its stately head to the passing breeze.

Such was the scene spread out before the pious Hannah, as she stood upon the mountain-side, with her moistened eye fixed intently on him whom she was about to dedicate to Jehovah. The glories of the sunset, and the rich beauties of the surrounding scenery, were nought to her. Her heart was too full, and her mind too much absorbed with the contemplation of other subjects, to be attracted by their loveliness. Maternal pride gleamed from her dark eye, as, in imagination, she saw her boy treading the courts of the Holy One; and her heart beat rapturously when she thought that an offspring so bright and beautiful was hers to give to Israel's God.

And now she stands before Eli with her precious, her sacred gift: "To the Lord have I lent him: as long as he liveth, he shall be lent to the Lord," were her words; and the man of God, rising from his aged seat, and extending his trembling arms, took the bright-eyed boy from the mother's embrace, and blessed him.

But "that hour waned to its farewell moments," when the most tender cords "that bind our race in gentleness together" must be severed. She must leave him. The tall pillars that support the embroidered roof of the tabernacle look cold and cheerless, and her child shrinks with terror from the white-robed and venerable priest. The current of maternal pride gives way to the willing stream of love and sorrow. She looks upon her boy, and thinks of the dreary homeward her feet must trace. Coming, it was enlivened by his smile: now, she must tread it alone. How can she retrace that path where, at every step, his little foot-prints will continually remind her of her loss? and, when she reclines at noon by the fountain, wearied with the heat of the day, no soft and gentle hand will be there to lave her brow with the pure drops, or pour the cooling water upon her weary feet; and no lips, impressing upon her cheek affection's fondest caress, will greet her with the endearing title of mother, or soothe her disturbed spirit with the innocent out-breakings of infantile glee.

And he—how will he live away from her fos-

\* From the New York "Gospel Messenger."

tering hand and watchful care? Will he not pine for that mother's warm embrace? Who will lay him down in his little bed, and sing to him the gentle lays of childhood, till sleep rests on his closed eye-lids? No one, no one: he is alone. Disturbed by feverish visions, he will unconsciously reach out his little arms to receive the wonted embrace, and with a cold shudder wake to find himself clasping the unfeeling marble pillars. No mother will be there to give back the tender pressure of that little hand, to smoothe his pillow, or soothe him by the assurance that no danger is lurking near. In imagination she hears the silvery tone of his voice, in childlike accents, calling her; and echo, as if mockery, repeats, Mother, mother! And then she sees him shrinking back in terror at his loneliness, to weep bitter tears at the remembrance that it was his own dear mother who had left him thus alone. Who, then, will dry these tears, and comfort him? None, none!

With a groan of heart-felt anguish, the agonizing mother awoke, as it were, from her painful musings, to find herself on the point of committing a heinous sin, even the withdrawal of her precious gift. Offering up a mental prayer to God for strength to bear this greatest trial, she hastened her preparations for departure; "for," she said, "I may not tarry, lest I covet that which is not now my own, and the curse of God rest upon me and mine rather than a blessing. Having vowed a vow to the Lord, shall I fail to pay it? Then were I unworthy to be called a mother in Israel. Better that my name should be blotted out from the records of my people and my kindred, than that I should commit this great sin." Reproaching herself for her want of confidence in God, in committing her precious offering to his care, with tears she exclaims:

"What have I said, my child! Will he not hear thee,  
Who the young ravens heareth from their nest?  
Shall he not guard thy rest,  
And in the hush of holy midnight hear thee,  
Breathe o'er thy soul, and fill its dreams with joy?  
Thou shalt sleep soft, my boy."

"To the kind care of Israel's God I will confide thee, my heart's most precious treasure. Beneath his wings thou wilt be safe." Then, folding her gentle boy in one long, last embrace, she turns to leave the sanctuary, committing her cherished one to strangers. But, ere she quits the spot, with tearful eye and faltering voice, she utters the parting farewell:

"I give thee to thy God—the God that gave thee,  
A well-spring of deep gladness, to my heart;  
And, precious as thou art,  
And pure as dew of Hermon, he shall have thee,  
My own, my beautiful, my undefiled;  
And thou shalt be his child."

"Therefore, farewell! I go. My soul may fail me,  
As the heart panteth for the water-brooks,  
Yearning for thy sweet looks.  
But thou, my first-born, droop not, nor bewail me:  
Thou in the shadow of the Rock shalt dwell—  
The Rock of strength. Farewell!"

#### EXPOSITION OF MATTHEW VI. 5, 6\*.

"And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

HERE our blessed Saviour commences his instructions upon the subject of prayer, preparatory to his giving to the church that divine form of supplication which has ever since been distinguished by the title of "the Lord's Prayer." Prayer may be defined to be, the sending up of our desires to God, accompanied by a confession of our own unworthiness, and a grateful acknowledgment of his goodness and power, and of our constant dependence upon his providential care. During the time that our Saviour was on earth, he frequently directed the attention of his people to this important subject; so that we may say that one of the leading objects of his manifestation in the flesh was to teach and encourage us to pray. He has recommended prayer as a preservative against temptation (Matt. xxvi. 41): he delivered a parable as an encouragement to unceasing perseverance in this sacred engagement (Luke xviii. 1-8), and another in order to inculcate the importance of humility in prayer (Luke xviii. 10-14); and he repeatedly gave instructions as to the things for which, and the persons for whom, we ought to pray, as to the manner and matter of our petitions; and, to encourage his people to engage and to continue in this solemn and essential exercise, he has left upon record this memorable promise: "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22).

Prayers may be either private or public; and accordingly Christ gives instructions in reference to both: to the former, in verses 5 and 6; to the latter, in verses 7 and 8. In reference to the one, he chiefly insists upon the absence of all ostentation, and the necessity of seeking for as much privacy as possible: in reference to the latter, he prescribes an unprotracted style, and concise simplicity of language.

In first considering his instructions upon the subject of private prayer, we should notice how the language of our blessed Lord assumes it as a fact that his people pray. He does not preface his admonitions with any direct command; but he takes it for granted that such was their habitual practice: "And when thou prayest, thou shalt not be as the hypocrites are." If hypocrites, and if the heathen pray, how much more shall Christians, who know that they have higher blessings to seek for, and who have the aid of the Holy Spirit to help their infirmities in this as well as in every other engagement? Yes, the humble and consistent Christian is a man of prayer. A feeling of devotion is the first spiritual instinct which the sinner, when born again into newness of life, displays. As the first accents which the infant utters are the sounds by which it designates its earthly parents, so the first expressions which babes in Christ send forth are the words of prayer, whereby they cry, "Abba, Father." Prayer is the voice of the Christian crying in the wilderness of this world for spiritual and temporal mercies: it is the

\* From Commentary; by the rev. Daniel Bagot.



means by which he sends up an evidence of his faith, an expression of his confidence, the breathing of his hopes, and the aspirations of his love, into the very presence of his Father and his God.

But let us observe, more particularly, what Christ is anxious to guard his people against: "When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men." He refers here to the Scribes and Pharisees, whose grand object was the acquisition of human applause, and who, in order to obtain this, contrived to be in the streets and other public places when the stated hour of prayer arrived, and who prayed "standing in the corners of the streets," in order that they might be seen by persons coming up both ways. Most justly, therefore, are they called "hypocrites" by him who knew what was in man; for, had they been sincere in their devotions, they would have preferred some private place, where their minds would have been less likely to be disturbed by the intrusion of worldly cares. Such persons "have their reward;" but it does not consist in their receiving a gracious answer to their petitions; for God will not accept such offerings, which are in reality presented upon the altar of their own vanity and pride. The only reward which they can obtain is the empty flattery of persons who are as great hypocrites as they are. And what more can they obtain, when they are entirely incapacitated for the reception of those rich manifestations of grace which God confers, in answer to the earnest prayers of his faithful people? If the heart is pre-occupied by vanity and hypocrisy, there can be no enjoyment of the presence of God.

And here let every Christian pause, and anxiously inquire whether "he that searcheth the hearts" may not be able to detect a spirit of hypocrisy in his prayers, or in his religious profession. It is not the fashion of our day to stand praying in the corners of the streets; but hypocrisy can show itself in many other ways. We should look well to our motives, for motive is everything in religious duties and engagements; and above all should we be careful not to be influenced by a love of popular applause; for, of all the wretched principles by which a rational being can be influenced, this is the worst. How strongly must our blessed Saviour have felt this, when he said to his disciples—"Woe unto you when all men shall speak well of you." A desire to be seen and praised of men mars and spoils the very best works of piety or of charity, and therefore God protests against it; not that he is, in the common sense of the word, jealous of his creatures, or afraid of losing any of his own glory by the sinfulness of man, but because he does not wish to be compelled to keep back the testimonies of his approbation from them.

Now, as a preservative against the hypocrisy which he condemns, Christ gives the following direction: "But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which is in secret shall reward thee openly." There is a remarkable deliberateness of tone and style in this verse: the clauses follow each other in calm and measured succession, as if perhaps to indicate the quiet and solemn spirit of

true devotion, in which the sincere Christian will ever act upon the directions which they contain. And this verse supplies us with a most remarkable proof of the anxious desire of Christ that all, even the minutest details of his people's conduct should be regulated by Christian principle. Another teacher, less acquainted with human nature, might have considered such instructions to have been mean, or trivial, or unimportant; but whatever tends, even in the slightest degree, to promote spirituality, to help in sanctifying the feelings, and in leading the thoughts and affections to rest upon things above, should never be deemed either mean or commonplace. We are not so aware as we should be, if we reflected more upon the subject, how much we are under the influence of circumstances which at first appear inconsiderable. The Holy Spirit has attended to this; for the new testament contains many precepts about dress, and about eating and drinking, and other matters of that kind. But it ought to be a subject of inquiry to every minister of the gospel, whether he is not more remiss than he should be, in not directing the attention of professing Christians more to these matters, and giving more instruction in reference to the ordinary particulars of common life. We should never forget that a right adjustment of the trivial circumstances of life has a great effect upon our general character: for a man's life is made up of an immense number of incidents, in themselves small and trivial, all of which present a kind of average colour and complexion to the view of others, which constitutes the character of the man. The regulation, therefore, of every thing in our experience should be carefully attended to. When we are about to pray, we should enter into our closets; and, when we have entered into our closets, we should shut the door. Thus we shall keep out all worldly intruders, and feel ourselves more free to enjoy the blessedness of private communion with our heavenly Father. The world should never be permitted to witness the secret conference of the soul with God. They could not understand it: they would treat the spiritual enjoyments of the believer, as the swine treat pearls; they would trample them under their feet.

And what a mercy that there is no place which cannot be converted into an oratory! In the closet, as well as in the temple, God is ever ready to meet his people. His throne of grace is not like the throne of an earthly monarch, situated in the metropolis, hundreds of miles distant from many of his subjects, and difficult of access to nearly all; but it is to be found every where, because he himself is every where. It is, indeed, a great privilege which the Christian enjoys, that he has an omnipresent God to pray to. If there be any difference in this matter, it is in this—that the more secluded we are from every other being, the nearer we are to God.

But, to encourage his people to attend to his directions, our Saviour adds—"Thy Father which seeth in secret shall reward thee openly." He shall reward them even for the manner in which they pray; for prayers are not only to be regarded as simply petitions for blessings which we stand in need of, but are in themselves, when rightly performed, acts of holiness, and manifestations of grace within, which God looks upon, approves of,



and rewards. Some persons are afraid to speak of God's rewarding his people for their good works; but there is nothing in this, when rightly considered, at all inconsistent with the great doctrine of free and gratuitous salvation through sovereign love. Rewards are testimonials of God's approbation, bestowed by him on his people as a father confers marks upon his children, in the exercise of loving-kindness, and not of justice—given by grace, and not purchased by merit. Such rewards God gives "openly," because he takes pleasure in letting angels and even devils see how much he delights in the obedience of his children.

Such, then, is the advice which Jesus gives upon the subject of private prayer. Let it be carefully attended to by every Christian. All the ancient saints were men of much private and secret devotion. Abraham planted a grove in Beersheba, and called there upon the name of the Lord, (Gen. xxi. 33); Daniel used to pray in his chamber; Elijah under a juniper-tree; Nathanael under a fig-tree; Cornelius upon the house-top; and our blessed Saviour often retired to a mountain, or to a garden, that he might send up his fervent supplications to his heavenly Father's throne. Let every Christian follow such examples as these. And, finally, whenever he retires to pray, let him take care to keep all hypocrisy out of his closet; for it may enter with him in his heart, even into his most secret places of retirement and devotion.

#### THE RIGHT DIVISION OF THE WORD OF TRUTH:

##### A Sermon

(Preached at Alton, May 11, 1846, at the visitation of the venerable C. J. Hoare, archdeacon of Winchester).

BY THE REV. CHARLES KNIGHT, M.A.,

Rector of Chawton.

2 TIM. ii. 15.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

HE to whom the office of preacher is allotted on such occasions as the present, however insufficient he may feel himself for the task, is, nevertheless, bound to remember that, for the time being, he stands in the place of a teacher of the word of God; and, although he may be well aware that he himself is much in need of learning those lessons which he impresses upon his audience, and that he is very far from being free from those errors and defects which he points out to them, yet it is plainly his duty to waive for the present all such consideration, and, giving himself up entirely to that portion of scripture which he has chosen for his subject, to derive and inculcate therefrom all that he may be enabled to perceive in it that is profitable for doctrine, for reproof, for correction, or for instruction in righteousness.

And, moreover, since the subjects most proper to be brought before an assembly of

the clergy seem to be those which bear directly upon their professional duties, he who ventures to advise or instruct them in such matters has still greater need to bear in mind the office to which he is called, and to beg of them to bear it in mind also; to assure them that, in teaching others, he earnestly desires to be taught himself, and that every word of advice which he utters to them he looks upon as equally directed to his own edification and improvement.

Under such impressions, I am encouraged to enter upon the following discourse, to which I will make but this one additional preliminary remark, that I do not seek in it to bring before you any thing new or unusual, but merely to speak on matters of familiar duty, such as ought to be perpetually applied in practice, and therefore should be continually present to our minds; that they may be revived, if they are languishing, or be strengthened and enforced, if they are still in action.

That part of the ministerial office to which I purpose directing your attention is the public preaching of the gospel.

Amongst the numerous and arduous duties in which a minister of Christ is engaged, none rises superior in importance to this; none more urgently demands all the energies of his mind, and all the best affections of his heart. Whether we regard the end at which he aims, or the subject on which he is employed, it is scarcely possible to estimate too highly the preacher's office. His end is the eternal salvation of souls; his subject, the whole revealed will of God. True, indeed, it is that the same subject and the same end are to be the rule of all his ministrations; yea, that, in all his conduct and conversation, the salvation of souls is to be his aim, and the setting forth of the true and lively word of God his occupation all his life long; but yet, when he stands in the place of authority, as the teacher and expounder of the holy scriptures, he is more openly and solemnly engaged in this great work. In the house of God, in the pulpit of his parish-church, the sole authorized and appointed dispenser of the bread of life to those who are entrusted to his charge, set there for the defence and confirmation of the gospel, appearing as the ordained ambassador of Christ, to beseech his hearers in Christ's stead, that they would be reconciled to God; with such momentous effects depending upon the matter and manner of his preaching, as to influence no less than the eternal destinies of those who hear him; in such circumstances, it must be acknowledged that a very awful responsibility rests upon the preacher, that his office is one of

supreme importance, and that, since a dispensation of the gospel has been committed to him, he has need of great watchfulness, that he fulfil it faithfully; for that woe must be to him if he preach not the gospel.

There is no occasion to prove by arguments the importance with which public preaching is generally regarded by the people. Perhaps in all congregations, but certainly in those which consist mainly of the poorer and less educated classes, the great majority look upon the sermon as the chief matter in the whole of the divine service. Without intending to accuse them of indifference to the other parts of public worship, it is evident that the discourse from the pulpit is what they attend to with the highest degree of interest; and it may, therefore, be supposed to have the greatest weight and influence on their minds.

And, although this undue exaltation of one part of the church-service over another is to be lamented and discouraged, yet the fact that such is the case gives an additional importance to the ordinance of preaching in the eyes of the minister. It is surely to be taken advantage of by him, as an engine of vast power, which his divine Master has placed in his hands, and which he should be most anxious to use to the best effect: he should strive so to acquit himself of this part of his ministerial duties, that, when the people are all very attentive to hear him, he may preach unto them sound doctrine, the words of soberness and truth, and may show himself as "a workman that needeth not to be ashamed, rightly dividing the word of truth."

It may be added that the church of England places so high a value on this duty of preaching, as to mention it amongst the chief means of the instruction of her younger members; the sponsors at baptism being exhorted to call upon the child, for whom they answer, to hear sermons as soon as he shall be able, in order that he may thereby the better know what a solemn vow, promise, and profession he hath there made by them. And great care is likewise taken in the canons of the church, with regard to this ordinance, that it should be both regularly and duly performed; for it is there expressly directed that every beneficed clergyman shall preach one sermon every Sunday of the year; wherein he shall soberly and sincerely divide the word of truth, to the glory of God, and to the best edification of the people.

From these things we may conclude that, although among separatists and sectarians too much stress has been laid upon this branch of the ministerial office, so that they have allowed it, as it were, to swallow up

every other, and have confined all the means of grace to this one, of hearing the word preached, and, in consequence of having no fixed rules to guide them, have run into many extravagancies and errors of doctrine, and have led many persons into uncertainty and irregularity both of faith and practice, yet the ordinance of preaching is itself, doubtless, of extreme importance, and very highly to be esteemed, as one of the most effectual means ordained by God for the salvation of souls; and that by ministers of the church of England it is by no means to be looked down upon as of inferior consequence, or to be put in the back-ground as of little practical utility. "So worthy a part of divine service," says Hooker, "we should greatly wrong, if we did not esteem preaching as the blessed ordinance of God—sermons as keys to the kingdom of heaven, as wings to the soul, as spurs to the good affections of man, to the sound and healthy as food, as physic to diseased minds."

I will now proceed to offer a few remarks upon the subjects of our preaching.

The words of the text enjoin upon us the duty of rightly dividing the word of truth. The word of truth, therefore—that is, as we are of course to understand it, the holy scriptures, the word of the God of truth—this is to comprehend the whole matter of our teaching. Neither may we enforce anything as necessary, either to be believed or practised, but what is plainly expressed in holy scripture, or may be fairly inferred therefrom. Both the articles of our church and our ordination-vow binds us strictly in this particular. The sixth article declares, that "holy scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." And, in conformity with this doctrine, when we were ordained, we all expressed our determination, "by God's grace, out of the said scripture to instruct the people committed to our charge, and to teach nothing as required of necessity to eternal salvation, but that which we should be persuaded may be concluded and proved from the scripture."

But, as ministers of the church of England, we are tied down still closer than this; for we are not permitted to put any private interpretation of our own upon the holy word of God, nor to preach to the people our own individual notions and persuasions; and happy is it for ourselves, for our flocks, and for the Christian faith in general, that such a check is imposed. If it were otherwise, there would

be no bounds to false and erroneous doctrines. The numerous sects into which Christianity is already divided are a lamentable proof of this; and they would be infinitely multiplied, were teachers confined by no other rules than their own opinions as to what might be concluded and proved from scripture. Indeed, the very notion of a church is lost, where there is not unity of doctrine, as well as of worship and discipline. Wherefore, at our ordination, we solemnly declared that we would take the scriptures in the sense in which they are held by our church, and which is plainly recorded in her liturgy and articles. Accordingly, to these we all subscribed our cordial approbation, and promised to make them the guide of our faith, and of our teaching: we pledged ourselves that, "by the Lord's help, we would give our faithful diligence, always so to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this church and realm hath received the same, according to the commandment of God; so as to teach the people committed to our care and charge, with all diligence to keep and observe the same."

"The holy scriptures, then, in the first place, and, next, the acknowledged tenets of the church, not as opposed to, or contradistinguished from, the scriptures, but as subordinate and auxiliary to them, and as interpreting and explaining them, deriving from them, at the same time, all their warranty, all their claim to be received and believed, are to be the rule of our preaching."

Nor will it, I think, be deemed superfluous to have adverted to so common and well-known a duty, when we call to mind the melancholy effects which we have of late years witnessed, and, it may be, are destined to witness to a still greater extent, of a want of due attention to it. For is it not by going beyond the written word of God, and the plain sense of our church thereon, that some have erred, and led others by their teaching to err, from the faith—have most deplorably fallen away from the form of sound words, from those pure doctrines in which they were instructed, and have taken part with those whose system, above all others, our church denounces as false and unscriptural, going beyond that which is written, and holding the traditions of men, as of equal authority with the word of God?

When we remember that these persons were from their infancy brought up to know the holy scriptures, "which are able to make men wise unto salvation" through faith which is in Christ Jesus; that they were educated in the pure principles of our reformed church,

and were as well established in her doctrines as we all hope that we are this day; that some of them were prepared for the ministry of our church, and took part in that ministry, and were bound by the same vows which bind us who are here assembled as Christian pastors; and that there are among them men of undoubted learning, piety, and zeal, how solemnly do these considerations call upon us not only to lament their unhappy defection, but also to keep watch over ourselves, and, however safely we may now be standing, to take heed lest we fall! For no temptation hath taken them, but such as is common to us all. And, since such error is unhappily contagious, and the spirit and tendency of the times we live in seem too much inclined to favour its spreading, we can scarcely think it unnecessary to be reminded on every suitable occasion of the danger in which we stand, and of the watchfulness incumbent on us; that, always bearing in mind how pure and apostolical a branch of Christ's church that is to which we belong, we may be the more careful, in our teaching, not to swerve from or go beyond that form of sound doctrine which she has delivered to us, and which is founded upon and drawn from the written word of God alone.

Again, as we are bound to preach nothing more than the gospel, so are we likewise obliged not to stop short, but to preach the whole gospel. The main doctrines and precepts of it are to be made the subjects of our discourses, and are to be brought before our hearers freely, fully, without partiality, and without reluctance. No doctrine, precept, or fact is to be kept back, on account of any dislike with which it may be regarded by the mind of the preacher, or, as he may apprehend, by the mind of his audience.

"All scripture is given by inspiration of God:" all is, therefore, true, wise, and right. All is invested with divine authority, requiring the minister to preach it, and the congregation to hear it. "All scripture is profitable:" and the end of preaching it all is, "that the man of God may be perfect, thoroughly furnished unto all good works."

A due observance of this rule will enable us to avoid that partial system of preaching which has sometimes gained ground in the church, and has been so detrimental to the interests of true religion. We shall not, on the one hand, lay ourselves under the imputation of being mere moral teachers, by confining ourselves entirely to the preceptive parts of the gospel; nor, on the other hand, shall we be accused of antinomianism, by too exclusively preaching upon its leading doctrines.

Into the first of these errors many have

been led by a fear of encouraging sectarian principles, and from knowing how the doctrines of human corruption, justification by faith, and the necessity of divine grace, have been at times perverted and abused. The second has been fallen into by those who are ever most sensitively alive to the danger of man's attempting to establish his own righteousness, and to the sin of undervaluing the grace of God, and the merits of the Redeemer.

And there can be no doubt but it is our bounden duty to insist more or less on one or other of these topics, according to the aspect of our times, or the peculiar state of religion in our congregations. Our hearers may be especially addicted to some particular sins, or in especial danger from some particular errors; and we must shape our course of instruction accordingly. But we cannot be authorized by such circumstances to keep back any part of the gospel doctrines or precepts, or to touch on them so slightly as to detract from their importance, and virtually keep them out of sight. We are bound to declare the whole truth as it is in Jesus; and to remember that all scripture is profitable. Neither can we tell with any kind of certainty what particular doctrine or precept may, on a given occasion, be most profitable; for many have had reason to believe that discourses, from which they themselves expected least, have been most useful to their audience.

If we are to preach fully and distinctly the leading doctrines and precepts of the Christian faith, we shall of course begin by looking upon those whom we address as the scriptures exhibit them to us—as fallen and guilty beings, exposed to endless punishment for their sins. On this basis our sermons must be founded, and to this point we must refer. We shall exhort men to repent, because they are sinners, and therefore need repentance: we shall exhort them to believe in Christ, because they cannot save themselves, and because he can, and, if they believe in him, will save them: we shall teach them to rely on the grace of God, and the merits of Christ, for their justification, because they have no merit of their own, nor ever can have, and, if they depend on their own righteousness, cannot be saved; and to feel the necessity of being sanctified from above, because “without holiness no man can see the Lord,” and because without the sanctification of the Spirit of grace no man can become holy. Thus we shall preach Christ, the saviour of sinners—his name, as the “only name under heaven, given amongst men, whereby we must be saved”—“Christ the power of God, and the wisdom of God;” and

“who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” But, besides these things, we shall also enforce the practical duties of Christians, now become more peculiarly incumbent on them as “members of Christ, children of God, and inheritors of the kingdom of heaven:” we shall teach them to “deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world.” We shall preach Christ as one who came to redeem us not only from punishment, but from all iniquity, and to “purify us unto himself as a peculiar people, zealous of good works.” We shall exhibit him in every character in which he is set forth in holy scripture as a pattern for our imitation: as Christ, the holy, harmless, and undefiled—the meek and lowly of heart—the patient, forbearing, and forgiving; as Christ, the dutiful son, the obedient subject, the kind master; as one “in whose mouth was found no guile,” and whose life was spent in “going about doing good;” who performed faithfully the work given him by his Father, to do on earth; whose meat and drink it was to do his will. And we shall show how in all these things he gave us instruction, and “as we an example, that we should follow his steps;” that we should be doers of righteousness; should work out our own salvation; give all diligence to add to our faith virtue, and every other Christian grace; and carefully and conscientiously perform our several duties in all the circumstances and relations of life, whatever the state may be, to which it may please God to call us.

It is only by thus comprehending in our preaching the whole of the gospel, both its doctrines and its precepts, and that with impartial distinctness and fulness, that we can be said rightly to divide the word of truth. By pursuing this course, we shall have the most reasonable hope of seeing good fruits result from our labours; and, at all events, we shall be able to approve ourselves unto God, as workmen who need not be ashamed; and may appeal to our flocks, in the language of St. Paul to the elders of Ephesus: “I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you the whole counsel of God.”

But, besides taking heed to our doctrine, by neither going beyond, nor falling short of the written word, we have further to remember that, according to the engagement of our ordination already referred to, we are to teach the people committed to our cure and charge, to keep and observe “the doctrine and sacraments, and the discipline of Christ, as the

Lord hath commanded, and as this church and realm hath received the same."

These subjects, therefore, are to be embraced in the compass of our public preaching; that we may not only instruct our congregations in those things which are conducive to Christian faith and godliness, but may also give them proper notions of the character and the value of the church of which they are members.

In following out this rule, we have the contents of the common prayer-book for our guide, in which are set forth the doctrine, sacraments, and discipline of the church of England. The several heads of the church catechism, the church services, the occasional offices, the fasts and festivals, the ordination services, the articles—all these furnish abundant matter for discourses from the pulpit, very fitting for members of the church of England to be instructed in; and, in explaining and enforcing the various duties connected with these subjects, no essential point of doctrine, practice, or discipline, need be left untouched.

And, to show that such a system of teaching is approved of by our church, we need only turn to the homilies set forth by her authority, and intended to supply the place of sermons, in which the same course of instruction is pursued. In these discourses we find not only the leading doctrines of our faith, and the chief heads of our practice, opened and explained, but a variety of particular duties, both moral and social, fully stated and enforced: we find the peculiar errors of the day refuted, and its commonest vices exposed; and we also find such subjects as the right use of the church, the place and time of prayer, and the common-prayer and sacraments, entered into and examined at large. And it seems not unreasonable to conclude that, by pursuing such a method of teaching as will show the people their obligations, not only as Christians, but as members of our particular communion, we shall best be doing all that lieth in us (as far, at least, as this branch of our ministerial office extends) to bring all such as are committed to our charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there may be no place left among us, either for error in religion, or for viciousness in life.

How far we are at present removed from so desirable a consummation as this, it is needless for me to point out to you: the mournful truth daily forces itself upon our notice.

The alarming progress of Roman-catholic principles on the one hand, and the numerous

and diversified errors of sectarianism on the other, keep at a hopeless distance all prospect of agreement in faith and doctrine; whilst the vast amount of ignorance and practical infidelity, pervading every class and denomination of Christians, forbids us to expect any thorough and general reformation of life and manners.

Nevertheless, our own line of duty, as ministers of the church of England, is clearly pointed out to us, and remains the same, whatever may be the circumstances of our times. We are bound to take heed to our doctrine, and to hold fast the form of sound words; to make no compromise with error in faith, or irregularity in practice: nor to be in any way discouraged by the numerous disorders which surround us, from declaring boldly and plainly the whole counsel of God. It was because of such corruptions in the early Christian church, that St. Paul most impressively charged Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

We have solemnly declared our readiness, with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word. We are, therefore, bound in our preaching to show forth our resolution so to do. And, however studiously we ought in general to avoid controversy, however unprofitable the spirit of it may be, however detrimental to the advancement of Christian love, yet there are times when we may be called upon earnestly to contend for the faith once delivered to the saints. And may we not say that this is one of the trials with which it seems that Almighty God sees fit, in our days, to visit his church? And, if such be the case, we must not shrink from our duty, nor be satisfied till we can answer it to our consciences that we have done our utmost to prevent the admission of any error amongst the people committed to our charge, either against the fundamental truths of Christianity, the honour of the protestant religion, or the doctrine and discipline of the established church.

The valuable advice given us in this place by our diocesan, last autumn, as to the manner in which we, as parochial ministers, are to meet the emergencies of our days, though directed by him chiefly against the errors of Romanism, holds equally good with regard to all false doctrine, from whatever quarter it may arise, and may, indeed, be applied to our preaching in general. It is scarcely necessary for me to remind you of what you so

lately heard, and what was so well calculated to make a deep and lasting impression. I will only, therefore, add that if, in compliance with that advice, we are ever careful to exhibit the gospel in all its distinctness—not the gospel Romanized, nor the gospel puritanized, but the holy gospel, the gospel of God; if in our preaching we bear in mind that to the definitions and explanations of our own church, expressed authoritatively, it is our duty to defer; if we take care to let the essential and distinctive principles of our church, in its polity and doctrines, be fully realized and honestly developed in all our teaching, and, taking no exaggerated views of abstract truth, neither unduly narrow toleration into exclusiveness, nor unduly extend it into latitudinarianism, but hold the mean of Christian charity, to which we trust we have attained in the definite comprehensiveness of our church; if we follow these rules, we shall be rightly dividing the word of truth, pursuing the course best calculated to banish error and false doctrine, and using the most likely means to promote unity, peace, and concord amongst ourselves.

Finally, my brethren, let us ever remember that we are ministers of Christ, and stewards of the mysteries of God; and that it is required in stewards that a man be found faithful. The preaching of the gospel is a solemn trust, placed in our hands by Almighty God; and before him we shall have to give a strict account of our stewardship at the dreadful day of judgment. May we be careful not to add to, or take from, the words of that blessed book, which contains his revealed will, but preach the whole gospel fully and faithfully! May we preach it with plainness and boldness, with solemnity and earnestness, with sincere integrity to men, and fervent piety to God! And may the grace of God enable us to do so; and may he bless our endeavours, so that we may preach his word effectually, and save both ourselves and those who hear us, through our Lord and Saviour, Jesus Christ!

THE GERMAN HOSPITAL IN LONDON, AND  
THE INSTITUTION OF PROTESTANT DEACONESSSES, OR NURSING SISTERS, AT KAISERSWERTH, ON THE RHINE, IN PRUSSIA.

THE English public will find an outline of the character, success, and wants of the rev. Th. Flidner, in the following statement:

It will be interesting to the philanthropic public of England to hear that the wish of many Christian friends, which had been expressed by the chevalier Bunsen, Prussian ambassador (at the first public meeting last year, for the establishment of the German hospital in London), that

some of the protestant deaconesses of pastor Flidner's institution at Kaiserswerth, near Dusseldorf, for the sick and poor, might come from the Rhine to England for the service of that institution, has been carried into effect in these last days. Four of these deaconesses, educated at the mother institution of Kaiserswerth, arrived last week in London, accompanied by the rev. Mr. Flidner, the founder of that institution, and have entered upon their duties as nursing sisters, one of them in the capacity of matron of the establishment.

This new hospital, which is going on exceedingly well, and has, since its opening on the 18th October last, already benefited some hundreds of poor sick Germans, can now be expected to become a still greater blessing to the inmates. For these Christian sisters, in the strength of faith working by love, have undertaken, under the direction of the committee, the management of the hospital, and are ready to show no less humility than self-devotion in its service. Yea, it is to be hoped (to use the expressions of the rev. Dr. McCaul and the rev. Dr. Robinson at the above-mentioned public meeting) that this plan of protestant nursing sisters will soon be imitated in the English hospitals, where, no less than in other countries, such self-denying sisters are extremely wanted, according to the general testimony of persons of experience. As the institution at Kaiserswerth is, perhaps, not sufficiently known in this country, it may not be unworthy of the attention of English readers to lay before them a short statement of that interesting mother-establishment. It is now nine years since that institution was called into life by the rev. Mr. Flidner, who, finding, twenty-two years ago, on his travels through Germany, Holland, and England, the lower classes of these countries in a most miserable state as regards their temporal and spiritual wants (especially when afflicted with illness), resolved to try whether these wants might not be supplied by the active interference of Christian philanthropy. The poor of his congregation were, till then, taken care of by lay deacons; but he wished to secure a still more effectual assistance, and therefore resolved to renew the apostolic institution of deaconesses, and to make such nursing sisters undertake the care of the poor and the sick.

He did not think that there were any vows necessary to work in the field of charity; indeed, the deaconesses of old made no vows. Their inward faith, which urged them to charity and self-sacrifice, did not want to be encouraged by external means, nor their services secured by outward constraint.

The rev. Mr. Flidner, assisted by his wife, established, in October, 1836, near his dwelling-house, a small infirmary, by voluntary contributions, and invited Christian women, unmarried and widows, to aid them in their Christian work.

The principle he laid down was, that the deaconesses must be willing to be servants of Christ alone, to devote their time and faculties entirely and exclusively to him, and not to look forward for pecuniary emoluments, or any other comfort the world can give, but to do the work of charity and self-denial out of gratitude to him who came down to serve them, before they knew him, even to death.

The rules of the establishment at Kaiserswerth are the following:—The candidates must not be under eighteen years of age, and serve from six months to two years for probation. After this probationary time, those among them who have been found fit individuals for the work of Christ receive, during divine service, a solemn Christian blessing, and then enter upon their duties as deaconesses at the infirmary, which contains from 100 to 110 beds. They engage themselves to serve at least five years; after which time they are allowed to leave, or may renew their engagement. It is understood that if nearer, personal, or family duties should make them wish for a change of situation during that period, every reasonable facility is granted to them for that purpose by the direction, vested in a committee. They receive no salary: a very moderate annual sum is paid, by the institution or family they serve, to the institution at Kaiserswerth, which defrays their personal wants, enables them to keep themselves decent and respectable, and entirely provides for those whose health has suffered in consequence of their hard service.

Many young Christian women followed this call of pastor Fliedner, moved by the love of the Lord. A great union was soon afterwards formed by Christian friends in the two Prussian provinces of Rhineland and Westphalia, under the superintendence of the protestant provincial synods, and patronized by the king of Prussia, for the purpose of taking care of the poor and sick of these territories. Many ladies, who could not devote themselves personally to this office, formed auxiliary societies. The success which the establishment of Kaiserswerth has met with has been very great; for, according to the ninth report, 1846, above 100 deaconesses are now at work in different parts of Germany. Sixty are occupied in seventeen hospitals and orphan-houses at Berlin, Dresden, Frankfort, Worms, Cologne, Elberfeld, &c.; several in large congregations, which have no hospital; and about twenty are sent out to private families.

The hospital at Kaiserswerth has received, in these nine years, about 1,900 patients of all diseases, of both sexes, and of all religious persuasions; a great many of them gratuitously.

The deaconesses are not only of the lower and middle classes, but several also of the higher and highest ranks of life. One young baroness of the grand duchy of Mecklenburg has just been educated at Kaiserswerth, and is now destined to be the matron of a large new model hospital at Berlin, lately established by the king of Prussia; in which at least thirty deaconesses will find work, and which is to become a great nursery for training deaconesses to serve in the different parts of the monarchy. The institution at Kaiserswerth has been called upon to send, at least, twelve trained deaconesses without delay to that model hospital. Two other ladies of high rank are at present at Kaiserswerth, devoting themselves to the same offices. Some nurses have also been educated at Kaiserswerth for Switzerland, for France, and for Holland; and the claims from many parts of the continent for deaconesses from Kaiserswerth are so numerous, that this establishment cannot satisfy them all. It results, from the testimonies of the administration and the medical

officers of those public institutions, and is a fact of general notoriety, that wherever those deaconesses have been intrusted with the care of a hospital or of a branch of the same, a visible change for the better takes place in all departments; and the satisfaction, the gratitude, and the blessings of the patients follow those self-devoted nurses every where.

However, this provision for the care of the sick is not the only blessing which that institution spreads over many countries. It contains, also, three branch-establishments for other purposes. First, a seminary for education, to train young female teachers for infant-schools and female day-schools. This has already educated more than 230 of such female teachers, by the instrumentality of whom many thousands of poor children have been brought from ignorance and misery, and led to their heavenly Friend.

Another branch institution, which this establishment contains, is destined to educate deaconesses for the nursing and moral improvement of female prisoners. Such branch is therefore connected with an asylum for released female prisoners, which pastor Fliedner has founded already twelve years ago, and which has received since this period more than 130 poor, deeply fallen individuals, who have been enabled, by Christian instruction, to become good servants and respectable members of society. Who, after considering these facts, can yet doubt that this highly interesting establishment, this Bethesda for bodies and souls, which fills with the water of life the four fields of human infirmity and misery—the field of the sick, of the poor, of the abandoned children, and of the guilty—should not have refreshed, and brought from death to life many perishing souls? Who will not hope that it may be destined to become the beginning of a new era in the development of evangelic life and of protestant charity? that it will, in particular, open a new field of useful and blessed occupation to the female Christians?

The annual reports of this establishment relate a great number of most interesting cases where these deaconesses have been the powerful instruments of seeking that which was lost, of bringing again that which was driven away, of binding up that which was broken, and of strengthening that which was sick. It is with great reluctance that we abstain, by fear to fatigue the reader, from relating some of these particular facts.

The establishment at Kaiserswerth is, as we have stated, supported by voluntary contributions; and here we regret to say that the support is far below the wants and the claims of that highly-deserving institution. From the last report it results, that the establishment has incurred a large debt (600*l.*), and that, besides, 500*l.* more are wanted for building a training-school for school-mistresses. It truly requires no other recommendation than the simple tale of the good it does with its small means; and it would be a loss to humanity to allow such an excellent work of Christ to go backwards for want of earthly means. There seems to be no doubt that the many thousands of Christians, with which this country abounds, will not fail to contribute their mites to so charitable an object; which combines the care of the poor, the sick, the abandoned child, and the criminal.

More detailed accounts are to be found in the annual report of the institution, of which the ninth has just been published; copies of which are to be had at the German hospital at Dalston, at sixpence each.

Since 1844, an auxiliary male institution has been founded for the Prussian Rhenish provinces at Duisburg-on-the-Rhine. It is intended to train men for the functions of prison-waiters, and assistants in schools and asylums for poor children; and, in general, as assistants to the lay-deacons in the churches of the Rhenish provinces, where it will be their duty to take care of the poor, the sick, the children, and the prisoners. Those assistants are prepared for their duties on the same principles as the deaconesses. Several persons have already been trained in that institution, and sent out to discharge their functions. One of them is generally appointed as an assistant for male patients in the hospitals served by deaconesses. The synod of the Rhenish provinces has sanctioned the institution; and the government has approved its statutes\*.

\* The first annual report of this important institution, containing the statutes, was printed in October, 1845; and may be had at the German hospital, Dalston, price 6d. Donations for the establishment of deaconesses, at Kaiserswerth, will be thankfully received by the matron in the German hospital at Dalston; by the rev. Dr. Steinkopff, Savoy, Strand; by the rev. Dr. Kiper, 12, Warwick-road, Upper Clapton; rev. Adolph Walbaum, chaplain to the German hospital, 7, Warwick-road, Upper Clapton; and by the following bankers: Messrs. Coutts and Co.; Drummond and Co.; Williams, Deacon, and Co.; Jones, Loyd, and Co.; Glyn and Halifax; Smith, Payne, and Smith; Masterson and Co.; and Herries, Farquhar, and Co.

### The Cabinet.

**GOD'S DEALINGS.**—Learn to put a right construction on all God's dealings with his church and with thy soul. For his church there may be a time when thou shalt see it not only tossed, but, to thy thinking, covered and swallowed up with tears; but wait a little, it shall arrive safe. This is a common stumbling-stone; but walk by the light of the word, and the eye of faith, looking on it, and thou shalt pass by, and not stumble at it. The church mourns, and Babylon sings, sits as a queen; but for how long? She shall come down, and sit in the dust; and Zion shall be glorious, and put on her beautiful garments; while Babylon shall not look for another revelation to raise her again; no, she shall never rise. The "angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all."—*Leighton*.

**THE BLOTTING OUT OF THE HAND-WRITING OF ORDINANCES.**—See then, in review, the benefits of which St. Paul here speaks, when the handwriting of ordinances is cancelled. The law was laid down before the Israelites; and they bound themselves by a promise, saying to Moses, "All that the Lord our God shall speak unto thee, we will hear it, and do it." The law was not thus plainly revealed to the Gentiles; but still there was a law of nature and of conscience, distinguishing between good and evil; so that they, who followed their conscience and reason, might do

\* From "A Practical Exposition from 2 Corinthians to Colossians, &c., &c." by J. B. Sumner, D.D., lord bishop of Chester. 1 vol. 8vo. 1845. London: Hatchards. This admirable work needs no commendation from us.—*Ed.*

by nature the things contained in the law, "fearing God, and working righteousness." Hold up this writing of ordinances, this law that is "holy, just, and good," before a man, and examine according to that law his thoughts and words and works, will it not be contrary to him, and condemn him? Could any man be able to say, "I have continued in all things that are written in the law, and done them?" Has not "the law in his members" overcome "the law in his mind," so that "when he would do good, evil was present with him?" Here, then, is a debt incurred concerning which, it must be confessed, we have nothing at all to pay; and there is but one hope—that it may be blotted out. It has been blotted out. Jesus Christ has cancelled it; taking it out of the way, and nailing it to his cross, that it may no more appear against us. On the one side may stand Satan, the accuser of mankind—first their betrayer and then their accuser—and shew against them the handwriting of ordinances, the law prescribed by God, and transgressed by man. But the Christian rebuts the charge; not by denying that the debt was justly due, but by alleging that it has been paid—paid in full; and, as a proof, there is the handwriting that was against us no longer in its perfect and obligatory state, but nailed to the cross of Christ, that the debt and the payment of the debt, the bond and the discharge, may appear together. Thus, then, the case stands. There is a handwriting against us. There is a law written in the heart: who has not disobeyed his conscience? There is a law written in the book of God: who has not transgressed that law? And there is a day when we shall give account of such transgression: "We must all appear before the judgment-seat of God," when the dead shall be judged according to their works. Have we provided, each for ourselves, that this account which is against us shall be taken out of the way, so as not to prove our condemnation? Have we secured this, as a man would make sure the cancelling of a bond, which, if enforced against him, would ruin him for ever? Have we carried our debt of trespasses and sins that stood against us to the cross of Christ, and, by a personal exercise of faith, have we nailed it there? Then we may trust that the promise is ours, and will be made good to us "in that day:" "I will forgive their iniquity, saith the Lord, and I will remember their sins no more."

**CHRISTIAN STABILITY.**—A Christian hath fully informed himself of all the necessary points of religion; and is so firmly grounded in those fundamental and saving truths, that he cannot be carried about with every wind of doctrine. As for collateral and immaterial verities, he neither despiseth, nor yet doth too eagerly pursue them. He lists not to take opinions upon trust, neither dares absolutely follow any guide but those who he knows could not err. He is ever suspicious of new faces of theological truths, and cannot think it safe to walk in untrodden paths. Matters of speculation are not unwelcome to him; but his chief care is to reduce his knowledge to practice; and, therefore, he holds nothing his own but what his heart hath appropriated and his life acted. He dares not be too much wedded to his own conceit



and hath so much humility as to think the whole church of Christ upon earth wiser than himself. However he be a great lover of constancy, yet, upon better reason, he can change his mind in some litigious and unimportant truths, and can be silent where he must dissent.—*Bishop Hall.*

### Poetry.

#### LAYS OF A PILGRIM.

BY MRS. H. W. RICHTER.

No. X.

#### THE SPIRIT'S HOME.

(For the Church of England Magazine).

"And confessed that they were strangers and pilgrims on the earth."—HEB. xi. 13.

THOU stranger-spirit in a world of care,  
Still looking onward to the destined bourne,  
A pilgrim fainting for celestial air,  
A wanderer, ever yearning for thy home,  
For thee a glad release from earth were beat :  
Where, weary spirit, where will be thy rest ?  
When the long, devious journey has been past,  
When every storm in distance dies away,  
When earth's dark thralldom from my soul is cast,  
And heaven's unbounded fields before me lie,  
When safe within the fold, my lot shall be  
The home of peace a Saviour won for me !  
When fled, as in a dream, each dark alloy  
That in the wilderness hath ever been,  
Dimming the early gleams of hope and joy,  
And stealing flowers and sunshine from the scene ;  
When thought no more o'er things of time will roam,  
The stranger-spirit then will find its home.  
For who would seek for rest, where all is fleeting ?  
To mansions that endure our steps are bound ;  
Where the long absent wait to give us greeting,  
The lost on earth are there for ever found.  
There is our heritage : the spirit wears  
A wreath of hopes that live beyond the bound of years !

### Miscellaneous.

THE FLOATING CHURCH OF OUR SAVIOUR, FOR SEAMEN; PERMANENTLY MOORED AT THE FOOT OF PIKE-STREET, CITY OF NEW YORK.—To those who cannot gratify themselves by attending on divine service in the floating-church, the subjoined brief account may prove interesting and profitable, by showing what can be done by diligent and faithful efforts in the cause of our Master. About three years ago, the Young Men's Church Missionary Society, for seamen in the port of New York, determined to concentrate their efforts upon some one or more points, in order to prove the efficacy of the church's service in winning the hearts of sailors. They accordingly elected a missionary—the present able and efficient one, the rev. B. C. C. Parker—and commenced the work in a room in South-street, July 19, 1843. The floating-church was begun not long after, and completed in 1844. It is a beautiful gothic

edifice, seventy-six by thirty-six feet, with turrets, a spire, buttresses, and a bell; all erected on a deck placed over two boats of eighty tons each, ten feet wide, and seventy feet long. These boats are placed ten feet apart, and are attached to each other by large timbers. This allows a sufficient space for a broad foundation, to prevent careening when the congregation might happen to be unequally distributed on either side. The guards and railing extend three feet beyond the building on all sides. The apex of the roof is twenty-eight feet high, the spire seventy feet to the top of the flag-staff, the walls at the eaves eleven feet; and the interior consists of an area sufficient to seat nearly six hundred persons. The form of the interior of the roof is that of a crushed arch, which, together with the side-walls, is ceiled with matched cypress-boards, so closely put together as, when painted, to seem like plastering. The outside is covered with cedar-boards, matched together, painted of a dark stone-colour, and sanded over. The interior has been painted in distemper, by two ingenious artists of this city, whose imitations of a groined ceiling, gothic mouldings, and of recesses, which their skill in perspective has sunk apparently deep into the walls, actually deceive the most practised eye. Many spectators have insisted that they were not looking on a plain surface, and much miscalculated the real length of the building in consequence of the success of this deception. It is moored in the East River, at the foot of Pike-street, a few feet from the slip, securely protected from the influence of the tides, the currents, the ice, and the surrounding shipping, by large booms extending in connection about it; and is entered by a wide platform, guarded on the sides, and lowered down so as to extend to the landing at the time of public service. This is held twice every Sunday. On Sunday mornings, from one hundred and fifty to two hundred seamen, with as many more persons of their families, or individuals interested in them, are regularly assembled; and with them are often mingled persons of both sexes, of the most respectable classes, from the city congregations, pleased with an opportunity of worshipping with the sons of the ocean. Three or four hundred prayer-books, all of the same edition, are distributed among the slips; and the chaplain, because the congregation is largely composed of seamen who have not constantly enjoyed the worship of our liturgy, gives out the page at every change. This enables all instantly to follow in the solemn and affecting prayers and praises to Almighty God, and invariably engages the attention. In consequence, every seaman takes a book, and the responses are read with a decorum and solemnity which show that the mind and heart are interested. There is a fine-toned organ to lead them in the performance of the chants, and in singing in the church service. The perfect attention and propriety of behaviour, and the devout appearance of the assemblage (and from the short time sailors are on shore, usually not more than three weeks, it changes every Sunday), have often been remarked. The success of this noble effort in behalf of the sons of the ocean has been abundant; and we are happy to be able to state that ere long may be expected a similar floating church for seamen on the Hudson River side of this great mart of commerce, where, indeed, it is greatly needed.—*Young Churchman's Miscellany.*

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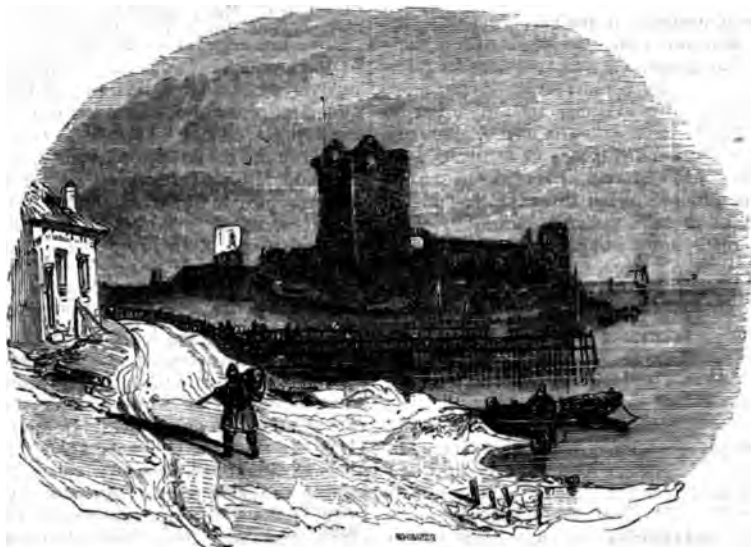
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 595.—JULY 25, 1846.



## BROUGHTY CASTLE, FORFARSHIRE.

THE Broughty estates, with the rock and fishings of Broughty, were forfeited, in the reign of James I., by John Wishart, of Pittarow, to the crown, which conferred them on the earl of Angus. In the reign of James IV. the earl of Angus resigned them into the hands of the king, in favour of lord Gray, on the 24th June 1490; and, two days after this, lord Gray received a crown-charter of them, along with a licence to erect a fortalice on the rock. That lord Gray commenced the erection of the castle soon after, is manifest; for, on the 3rd August, 1514, in a cognition led before the earl of Crawford, sheriff-principal of the county, the castle is mentioned as "the new fortalice of Broughty;" and also the governor, Thomas Gray, is mentioned as the "principal keeper." Its age is, however, put beyond all doubt by a

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sculptured stone, bearing the date A.D. 1496, which, within recollection of the writer, occupied a place at the north angle of the tower below the battlement, but has disappeared.

From the erection of the castle until nearly the middle of the sixteenth century, no incident had occurred to confer upon it any notoriety; but, during the regency of Mary of Guise, widow of James V., when Scotland was invaded by the English under the duke of Somerset, Patrick lord Gray contracted with him, at St. Andrews, the 11th March, 1547, to deliver up his castle of Broughty. By a minute of privy council, dated 11th October, 1547, it appears that "our auld ynemeis of England hes, be way of deid, takin the craig and place of Broughty, and ramforeat them." Another minute of council informs us, that "our auld ynemies of England being in the hous of Bruchty, ar apperandly to invaid the

bure of Dundie and haill cuntre, and to burn, herey, sla, and destroy, &c." To remedy these evils the council ordered three hundred men to be raised, a hundred of whom were to be *hagbuttis*, and another to be spearmen; one half of the whole to be equipped by the superior clergy to the amount of 600*l*, and the other half by the inhabitants of Dundee, besides a hundred horsemen, at the joint expense of the three counties of Perth, Angus, and Mearns. Besides all this, the town of Dundee was ordered to "waig 100 sowdiers to attend the laird of Dun, directit to stay in Angus to resist the Englishmen; and that the townsmen of Dundie await upon the laird of Dun, and watch and waird with him as thai sall be commandit be him, under pain of tynsall of liff, landis, and gudis."

But the levies, however, were as nothing in comparison with the numerical strength of the English garrison in Broughty castle, which numbered nearly two thousand effective men, under the command of sir Andrew Dudley. At this time, however, the queen-regent had received from France the aid of a large body of French and German auxiliaries, under the command of M. d'Esse and the count Rhinegrave.

From De Beaugue's narrative, we learn that lord Gray delivered into the hands of the English one of his houses, Fort de Gray, as he terms Broughty. Soon after, the earl of Arran made two attempts, one by himself, and the other by the earl of Argyle, to recover the castle. In each siege 8000 men and eight pieces of artillery were employed, and both attempts were unsuccessful. After this the garrison seized the adjoining hill of Balgillo; "and here," says de Beaugue, "although they made but a sorry use of the wonderful situation of the place, and the other advantages they were possessed of, yet they built a very fine fortress, and spared no cost to render it admirable, and to furnish it with men and ammunition of all sorts." This occurred towards the end of A.D. 1547. Finding themselves unresisted, the garrison plundered the country all around, and, among other exploits, sent a strong detachment of horse and foot, amounting to nearly 1700 men, to take possession of Dundee, which was accomplished without opposition; for the laird of Dun, with his "100 soldiers," could offer little resistance, and as yet the foreign auxiliaries had not come so far north. After taking possession of the town, they began to fortify it, in order to make it tenable; but, intelligence of their proceedings having been conveyed to M. d'Esse, he detached a strong body of his troops to interrupt them. The English got information of this expedition, commenced the demolition of the fortifications, rifled the houses, set the town on fire, and retreated to their two forts of Broughty and Balgillo. For a long time after this, nothing but an occasional skirmish occurred; and, the time having arrived for putting his men into winter quarters, the French commander placed a strong garrison in Dundee, while he himself repaired to Edinburgh. Next year, M. d'Etanges, with some attendants, all slightly armed, having left Dundee to visit the wreck of a vessel near Broughty, a part of the garrison sallied out, and a smart skirmish ensued, during which a troop of twenty-five horsemen arrived from the town to the assistance of their governor. In this ren-

contre M. d'Etanges fell from his horse, and, notwithstanding every effort on the part of his men to rescue him, was taken prisoner.

After this the king of France sent M. Paul de Thermes to supersede M. d'Esse. This officer invested Broughty and Balgillo; and the garrison, falling short of all kinds of stores, surrendered 20th Feb., 1550; on which the English took possession of the castle and fort, which they occupied till April, 1550, when for a time they were wholly deserted.

It would appear the ruin of these fortresses, especially Broughty castle, was resolved upon the same year of their capture. This was to save expense to the king of France, who, at the time, besides an army in the field, maintained a garrison in each of the fortresses; "but it was left to him to keep sick garisones in Dunbar, Blackness, castill of Broughtie and Inchkethe, as his majesty or his lieutenant think is needful, for preservation of the samyn in time of piece, and that thai be fortefeit, and specially the forts of Inchkethe and castle of Broughtie, becaus thai ar the entres of our soverane's maist special revars." In A.D. 1559, the duke of Chatelherault and the earl of Arran, having added their influence to the lords of the congregation, took possession of Broughty castle, and held it till the year 1571, when Seaton of Parbroath in Fife, in the interest of the papists, recovered it. After this the castles of Balgillo and Broughty gradually declined in importance, until the accession of James VI. in 1604, when they ceased to be of any utility, and, being neglected, fell into decay. The former has long been swept away; but Broughty to a considerable extent remains, and appears to have been, when entire, a place of strength, "weil boddin in feir of weir." The tower or keep retains its original height to the corbels of the battlements; but the lower fortifications are levelled below the area of the court. The castle, with its fishings, and a pertinent of eighteen or twenty acres of the adjoining downs or links, is the property of Mr. Fotheringhame, of Powrie and Fotheringhame, whose ancestor acquired it from Patrick, lord Gray, on the 17th February 1666.

Some difficulty appears to have existed in determining to which parish the castle belonged. Soon after David Fotheringhame acquired it from lord Gray, it was considered part of the parish of Caputh, near Dunkeld, a parish erected by George Brown, bishop of that see, about the end of the fifteenth century, out of a number of widely detached parcels of land which belonged to his cathedral; but, as Broughty never was a pertinent of the see of Dunkeld, it is difficult to trace its connection with Caputh. In "catholic" times, and in those of protestant episcopacy, the North Ferry was a parish of itself. Before the Reformation, the church, with a considerable extent of the parochial territory, belonged to the abbey of Arbroath; and, after the Reformation, the parish was a vicarage dependant on the archbishop of St. Andrew's. Mr. Vilant, vicar of the parish at the restoration of Charles II. in 1660, was deposed for his resistance to episcopal order; and, on the 24th May 1666, Mr. Robert Whyte was inducted his successor, being translated from the parish of Inchture. In the year 1698, it is understood the castle was adjudged to be part of the parish of

Kirriemuir. Upon this judgment the united presbyteries of Dundee, Forfar, and Meigle, dissolved it from Kirriemuir, and annexed it *quoad sacra*, to the parish of Monifieth. Previous to this, however, it would appear that it had belonged to it *quoad civilia*; for the proprietor of the castle was assessed, along with the other *comardir* of Monifieth, for repairs to the parish church. The last public act recorded, in connection with the parish-church of North Ferry, is that of the induction by archbishop Sharp of Mr. Robert Lundin, a younger son of Mr. Lundin of Straaverley, to the second charge in the collegiate church of Dysart. The ceremony of induction, by the archbishop in person, took place within the walls of this church, of which not a stone now remains, in the month of September, 1669. Soon after this date the parish was suppressed, the eastern part being annexed to Monifieth, and the western to Dundee.

A Roman camp is said to have covered the hill of Balgillo, at which the English garrison of Broughty erected their new fort. The station is supposed to be the *Ad Tavian* of the itineraries, and to have been filled by that division of Agricola's army, consisting of four thousand men, which previously occupied the camp at Cattermillie. (See Cumming's "Forfarshire Illustrated.")

#### THE MOUNTAINS OF THE BIBLE.

No. VI.

BY DR. WILKINSON.

ZION, MORIAH, ACRA, &c.

THE ancient city of Jerusalem covered four or five distinct eminences—Zion on the south-west, Moriah and Ophel on the east, Acra and Bezetha on the north—occupying altogether a much larger space than the modern city. On three sides, at least, a deep valley separates them from the circumjacent heights—the celebrated mount of Olives, and the other mountains which stand round about Jerusalem. The height of these eminences from their immediate base is not great; but they are themselves elevated upon a broad mountain ridge, running on, without interruption, from the plain of Esdraelon until, in the vicinity of Hebron, about thirty miles south of Jerusalem, it attains an elevation of nearly 3,000 feet above the level of the Mediterranean sea. How intense an interest is attached to all these mountains, it is needless to remark. Here was "the city of the great King:" here did he manifest his presence for many ages in a very especial manner. Here was our Lord crucified: from hence did he arise, and go forth as a mighty conqueror over death and the grave. We will notice them in order.

1. Mount Zion. On this was built the city of David. The tribes of Judah and Benjamin had long before taken possession of the northern and lower parts of Jerusalem, then called Jebus; but it was reserved for the victorious arms of the son of Jesse, at the commencement of his reign, as is well known to those who are conversant with sacred history, to capture the stronghold of Zion, and to expel the Jebusites altogether. He then enlarged, and fortified it, and finally placed upon

it, in a tent, or tabernacle prepared for the purpose, the symbol of the divine presence—the ark of God. Hence it was called the "holy hill of Zion;" whither "the tribes went up—the tribes of the Lord unto the testimony of Israel—to give thanks unto the name of the Lord;" and "God's hill, in which it delighted him to dwell." Hence the frequent allusions to it, in the devotional poetry of David. Hence, too, the metaphorical use of the name of this mountain, to denote not only Israel after the flesh, but the church of God in all future ages, whether in earth or heaven; for "we are come," says the apostle, "to Mount Zion, the city of the living God, the heavenly Jerusalem."

Mount Zion is stated by modern travellers to be about a mile in circumference. The highest part of it is on the west side. Towards the east it falls down in broad terraces on the upper part of the mountain, and narrow ones on the side as it slopes down towards the brook Kedron. Each of these terraces is divided from the one above it by a low stone wall built of the ruins of this celebrated spot. Those near the bottom of the hill are still used as gardens, and are watered from the "pool of Siloam." The numerous springs and watercourses of Jerusalem doubtless imparted much fertility to the rich alluvial soil of the valleys in which the Jews had gardens, which likewise included their burying-places, according to the custom of the east. On the opposite side of the mountain are the upper and lower pools of Gihon, provided by the early sovereigns of Judah for supplying the city with water, which was conveyed to it by an aqueduct that can still be traced. The lower pool, which must have been of very considerable size, about 600 feet by 250, and formed in a singular manner by throwing a massy wall across the lower end of the valley, is at present much dilapidated, and perfectly dry. The upper pool is in a more perfect condition; its strong walls being unbroken, and the steps into it from the corners nearly entire. It contains water. The situation of this pool is interesting, as having been the spot where the prophet Isaiah was commanded to meet Ahaz, and where he gave utterance to that memorable prediction: "Behold, a virgin shall conceive, and bear a son" (Isa. vii. 3). Here, too, it was that Rabshakeh, the Assyrian captain, stood to reproach the living God; and from this spot that he addressed "the men that sat upon the wall" (2 Kings xviii. 17). Here, too, it was, at a period much prior to these occurrences, that "Zadok the priest and Nathan the prophet anointed Solomon king" over Israel; and this valley was made to resound with the cry, "God save king Solomon" (1 Kings i. 38). Only a part of Mount Zion is included within the walls of the present city; but the ancient city, as already hinted, evidently covered the whole, and, doubtless, owed its security to the deep ravine by which it was encompassed, in addition to the strong and high towers with which it was enclosed and flanked completely around. Such was then "the stronghold of the daughter of Zion;" but what is it now? "Zion shall be ploughed as a field, and Jerusalem shall become heaps" (Micah iii. 12). The present aspect of what was once the "joy of the whole earth" does, indeed, bear melancholy but

ample testimony to the literal accomplishment of this prediction. So perfectly did the "merciless Roman ploughshare" accomplish its work of destruction, that neither here nor on the hills adjacent is any vestige to be found of "the city where David dwelt." The course of its walls is changed: its boundaries even cannot now be ascertained. Not only is the present city built upon the rubbish of the former—heaps upon heaps of which are found to the depth of forty or fifty feet: "I will make Jerusalem heaps" (Jer. ix. 11)—but the very completeness of the destruction has made way for the literal fulfilment of the prophecy even in another sense. A part of Mount Zion—that without the present walls—is now ploughed as a field, *i. e.*, for the purpose of a field. "At the time when I visited this sacred ground," says Dr. Richardson, "one part supported a crop of barley, another was undergoing the labour of the plough, and the soil consisted of stone and lime, mixed with earth, such as is usually met with in the foundations of ruined cities." "Approaching nearer to the brow of the hill," say some recent travellers, "we found ourselves in the midst of a large field of barley. We plucked some of the ears to carry home with us, as proofs addressed to the eye that God had fulfilled his true and faithful word. The palaces, the towers, the whole mass of warlike defences, have given way before the word of the Lord; and a crop of barley waves to the passing breeze, instead of the banners of war. On the steep sides of the hill, we afterwards found flourishing cauliflowers, arranged in furrows, which had evidently been made with the plough." But surely the literal accomplishment thus far of the predictions respecting Zion may be looked upon as a certain guarantee of the equally exact fulfilment of the whole. Mount Zion itself "cannot be removed, but standeth fast for ever;" and let us recollect, that he who said, "I will make Jerusalem heaps," has also said, "The city shall be built upon its own heaps:" "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come even the first dominion:" "The Lord shall again build up Zion," and shall "reign upon Mount Zion, and in Jerusalem, and before his ancients gloriously" (see Jer. xxx. 18; Mic. iv. 7, 8; Isa. xxiv. 23).

2. Mount Moriah. This is supposed to have been the mountain to the top of which Abraham ascended to offer up his son Isaac; and which he called, "Jehovah Jireh—in the mount of the Lord it shall be seen." It was undoubtedly the site of the temple of Solomon, and of that second temple, whose glory exceeded the first (see 1 Chron. iii. 1). Originally it was an irregular hill, altogether distinct from Zion. In order to extend the appendages of the temple over an equal surface, and to increase the area of its summit, it was necessary to support the sides, which formed a square, by immense works: the east side bounded the valley of Jehoshaphat, which is very deep; whilst the south side, overlooking a very low spot, was faced from top to bottom by a strong wall. According to Josephus, the height of the temple on this side was not less than from 400 to 450 feet. It was built of stone, "made ready," we are told, "before it was brought thither."

"In awful state  
The temple reared its everlasting gate.  
No workmen's steel, no ponderous axes rang;  
Like some tall palm the noiseless fabric sprang."  
(See 1 Kings vi. 7).

Some of these very stones are yet to be seen, bevelled at the edges as they were prepared by the direction of Samuel. Although one stone of the buildings of the temple was not left upon another, the stupendous foundations on which it rested still remain to indicate the gigantic nature of the works. Dr. Robinson detected large masses of these stones, which, after a close and scrutinizing inquiry, he has indisputably proved to have been as ancient as the first temple. In one part, in particular, he discovered what appeared the foundation of a large arch, which would seem to have extended across the intervening valley to Mount Zion. We know, from the statements of Josephus, that such an arch existed; and in all probability this was the magnificent ascent which Solomon constructed from his palace on Mount Zion to the house of the Lord, which so attracted the admiration of the queen of Sheba. As the former temple was destroyed by fire, these foundations would not have been injured. "There seems little room for hesitation," says Dr. Robinson, "in referring them back to the days of Solomon, or rather of his successors, who, according to Josephus, built up here immense walls, 'immoveable for all time.' Ages upon ages still roll away, yet these foundations still endure, and are immovable, as at the beginning. Nor is there ought in the present physical condition of these remains to prevent them from continuing as long as the world shall last. It was the temple of the living God; and, like the everlasting hills on which it stands, its foundations were laid for all time." On this mountain summit, then, very probably, Abraham stretched out his hand to slay his son. Here, certainly, the prayer of David arrested the progress of the destroying angel. Here, certainly, from generation to generation were the daily sacrifices offered up, typical of that one offering which should put away sin for ever. Here Jesus taught, and the blind and the lame came to him to be healed, till the very children cried "Hosannah to the Son of David." Here was the symbolic veil rent in twain, signifying that the way into the holiest of all was now open. But "seest thou," said our Lord, "these great buildings? there shall not be left one stone upon another that shall not be thrown down." And when the Romans took Jerusalem, Titus ordered his soldiers to dig up the foundations of the city and temple; and Jerentius Rufus, the Roman general, is said to have driven a ploughshare over the site of the sacred edifice. In the prophecy already referred to, which foretells that "Zion shall be ploughed as a field, and Jerusalem shall become heaps," it is added, "and the mountain of the house (shall become) as the high places of the forest" (Mic. iii. 12), *i. e.*, a place of heathen sanctuaries like those which in Micah's days were erected on groves and forests. And what a monument of the divine faithfulness does Moriah now present from generation to generation! On its very summit, on the very spot where was the holy place and the holiest of all, stands now the mosque of Omar: a little to the south is the mosque El 'Aksa; and there are several other

oratories and sacred Mohammedan buildings around. It has been given into the hands of strangers for a prey, and they have polluted it: "They shall pollute my secret place; for the robbers shall enter into, and defile it. Moreover, I will bring the worst of the heathen, and they shall possess their houses, and their holy places shall be defiled" (see Ezek. vii. 20-24): "Who will not fear thee, O Lord? for thy judgments are made manifest" (Rev. xv. 4). On the western side of Moriah is a spot, where the Jews have been permitted to purchase the right of approaching the site of their ancient temple, in order to pray and wail over its ruins, and the downfall of their nation. With hearts still yearning over their ancient temple, still taking pleasure in its stones, and willing to lick the very dust thereof, they assemble in large numbers, especially on Fridays, to this the nearest point they are permitted to approach, to lament and weep over its former glory: "Wailing shall be in all streets:" "They shall call such as are skilful of lamentation to wailing: "I will turn all your songs into lamentation" (see Amos v. 16; viii. 10).

Mount Ophel, which is mentioned three or four times in the history of the old testament, is a long and comparatively narrow ridge, on the outside of the walls of the present city—south of Moriah, and east of Zion. It is separated from the latter by what Josephus calls the Tynopæon, or valley of the cheesemongers. Immediately underneath it is the pool of Siloam. It is in the form of a parallelogram; and the walls all round it are of hewn stone. We read in the book of Nehemiah, that the wall of the pool of Siloah by the king's garden was rebuilt in his days; and it was to this pool that our Lord directed the blind man to go and wash. There can be little or no doubt of its identity; and the present walls and steps are said to have the appearance of being as ancient as the days of our Lord:

"Siloa's brook, that flowed  
Fast by the oracle of God."

Through a small channel, cut or worn in the rock, it descends to refresh the gardens, which are planted below on terraces—a descent of thirty or forty feet; the remains most likely of the "king's garden" mentioned by Nehemiah, and likewise by Josephus. It is altogether an artificial reservoir, supplied by a fountain higher up, from which it flows in a plentiful stream; but with such stillness even at the present day that it has the appearance of a standing pool till the hand is introduced, and the gentle current felt to press it aside: thus exactly answering to the description which Isaiah gives of "the waters of Siloah that go softly" (Isa. viii. 6).

Mount Acra, the northern or lower part of the city, is built in a semi-lunar shape; and the ancient city evidently included another hill, called Bezetha; "for as it grew more populous," says Josephus, "it gradually grew beyond its own limits; and caused that hill, which is in number the fourth, and is called Bezetha, to be inhabited also." At present, Bezetha is without the walls; but the circumference of the present city is little more than half that described by Josephus. If, however, we suppose the northern part of the city to have extended—as there is reason to believe—much beyond its present limits, and that

Bezetha and the whole of Mount Zion was included within it, we obtain an area just corresponding to that which he assigns. He states its circumference to have been thirty-three furlongs, or little more than four miles.

Upon these mountains, then, was erected, as a "city that is compact together," what the language of inspiration itself designates as "the perfection of beauty," and "the joy of the whole earth." Once she was unrivalled among all the cities of the east for magnificence and security; crowned with her lofty and richly-decorated temple; surrounded by commanding elevations, and these cultivated in terraces, and clad with verdure and fruitfulness up to the highest peaks; inhabited by a teeming and happy population; rich in every blessing, and, above all, in the enjoyment of the manifested presence of Jehovah himself: "Beautiful for situation, the joy of the whole earth was Mount Zion, on the sides of the north, the city of the great king. Lo, the kings were assembled: they passed by together. They saw it, and so they marvelled: they were troubled, and hasted away" (Ps. xlviii. 2, &c.). "Surely," said the Roman conqueror, and at that time the master of the world, when he finally subdued it, "we have had God for our assistance in the war; for what could human hands and human machines do against these towers?" But what are the appearances that these mountains exhibit now? "Thus saith the Lord God to the mountains, and to the hills: Ye mountains of Israel, hear the word of the Lord: Behold, I, even I, will bring a sword upon you, and I will destroy your high places, in all your dwelling-places the cities shall be laid waste, and the high places shall be desolate" (Ezek. vi. 3, &c.): "The Lord hath cast down from heaven to earth the beauty of Israel. He hath swallowed up Israel, he hath swallowed up all her palaces. He hath given the beloved of his soul into the hand of the enemy" (Lam. ii. 17; Jer. xii. 7).

"Where now thy pomp, which kings with envy viewed?  
Where now thy might, which all those kings subdued?  
No martial myriads muster at thy gate,  
No suppliant nations at thy temple wait."

The far-famed metropolis of the chosen people has sunk down into a neglected town, in a petty Turkish province: infidel mosques pollute the place where God's honour dwelt; a scanty and miserable population, and the Jews the most squalid and miserable among them, is all that now inhabits its neglected streets; and these are reduced within a small limit. The very aspect of the surrounding mountains is naked, and sterile, and blighted: "Jerusalem has drunk at the hand of the Lord the very dregs of the cup of trembling, and wrung them out" (Isa. li. 22).

Nevertheless, after all, a "full end" is not made even of Jerusalem. Unlike many another ancient city, so swept away that no trace even of its site can now be discovered—with her it is far otherwise. Her exact locality can still be plainly made out. Her dust and her very stones are yet visible; and, what is more memorable still, and quite unparalleled as to any other nation, her sons still cling to these remains with untiring fondness, and weep over their fallen glory as if it were an event of yesterday. To contemplate the Jews scattered through every nation of the earth,

is most striking: to see them in the country, of which they are the rightful masters, and, above all, in their own metropolis, is more astonishing still. Crushed, for century after century, by every species of insult and degradation, alike by infidels and professed Christians, having bowed their head time after time to persecution and rapine and massacre, there are they to be found, still as separate and distinct a people as when first introduced into it by Joshua; still unsubdued; still looking out, with a patience which no time can exhaust, for the Deliverer to come to Zion. And to be enabled to hold communication with and to assist his brethren at Jerusalem, to be permitted to visit the holy city, to obtain perchance a burying-place in the valley of Jehoshaphat, are among the first wishes of a devout Jew in every part of the world: "I will not make a full end of thee:" "There is hope in thine end, saith the Lord" (Jer. xvi. 18; xxxi. 17).

#### CASTLE\*.

A DIMINUTIVE of castra, denoting a small camp or fortification: hence a fortified house or residence, a chateau. In the present state of the English language, "castle" is applied only to a large pile of fortified and embattled buildings. It may be doubted if the word has exactly this import in scripture; for castles, in this sense of the term, came in conjointly with the feudal ages; though fortresses, towers, strongholds, and fortified cities, are mentioned in the bible. In some instances the word "castle" seems equivalent to the classic name "acropolis," which signifies a fortified hill or eminence, the original settlement and cradle of a city (1 Chron. xi. 5, 7). The castle in the sacred writings, with which it is important that the student should be acquainted, is that into which Paul was carried by the Romans, when rescued from the fury of his excited countrymen (Acts xxi. 34, 37; xxii. 24; xxiii. 10). This was the fort Antonia, so named in honour of Mark Antony, by king Herod, who constructed it out of an earlier stronghold, erected for the protection of the temple by John Hyrcanus (135 A.C.). It stood at the north-western angle of the temple, and, from its position, must have been intended to guard against internal commotion rather than external violence. Here, accordingly, was it that the Roman guard had their headquarters, in the times of the New Testament. From the era of Hyrcanus, here had the official vestments of the high priests, the Jewish regalia, been preserved, as in a place of safety; which, however, the Jews, under the Roman sway, found could be converted into a place of detention. They therefore employed constant efforts until they regained the custody of them in the days of the president Vitellius. "The tower of Antonia," says Josephus, "was situated at the corner of two cloisters of the court of the temple, of that on the west and that on the north. It was erected upon a rock fifty cubits in height, and was on a great precipice. Before you come to the tower itself, there was a wall three cubits high: within that wall all the space of the tower Antonia itself was

built upon, to the height of forty cubits. The inward parts had the largeness and form of a palace, it being parted into all kinds of rooms and other conveniences, such as courts and places for bathing, and broad places for camps. As the entire structure resembled a tower, it contained also four other distinct towers at its four corners. On the corner where it joined to the two cloisters of the temple, it had passages down to them both, through which the guard (for there always lay in this tower a Roman legion) went several ways among the cloisters with their arms on Jewish festivals, in order to watch the people, that they might not there attempt to make any innovations; for the temple was a fortress that guarded the city, as was the tower of Antonia a guard to the temple" (Jew. War, v. 5, 8).

The last words are a striking comment on the record in which Paul's apprehension is narrated. There we find the Roman guard making its appearance on a juncture of the very kind spoken of by the Jewish historian. Terms, too, are used in the Acts which have a peculiar propriety. The fort is spoken of simply as "the castle," its ordinary name, the name by which it was generally known. A description of so well known a place was not needful; but in what circumstances not needful? Josephus, in writing his history, judged a description needful, and gave one. Let the reader mark the difference between the historian of the book of Acts and the historian of the Jewish war. The latter wrote for the Romans, and when Jerusalem had been levelled to the ground. On these accounts a description was necessary. Besides, Josephus was, so to speak, a professional historian, having such models as Thucydides and Livy before his eyes. Luke was a simple chronicler, recording facts with no other aim than to say the simple truth in the fewest words. But had even so inartificial an author written when the Jewish temple and polity had come to an end, or written with a view to "strangers and foreigners," he would scarcely have failed to add, after the manner of Josephus, some explanatory details. A writer in these days, speaking of London, and in the main to citizens of the metropolis, might with propriety talk of "the Tower," without risk of being misunderstood; but if the city and the Tower lay in ruins, and if he had in view readers who were personally unacquainted with its localities and structures, he would then be drawn to enter into a description of "the Tower," should he have occasion to mention it.

This is a corroboration of the credibility of "the Acts of the Apostles," on a minute, unobvious, and therefore important point. But the corroboration goes yet further. The account in Josephus shows that the fort lay on an eminence, and had a communication with the courts of the temple by an ascent. In the temple it was that the uproar against Paul began. His enemies dragged him from the temple into its cloisters or the immediate vicinity. Hither came the Roman guard, and bore Paul away. These particulars are congruous with themselves, and with the record in both historians. But the words, "tidings came unto the chief captain," conceal another point of agreement with fact. In the original it is, "a report went up." On receiving this report, the soldiers "ran down unto" (literally, upon)

\* From the "People's Dictionary."



"them." So also in xxi. 35, we find: "When he" (Paul) "came upon the stairs" flight of steps, or ascent, leading up into the castle. Paul's position, too (v. 40), "on" (or on the top of) "the stairs," while addressing the people, is thus explained. In equal accordance is it that, when the harangue was finished, the captain ordered Paul to be brought into the castle, the apostle being already on or near the top of "the stairs," where only could he have hoped to address the raging multitude in safety. Another instance is found (xxii. 30), where Paul is "brought down to be set before the Jewish Sanhedrim. And when a great dissension arose in this grave council, "the chief captain, fearing Paul should have been pulled in pieces of them, commanded the soldiers to go down, and bring him into the castle." To say nothing of the faithful picture here given of the explosive turbulence of priest and people, we ask whether these verbal coincidences are not very remarkable? whether it is likely they would have existed, had not the author written from a knowledge of actual facts? One, or even two such, might have been ascribed to accident. Those which we have indicated are too numerous and too marked not to prove that Luke's narrative emanated from an eye-witness: not improbably that eye-witness was the prisoner himself, who had had good reason to be minutely acquainted with the localities, and whose language, in describing the events, would undesignedly take its shape from the peculiar features of the several places.

#### EARLY RECOLLECTIONS.

SOME recollections haunt us through all the chances and changes of our existence. Some early memory walks with us, step by step, through the paths of the green earth: it clings to us in sickness and in sorrow: it dwells with us in sunshine and in shade, perhaps giving tone and colour to the circumstances by which we are surrounded, and often, very often thus influencing our actions in every stage of life. It may be the noise of the foaming wave, or the glimpse we catch of the sweet violet underneath the hedge, which brings back our first remembered grief, or our earliest joy—but there it is; and, in an instant, to each one of us is the page of the past opened; and clearly does the scene stand forth from among those never-fading pictures, drawn by the keen observation and the simple truthfulness of childhood. Would not parents do well to make these first pictures in life, these recollections which go with us even to the grave, as pleasant and profitable as possible to those whom they so fondly love? Happy are the children who by such remembrances do not weaken their affection for the absent, or, worse than this, cannot wound the memory of the dead.

I seldom open my bible but I feel grateful for the early care which allows me now to associate my first thoughts of that holy book with pleasant remembrances. No weary task rises up before me; no toilsome repetition ill understood; no soiled page, blotted with my tears; no sad, sad punishment-lesson; but, instead of these, memory on which I love to dwell, and, among them, the kind look and the gentle tone of commendation that rewarded any voluntary exertion of reading or re-

petition. A privilege and a pleasure I felt it was, in those first days of life, to pore upon the large print of our old family-bible, and to spend hours, happy hours too, in, most literally, spelling over those simple and beautiful histories of scripture, while the sunbeams, I well remember, when in my favourite nook in a western window, not unfrequently illuminated the page. How suitable the gilding for the book!

Nor do I ever read the 23rd Psalm, but early recollections steal over me; and I am in an instant, by the magic of memory, transported to the home of my childhood; and the hour, brief and bright, when I first heard those sacred words, shines out vividly from the midst of the surrounding obscurity. I do not think I have an earlier recollection than this; for after it there comes a blank, a dimness; and then life begins to tell its continuous story.

Let me look back through these long, long years, and recall that hour. The sketch, though slight, will be truthful, for I have treasured up the memory of it, day after day, and year after year.

It must have been a winter's evening I suppose, for a large bright fire burned before us; and it seems to me I have never seen so bright a fire since: our table was drawn close to it. The night may have been cold; but it was not stormy, for I well remember the stillness without and within. The day was not an ordinary one: probably it was a sabbath evening, for there seemed to be a calmness in the very atmosphere, a hush upon my young spirit. The room is indistinct to me—dream-like. I have no recollection even of familiar furniture: all else is in the back-ground, save that brightly polished table, the glowing fire, and the group beside it. I could at this moment, were I there, point out the very spot where my mother sat: my father was opposite to her; and before him lay open, upon the table, what seemed to my inexperienced comprehension of size, a large, very large book; while I, a little child, stood by his side. And young indeed I must have been, when I recollect I was alone by that hearth which has since been gladdened by many a childish tone. Yet, such as I was, I well remember there was a strong sense of comfort, of happiness, of "fire-side enjoyment," at my young heart at that moment. In the very fulness of this feeling, I recollect looking gladly on all things around; and all things, too, seemed to look smilingly back upon me.

My father was reading "The Lord is my shepherd: I shall not want." And beautiful, inexpressibly beautiful, did these words, and each succeeding one, seem to me. The imagery—thus far a child of the country—was within my comprehension, and it was at once understood. "The green pastures, the still waters," were they not my daily companions? Even "the valley of the shadow of death" thus presented, brought no terror to my young imagination. While, with a loved mother near, where is the child who would not in a moment feel the force and fondness of that home simile, "the prepared table, the cup that runneth over"?

And I first heard and felt these sublime words, surrounded by the halo of affection; and O this is a glorious light to shine upon early impressions! the domestic affections beautifully interpret the



child's first scripture-lessons! I know my mother's look was full of gentleness and tenderness. I remember, yes, I still remember the real solemnity and earnestness of my father's voice and manner. As a child, I knew not the meaning of all the words he read; but I felt them then—felt, until I learned the language by which I could express it, that love and faith were at that fire-side.

A few years passed; and, while yet a child, I left my early home. I exchanged "God's work," the country, for "man's work," the town. I sped on in the path of life. My parents faded, personally at least, from my recollection; for other childless relatives called me their own, in all save name. And now new pursuits engrossed my attention, new friends were gathering around me, new scenes and circumstances were before me. Still sometimes, even amid the din and tumult of a great city, and above the noise and bustle of the ever-moving mass, would I hear, in fancy, the glad song of the summer-bird, or the music of the clear mountain-stream, or the wild wind rustling among the trees, which I had so often listened to in the quiet of my infant years.

How often, too, would I wander back in imagination to well-known spots! I would be once more in the green meadows, where I used to gather the daisies and the buttercups, those treasured flowers of childhood; and nooks, well-remembered nooks, rich with pale primroses, would spring up before me. And then the rushing water-fall, the huge grey rocks, and those bright green mossy spots in the deep glen, the beautiful wild rose, the sweet-smelling honeysuckle, and the brilliant red berry of the mountain-ash—could I forget these? No, they were never forgotten; nor were the heather-clad hills around my home, the distant mountains, and the far-off blue lake. Yet better remembered than any of these, and oftener—far brighter than the flowers, and sweeter than earth's sweetest sounds—was the thought of that calm, happy sabbath-evening. And more blessed, too, than either of the eye or of the ear, was that memory of the heart! Since, in far wanderings on the quiet earth and on the stormy sea, in the anguish of sickness, in the gladness of health, in the darkness of sorrow, that hour has spoken "peace" to me.

Yes; I have dwelt in fairer and more cultivated scenes since those early days. I have been surrounded by the luxuries which wealth can call up; I have listened to the rich eloquence of the gifted, and the wisdom of the learned: I know the homage which noble birth obtains. Yet I would not now exchange the recollection of that happy hour, I would not lose the tone of it, such as my loved parents made it to me, for any one of these, earth's choicest gifts. For is not our yellow gold ashes, our rank a vain fleeting breath, and our boasted learning dark ignorance, compared with the riches and the titles and the wisdom that chapter contained for the child?

M.

## ST. PAUL'S ANATHEMA:

### A Sermon,

BY THE REV. JOHN NANCE, D.D.,

*Rector of Old Romney, Kent.*

ROM. ix. 3.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

St. Peter affirms that in St. Paul's epistles "there are some things hard to be understood, which even in that early day they that were unlearned and unstable wrested, as they did also the other scriptures, unto their own destruction." Though I have great reason to hope that none in this congregation are desirous of wresting the words of scripture beyond, or contrary to, the sense which they primarily and manifestly bear; yet, as most of you can only know the purport of holy writ through the means of a translation, and some may have been startled when they have heard the text in the course of the church service, and many more, probably, in their closets have passed over the passage in despair of ascertaining the apostle's meaning, I have thought I could not occupy your time more appropriately than in attempting to explain the words I have already recited: "I could wish that myself were accursed from Christ for my brethren."

That any one, who was acquainted with the glories of Christ's kingdom, and at what expense of debasement, pain, and misery our redemption was effected, at what a price our blessed Saviour atoned for the sins of this guilty world, should wish himself cut off from all hope of mercy, from all interest in our holy Redeemer's sacrifice, from the benefits of his blood-shedding, from all share in his love, is a thought so wild, so unnatural, and so extraordinary, that it cannot be entertained a moment by any one whose mind is unbiassed by prejudice, exempt from the shackles of fanaticism, and whose opinions are scriptural, and free. It is most satisfactory, therefore, to those who are desirous of subscribing to every doctrine of our holy religion, and of reconciling every precept and affirmation contained in the bible, to be told that the words before us, however harsh they may sound at the first recitation, and however plain and unequivocal may seem the apostle's assertion, admit of constructions which are consistent with the purest principles of the gospel, and the noblest feelings of the human heart.

To take any single sentence out of the bible, or out of any other book, and argue on it without regard to the context, without re-

ference to what precedes or follows the assertion, is a method of reasoning at all times unfair and dangerous. It is impossible thus to understand completely the author's sentiments; and it has led many unthinking people into perplexities from which their reason could not extricate them: it has drawn many into the dark, bewildering maze of infidelity, and driven not a few into the abyss of despair.

We must consider when these were written, and to whom they refer; and, even if we had no other guide, or could construe them no otherwise than as they are generally read, we should find strong reason to conclude that the apostle was not speaking wildly, irreverently, or incoherently, when he made use of expressions which some have inconsiderately called improper, and which, it must be confessed, sound harshly in a Christian's ear.

The apostle felt "great heaviness and continual sorrow in his heart," when he was about to speak of the rejection of the Jewish nation on account of their unbelief, and in conformity with their own cruel imprecation, which they uttered to induce the Roman governor to shed innocent blood: "His blood be on us, and on our children." And St. Paul thought it expedient to declare that he considered them still as his brethren, his kinsmen according to the flesh, and that he was willing to undergo every temporal privation and suffering to render them any essential service, and to ensure the immortal interest of their souls. In confirmation of this assurance, he tells them, after the most solemn asseverations, that if it were proper, if it could be consistently with his duty as a man, and his love and gratitude to his Saviour, he could wish that the heavy calamities which were about to fall on that perverse and abandoned nation were to be poured on his own head, rather than they should be the deserved objects of them, and his brethren should fall into eternal destruction. "I could wish." He does not say, "I do wish;" for he was too good a Christian, too resigned to the will of his heavenly Father, to desire to alter the dispensations of his providence. I could wish, if the wish were allowable, if it were consistent with the decrees of eternal justice, to become "anathema," a curse for my brethren. This expression was intelligible not only to the Jews, but to the Gentiles, among whom it was not uncommon to devote themselves to death to avert any national calamity, or even to obtain or accelerate a victory. The purest voluntary offering, the only effectual expiatory sacrifice was that of our blessed Lord, "the Lamb of God that taketh away the sins of the world." He was

made a curse for us all. He, who was "very God of very God," could only satisfy eternal justice, offended by the crimes of mankind. Through faith in his blood our prayers are heard, our sins are washed away, our souls are rendered fit to be received among the spirits of just men made perfect. But the sacrifice of a mere man would be of no avail. This St. Paul well knew; and, therefore, he speaks in qualified terms: "I could wish." He does not presume to offer himself. He does not pray that he might stand in the stead of his perverse and justly-condemned brethren. Nor does he go so far as to affirm that he actually does wish to sustain, as a substitute, the pains and penalties which were soon to be inflicted on that sinful people. It were inconsistent with the feelings of man: it were encroaching on the character of Christ: it were exalting himself to a pitch never attained by any of the sons of Adam. Many, indeed, have voluntarily endured death—death in the most hideous forms, and under the most excruciating torments. But they looked to the recompense of the reward: they relied on the promised aid of the Holy Spirit: they leaned with steadfast faith on Christ, the King of glory. Thus did St. Paul; and, therefore, he speaks of his desire to benefit his countrymen in modified terms: "I could wish, if such a wish were proper, to be devoted by Christ, or, after the example of Christ, as a sacrifice for my brethren."

In this view of the subject, the words of the text strictly accord with those with which the apostle concludes the former chapter: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

But, if we take the words before us as an expression of an actual wish to be accursed from Christ for the sake of his brethren, how do they agree with the persuasion, which the apostle avows he entertained, and which seemed to animate his soul to endure the severest hardships in this life, and gave him the most cheering anticipation of immortal happiness? The bond which united the apostles, and all the early disciples of our Lord, was the love of Christ, for whose sake they were ready to encounter every wordly distress, and to lay down their lives, when their deaths would honour his name, or at all promote his glory. In every emergency all were prompt to exclaim with the convinced St. Thomas, "My Lord and my God!" to repeat, with sincere and humble resignation, the words of their Master in the lowest state

of abasement, "Not my will, but thine be done, O Lord."

With this lowly and appropriate sentiment the words of the text may be said fully to agree; for those who are acquainted with the language in which they were originally written, will allow that they may be construed thus: "I could wish that I were devoted by Christ to destruction, to temporal destruction, as the Jews then were, for the sake of my brethren." The turn of expression is strictly consonant with the meaning of the word *anathema*, which is rendered "accursed" in the text. It is often found, as I have already hinted, in profane authors, who make use of it to express the voluntary devotion of any person to death, as an expiatory sacrifice to their gods to avert, as they thought, any public calamity. But this asseveration he qualifies with the words, "I could wish," being convinced, as I have endeavoured to impress on your minds, that the vicarious offering for a sinner, much less for a whole nation of sinners, could not be satisfactorily made by a mere mortal.

This strong expression, then, the apostle was led into by continually bearing in mind the example of our blessed Redeemer. It was always uppermost in his thoughts that Jesus Christ was sacrificed for the sins of the world; that, to redeem mortal man from eternal woe, the Son of the Highest endured, in his own person, the punishment which all had incurred, and none could escape, when eternal justice made inquisition for sin. He had not said what no other being could have said or performed: "Lo, I come to fulfil thy will, O Lord." This stupendous, this ineffable, this eternally glorious example of divine mercy, goodness, and resignation, was continually the subject of all the apostles' preaching, was the stimulus of their zeal, the basis of their doctrine, the ground on which they rested every hope of salvation. Can we be surprised, then, that St. Paul should refer to it—that the allusion should burst from his lips, or flow frankly from his pen, when he was striving to convince the Jews that, far from being an apostate from their faith, he was urging them to accept, and believe in, their long-hoped for, their sinfully-rejected Messiah?

Much more surprising is it that we, who have the bible on our shelves, should not have its doctrines more deeply engraven on our hearts; that we, who so frequently hear the word of God, should not oftener suffer it to direct our manners and season our conversation. Some of us, I fear, can remember the time when we should have been ashamed of being seen reading the bible, ashamed of

being thought pious, ashamed of being influenced by the love of God, of the hope of a blessed immortality. What is this but being ashamed of Christ—of him who died for us, who bore the curse which our sins have merited? I trust, my brethren, that the world—this nation I mean—is in some measure better than it was. Though we have still many, many crying sins to bewail, few now, I believe, boast of infidelity. We still too often make a mock at sin; but avowed unbelief is, I hope, no longer fashionable. I trust in a few years it will scarcely be credited that any one has been so audaciously wicked as to wish himself accursed from Christ. But, indeed, it may be said all are guilty of this crime who are addicted to profane swearing. This vice, I hope, is dwindling. It is already reckoned the mark of a coarse, uncultured mind, and of the lowest vulgarity. Yes, my brethren, if any such be here, whenever you have cursed and sworn profanely, you have virtually wished yourselves "accursed from Christ"—not for the sake of your kinsmen according to the flesh, but for the sake of gratifying the worst passions of the human heart, of pleasing the devil, of serving him who is at once your tempter, your accuser, the merciless and hellish inflicter of eternal torment and never-ending misery. This is the end of being accursed from Christ: this is the end, not only of the common swearer, but of every one who "hath not the God of Jacob for his help, and whose trust is not in the Lord his God."

This we learn from the words of our blessed Lord himself, and from the writings of that very apostle who is often supposed to affirm that he was willing to undergo this curse for his brethren.

I hope I have convinced you that the words of the text are consistent with the plainest revelations of God; and I am anxiously desirous that you should be led to consider, not only the sure, the dreadful consequences of being "accursed from Christ," but the continual dependence in which we all live on him, who is our Redeemer, our Advocate, and our Guide. He it is who hath bought us with a price—with his own blood, which he shed on the cross, that our sins may be washed away, that our hearts may be purified, that our sinful nature may be changed. He hath redeemed us from the curse of the law, being made a curse for us; "for it is written, Cursed is every one that hangeth on a tree" (Gal. iii. 13). And not only is it written, He that is hanged is accursed of God, but "Cursed is he that confirmeth not all the words of God's law to do them" (Deut. xxvii. 26). Awful words! which no man

can repeat without shrinking. For who can say, "I have complied with all the commandments of God—I have walked in all the ordinances of the Lord blameless?" Let him who can put his hand upon his heart, and affirm this without hearing the small, still voice of conscience denying the assertion, let him close his bible, for he has nothing more to learn. Let him look up to the hearers with a confident expectation of seeing the chariot of Elijah descending to convey him from a world, which to him must be a place of undeserved exile: let him enter at once the celestial mansions, and read in "the book, which no man before him in heaven nor in earth nor under the earth was able to open, neither to look thereon" (Rev. v. 3). But where, my brethren, where is this holy man to be found? Let us not look censoriously round upon our neighbours, and say, I know not any: let us rather look into our own hearts, and say, "Lord, is it I?" What will be the answer? In what words will our hearts reply? I am persuaded that all who hear me are prompted to repeat silently the words of the humble publican: "Lord, be merciful to me, a sinner."

Let this wish be permanent. Carry this sentiment out into the world, and let it influence the conduct of your lives: let it be the groundwork of your daily prayers; and you shall be blessed of the Lord: "Though your sins be as scarlet, they shall be white as snow: though they be red like crimson, they shall be as wool;" for Christ himself has declared: "He that humbleth himself shall be exalted." He hath said also: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." There he acts as our advocate: "he ever liveth to make intercession for us." Consider, my brethren, what it is to be "accursed from Christ"; to be deserted by God's Holy Spirit; to have no guide to direct our erring steps on earth, no intercessor to appease our angry Father in heaven. Imagination cannot form to itself a state of such hopeless misery, of such utter, irremediable perdition. When we are "accursed from Christ," we shall be assuredly led by Satan at his will: we shall be a prey to every loose desire, to every guilty passion: we shall die in despair of God's mercy, after having spent a life of misery and sin. This it is to be "accursed from Christ;" and will any one aver that this could be the aim and object of the apostle's wish? Would he, on whom the glory of the Lord "had visibly shone above the brightness of the sun," would he have wished to remain in gloom and darkness for ever? Reason will not admit the thought. We must all of us be stimulated by this consid-

eration to exert the talents with which Almighty God has blessed us; to secure the favour, the guidance of our heavenly Father in this life, and an admittance, through the merits of our Redeemer, into that which is to come.

The apostle's words, which have been the subject of our consideration, undeniably indicate a great regard for his brethren, and should induce us to undergo many sacrifices, if necessary, to promote the happiness of those with whom we live on earth; all of whom the scripture has taught us to consider as brethren. But to desire on any ground to be "accursed from Christ" is not a godly wish: it is not consonant with any principle which can be derived from scripture truth: it is contrary to that object at which we are all taught to aim. We are to strive to be members of Christ: "I am the vine," said he; "ye are the branches." Let us constantly remember, that, without him, we can do nothing (John xv. 5); that, if we abide in him, he hath promised that his Holy Spirit shall abide in our hearts, that he will help our infirmities, that he will guide us through the perils, the distresses of this life, and, after death, receive us into glory.

#### THE ANT.

"Go to the ant, thou sluggard: consider his ways, and be wise."—SOLOMON.

It has been observed by writers of morality that, in order to quicken human industry, Providence has so contrived it that our daily food is not to be procured without much pains and labour. The chase of birds and beasts, the several arts of fishing, with all the different kinds of agriculture, are necessary scenes of business, and give employment to the greatest part of mankind. If we look into the brute creation, we find all its individuals engaged in a painful and laborious way of life to procure a necessary subsistence for themselves, or those that grow up under them: the preservation of their being is the whole business of it. An idle man is, therefore, a kind of monster in the creation: all nature is busy about him: every animal he sees reproaches him. Let such a man, who lies as a burden or dead weight upon the species, and contributes nothing either to the riches of the commonwealth, or to the maintenance of himself or family, consider that instinct with which God has endowed the ant, and by which is exhibited an example of industry to rational creatures. This is set forth under many surprising instances in the following statement originally furnished by some members of the French academy.

"In a room next to mine," says one of these writers, "which had been empty for a long time, there was upon a window a box full of earth, two feet deep, and fit to keep flowers in. That kind of parterre had been long uncultivated; and there-

fore it was covered with old plaster, and a great deal of rubbish that fell from the top of the house and from the walls, which, together with the earth formerly imbibed with water, made a kind of a dry and barren soil. That place lying to the south, and out of the reach of the wind and rain, besides the neighbourhood of a granary, was a most delightful spot of ground for ants; and, therefore, they had made three nests there, without doubt for the same reason that men build cities in fruitful and convenient places, near springs and rivers.

"Having a mind to cultivate some flowers, I took a view of that place, and removed a tulip out of the garden into that box; but, casting my eyes upon the ants, continually taken up with a thousand cares, very inconsiderable with respect to us, but of the greatest importance for them, they appeared to me more worthy of my curiosity than all the flowers in the world. I quickly removed the tulip, to be the admirer and restorer of that little commonwealth. This was the only thing they wanted; for their policy, and the order observed among them, are more perfect than those of the wisest republics; and, therefore, they have nothing to fear, unless a new legislator should attempt to change the form of their government.

"I made it my business to procure them all sorts of conveniences. I took out of the box every thing that might be troublesome to them, and frequently visited my ants, and studied all their actions. Being used to go to bed very late, I went to see them work in a moonshiny night; and I did frequently get up in the night, to take a view of their labours. I always found some going up and down, and very busy: one would think that they never sleep. Every body knows that ants come out of their holes in the daytime, and expose to the sun the corn which they keep underground in the night. Those who have seen ant-hillocks have easily perceived those small heaps of corn about their nests. What surprised me at first was, that my ants never brought out their corn but in the night when the moon did shine, and kept it underground in the daytime; which was contrary to what I had seen, and saw still practised by those insects in other places. I quickly found out the reason of it—there was a pigeon-house not far from thence: pigeons and birds would have eaten their corn if they had brought it out in the daytime. 'Tis highly probable they knew it by experience; and I frequently found pigeons and birds in that place when I went to it in a morning. I quickly delivered them from those robbers: I frightened the birds away with some pieces of paper tied to the end of a string over the window. As for the pigeons, I drove them away several times; and when they perceived that the place was more frequented than before, they never came to it again. What is most admirable, and what I could hardly believe if I did not know it by experience, is, that those ants knew, some days after, that they had nothing to fear, and began to lay out their corn in the sun. However, I perceived they were not fully convinced of being out of all danger; for they durst not bring out their provisions all at once, but by degrees, first in a small quantity, and without any great order, that they might quickly carry them away in case of any misfor-

tune, watching, and looking every way. At last, being persuaded that they had nothing to fear, they brought out all their corn almost every day, and in good order, and carried it in at night.

"There is a straight hole in every ant's-nest, about half an inch deep; and then it goes down sloping into a place where they have their magazine, which I take to be a different place from that where they rest and eat. For it is highly improbable that an ant, which is a very cleanly insect, and throws out of her nest all the small remains of the corn on which she feeds, as I have observed a thousand times, would fill up her magazine and mix her corn with dirt and ordure.

"The corn that is laid up by ants would shoot under-ground, if those insects did not take care to prevent it. They bite off all the buds before they lay it up; and therefore the corn that has lain in their nests will produce nothing. Any one may easily make this experiment, and even plainly see that there is no bud in their corn. But, though the bud be bitten off, there remains another inconvenience—that corn must needs swell and rot under-ground; and therefore it could be of no use for the nourishment of ants. Those insects prevent that inconvenience by their labour and industry, and contrive the matter so that corn will keep as dry in their nests as in our granaries.

"They gather many small particles of dry earth, which they bring every day out of their holes, and place them round to heat them in the sun. Every ant brings a small particle of that earth in her pincers, lays it by the hole, and then goes and fetches another. Thus, in less than a quarter of an hour, one may see a vast number of such small particles of dry earth, heaped up round the hole. They lay their corn under-ground upon that earth, and cover it with the same. They performed this work almost every day, during the heat of the sun; and, though the sun went from the window about three or four o'clock in the afternoon, they did not remove their corn and their particles of earth, because the ground was very hot, till the heat was over.

"If any one should think that those animals should use sand, or small particles of brick or stone, rather than take so much pains about dry earth, I answer that upon such an occasion nothing can be more proper than earth heated in the sun. Corn does not keep upon sand; besides, a grain of corn that is cut, being deprived of its bud, would be filled with small sandy particles, that could not easily come out. To which I add that sand consists of such small particles, that an ant could not take them up one after another; and, therefore, those insects are seldom to be seen near rivers, or in a very sandy ground.

"As for the small particles of brick or stone, the least moistness would join them together, and turn them into a kind of mastic, which those insects could not divide. Those particles sticking together could not come out of any ant's-nest, and would spoil its symmetry.

"When ants have brought out those particles of earth, they bring out their corn after the same manner, and place it round that earth: thus one may see two heaps surrounding their hole—one of dry earth, and the other of corn; and then they fetch out a remainder of dry earth, on which doubtless their corn was laid up.

"Those insects never go about this work but when the weather is clear, and the sun very hot. I observed that those little animals having one day brought out their corn at eleven o'clock in the forenoon, removed it, against their usual custom, before one in the afternoon: the sun being very hot, and sky very clear, I could perceive no reason for it; but, half an hour after, the sky began to be overcast, and there fell a small rain, which the ants foresaw, whereas the "Milan Almanack" had foretold there would be no rain upon that day.

"I have said before that those ants, which I did so particularly consider, fetched their corn out of a garret. I went very frequently into that garret. There was some old corn in it; and, because every grain was not alike, I observed that they chose the best.

"I know, by several experiments, that those little animals take great care to provide themselves with wheat when they can find it, and always pick out the best; but they can make shift without it. When they can get no wheat, they take rye, oats, millet, and even crumbs of bread, but seldom any barley, unless it be in a time of great scarcity, and when nothing else can be had.

"Being willing to be more particularly informed of their forecast and industry, I put a small heap of wheat in a corner of the room, where they were kept; and, to prevent their fetching corn out of the garret, I shut up the window, and stopped all the holes. Though ants are very knowing, I don't take them to be conjurers; and therefore they could not guess that I had put some corn in that room. I perceived for several days that they were very much perplexed, and went a great way to fetch their provisions. I was not willing for some time to make them more easy; for I had a mind to know whether they would at last find out the treasure, and see it at a great distance, and whether smelling enabled them to know what is good for their nourishment. Thus they were some time in great trouble, and took a great deal of pains: they went up and down a great way, looking out for some grains of corn. They were sometimes disappointed, and sometimes they did not like their corn after many long and painful excursions. What appeared to me wonderful was, that none of them came home without bringing something: one brought a grain of wheat, another a grain of rye or oats, or a particle of dry earth, if she could get nothing else.

"The window upon which those ants had made their settlement, looked into a garden, and was two stories high. Some went to the further end of the garden, others to the fifth story, in quest of some corn. It was a very hard journey for them, especially when they came home loaded with a pretty large grain of corn, which must needs be a heavy burthen for an ant, and as much as she can bear. The bringing of that grain from the middle of the garden to the nest took up four hours; whereby one may judge of the strength and prodigious labour of those little animals. It appears, from thence, that an ant works as hard as a man who should carry a very heavy load on his shoulders almost every day for the space of four leagues. It is true, those insects do not take so much pains upon a flat ground; but then how great is the

hardship of a poor ant, when she carries a grain of corn to the second story, climbing up a wall with her head downwards, and her backside upwards? None can have a true notion of it unless they see those little animals at work in such a situation. The frequent stops they make in the most convenient places, are a plain indication of their weariness. Some of them were strangely perplexed, and could not get to their journey's end. In such a case, the strongest ants, or those that are not so weary, having carried their corn to their nest, came down again to help them. Some are so unfortunate as to fall down with their load, when they are almost come home. When this happens they seldom lose their corn, but carry it up again.

"I saw one of the smallest carrying a large grain of wheat with incredible pains. When she came to the box, where the nest was, she made so much haste that she fell down with her load, after a very laborious march. Such an unlucky accident would have vexed a philosopher. I went down, and found her with the same corn in her paws: she was ready to climb up again. The same misfortune happened to her three times: sometimes she fell in the middle of her way, and sometimes higher; but she never let go her hold, and was not discouraged. At last her strength failed her: she stopped, and another ant helped her to carry her load, which was one of the largest and finest grains of wheat that an ant can carry. It happens sometimes, that a corn slips out of their paws, when they are climbing up. They take hold of it again, when they can find it; otherwise they look for another, or take something else, being ashamed to return to their nests without bringing something. This I have experimented, by taking away the grain which they looked for. All those experiments may easily be made by any one that has patience enough: they do not require so great a patience as that of ants; but few people are capable of it.

"Thus my ants were forced to make a shift for a livelihood, when I had shut up the garret, out of which they used to fetch their provisions. At last, being sensible that it would be a long time before they could discover the small heap of corn which I had laid up for them, I resolved to show it to them.

"In order to know how far their industry could reach, I contrived an expedient, which had good success. The thing will appear incredible to those who never considered that all animals of the same kind, which form a society, are more knowing than others. I took one of the largest ants, and threw her upon that small heap of wheat. She was so glad to find herself at liberty, that she ran away to her nest, without carrying off a grain; but she observed it; for an hour after, all my ants had notice given them of such a provision; and I saw most of them very busy in carrying away the corn I had laid up in the room. I leave it to you to judge whether it may not be said that they have a particular way of communicating their knowledge to each other; for otherwise, how could they know, one or two hours after, that there was corn in that place? It was quickly exhausted; and I put in more, but in a small quantity, to know the true extent of their appetite or prodigious avarice; for I make no

doubt but they lay up provisions against the winter. We read it in holy scripture; a thousand experiments teach us the same; and I do not believe that any experiment has been made that shows the contrary.

"I have said before, that there were three ant's-nests in that box or parterre, which formed, if I may say so, three different cities, governed by the same laws, and observing the same order and the same customs. However, there was this difference—that the inhabitants of one of those holes seemed to be more knowing and industrious than their neighbours. The ants of that nest were disposed in a better order; their corn was finer; they had a greater plenty of provisions; their nest was furnished with more inhabitants; and they were bigger and stronger. It was the principal and capital nest. Nay, I observed that those ants were distinguished from the rest, and had some pre-eminence over them.

"Though the box-full of earth, where the ants had made their settlement, was generally free from rain; yet it rained sometimes upon it, when a certain wind blew. It was a great inconvenience for those insects. Ants are afraid of water; and, when they go a great way in quest of provisions, and are surprised by the rain, they shelter themselves under some tile, or something else, and do not come out until the rain is over. The ants of the principal nest found out a wonderful expedient to keep out the rain. There was a small piece of a flat slate, which they laid over the hole of their nest, in the day-time, when they foresaw it would rain, and almost every night. Above fifty of those little animals, especially the strongest, surrounded that piece of slate, and drew it equally in a wonderful order. They removed it in the morning; and nothing could be more curious than to see those little animals about such a work. They had made the ground uneven about their nest, insomuch that the slate did not lie flat upon it, but left a free passage underneath. The ants of the two other nests did not so well succeed in keeping out the rain. They laid over their holes several pieces of old and dry plaster one upon the other; but they were still troubled with the rain, and the next day they took a world of pains to repair the damage. Hence it is that those insects are so frequently to be found under tiles, where they settle themselves to avoid the rain. Their nests are at all times covered with those tiles, without any incumbrance; and they lay out their corn and their dry earth in the sun about the tiles, as one may see every day. I took care to cover the two ant's-nests that were troubled with the rain. As for the capital nest, there was no need of exercising my charity towards it.

"M. de la Loubere says, in his 'Relation of Siam,' that, in a certain part of that kingdom, which lies open to great inundations, all the ants make their settlements upon trees. No ant's-nests are to be seen any where else. I need not insert here what that author says about those insects. You may see his relation.

"Here follows a curious experiment, which I made upon the same ground, where I had three ant's-nests. I undertook to make a fourth, and went about it in the following manner: In a corner of a kind of terrace, at a considerable distance from the box, I found a hole swarming with

ants much larger than all those I had already seen; but they were not so well provided with corn, nor under so good a government. I made a hole in the box, like that of an ant's-nest, and laid, as it were, the foundations of a new city. Afterwards I got as many ants as I could out of the nest in the terrace, and put them into a bottle, to give them a new habitation in my box; and, because I was afraid they would return to the terrace, I destroyed their old nest, pouring boiling water into the hole, to kill those ants that remained in it. In the next place, I filled the new hole with the ants that were in the bottle; but none of them would stay in it. They went away in less than two hours; which made me believe that it was impossible to make a fourth settlement in my box.

"Two or three days after, going accidentally over the terrace, I was very much surprised to see the ant's-nest which I had destroyed very artfully repaired. I resolved then to destroy it entirely, and to settle those ants in my box. To succeed in my design, I put some gunpowder and brimstone into their hole, and sprung a mine, whereby the whole nest was overthrown; and then I carried as many ants as I could get into the place which I had designed for them. It happened to be a very rainy day, and it rained all night; and therefore they remained in the new hole all that time. In the morning, when the rain was over, most of them went away to repair their old habitation; but finding it impracticable, by reason of the smell of the powder and brimstone, which kills them, they came back again, and settled in the place I had appointed for them. They quickly grew acquainted with their neighbours, and received from them all manner of assistance out of their holes. As for the inside of their nest, none but themselves were concerned in it, according to the inviolable laws established among those animals.

"An ant never goes into any other nest but her own; and if she should venture to do it, she would be turned out, and severely punished. I have often taken an ant out of one nest to put her into another; but she quickly came out, being warmly pursued by two or three other ants. I tried the same experiment several times with the same ant; but at last the other ants grew impatient, and tore her to pieces. I have often frightened some ants with my fingers, and pursued them as far as another hole, stopping all the passages to prevent their going to their own nest. It was very natural for them to fly into the next hole: many a man would not be so cautious, and would throw himself out of the windows, or into a well, if he were pursued by assassins. But the ants I am speaking of avoided going into any other hole but their own, and rather tried all other ways of making their escape. They never fled into another nest, but at the last extremity; and sometimes rather chose to be taken, as I have often experienced. It is, therefore, an inviolable custom among those insects, not to go into any other hole but their own. They do not exercise hospitality; but they are very ready to help one another out of their holes. They put down their loads at the entrance of a neighbouring nest; and those that live in it carry them in.

"They keep up a sort of trade among them-



selves; and it is not true that those insects are not for lending: I know the contrary. They lend their corn: they make exchanges: they are always ready to serve one another; and I can assure you that more time and patience would have enabled me to observe a thousand things more curious and wonderful than what I have mentioned. For instance, how they lend and recover their loans; whether it be in the same quantity, or with usury; whether they pay the strangers that work for them, &c. I do not think it impossible to examine all those things; and it would be a great curiosity to know by what maxims they govern themselves. Perhaps such a knowledge might be of some use to us.

"They are never attacked by any enemies in a body, as it is reported of bees. Their only fear proceeds from birds, which sometimes eat their corn when they lay it out in the sun: but they keep it underground when they are afraid of thieves. 'Tis said that some birds eat them; but I never saw any instance of it. They are also infested by small worms; but they turn them out, and kill them. I observed that they punished those ants which probably had been wanting in their duty. Nay, sometimes they killed them, which they did in the following manner: three or four ants fell upon one, and pulled her several ways, till she was torn in pieces. Generally speaking, they live very quietly; from whence I infer that they have a very severe discipline among themselves, to keep so good an order; or that they are great lovers of peace, if they have no occasion for any discipline.

"Was there ever a greater union in any commonwealth? Every thing is common among them; which is not to be seen any where else. Bees, of which we are told so many wonderful things, have each of them a hole in their hives: their honey is their own: every bee minds his own concerns. The same may be said of all other animals. They frequently fight, to deprive one another of their portion. It is not so with ants: they have nothing of their own. A grain of corn which an ant carries home, is deposited in a common stock: it is not designed for her own use, but for the whole community. There is no distinction between a private and a common interest. An ant never works for herself, but for the society.

"Whatever misfortune happens to them, their care and industry find out a remedy for it; nothing discourages them. If you destroy their nests, they will be repaired in two days. Any body may easily see how difficult it is to drive them out of their habitations, without destroying the inhabitants; for, as long as there are any left, they will maintain their ground.

"I had almost forgot to tell you, sir, that mercury has hitherto proved a mortal poison for them, and that it is the most effectual way of destroying those insects. I can do something for them in this case. Perhaps you will hear in a little time that I have reconciled them to mercury."

## The Cabinet.

MINISTERIAL KNOWLEDGE\*.—It is possible for a minister to attain to much of [this] devotion to Christ, and to profess much love for his person; to be animated with unwearied zeal and ardent affection; to be a man of self-sacrifice, and separate from things secular; to be, in demeanour, all that is holy and earnest, and yet be seriously defective in divine knowledge. Eminent zeal and exemplary devotion may undoubtedly consist with much confusion and obscurity of views, arising from indistinctness of spiritual perception. The "eyes of our understanding" have need to be "enlightened," as well as the fire of the affections enkindled by the Spirit of the Lord. Zeal may display itself in the most strenuous efforts, "but not according to knowledge." We may see, therefore, why St. Paul adds to the exhortation, "Take heed unto thyself, and unto the doctrine." The minister and steward of the mysteries of Christ must take heed to himself that he discharges his office faithfully and wisely, giving to every one his "portion in due season." Hence, he must be a "scribe well instructed unto the kingdom of God;" or else he will never be able "to bring forth out of his treasures things new and old." If he is to be "a workman that needeth not to be ashamed, rightly dividing the word of truth," he must himself have duly learned it in its several parts and proportions; and, if he would teach "according to the analogy of faith," he must first be instructed by the Author of the faith in its wondrous harmonies and uses. In short, he must have received not the spirit of the world, but the spirit which is of God, that he may know the things that are freely given to us of God. We have now to speak of the most important of all knowledge—the knowledge of Christ. And here the whole mystery of the gospel is laid open to us, to be pondered and proclaimed. All things there speak of Christ. Even under the law, every thing had its power and meaning solely as referring to him. Type and symbol and holy rite, the bleeding sacrifice and burning altar, the mediating priest, the veil, the mercy-seat, the whole material sanctuary enshrining Deity, all were signs of Christ. The whole was but a shadow, of which "the body was of Christ." And, when holy seers looked onward with joyful hope to the bright and glorious future, and strains of prophecy were heard in the hall of royalty, or in the solitude of the desert, still all referred to Christ; for "the spirit of prophecy was the testimony of Jesus." Whether, then, we are expounding the law and the prophets, or proclaiming the more explicit declarations of evangelists and apostles, the glorious life-giving theme is still the same; the doctrine is one—Christ is all. As there was but one sacrifice for sin, so is there but

\* From "The Personal Duties of the Minister;" a sermon preached in the parish-church of St. Michael, Cambridge, at the visitation of the venerable the archdeacon of Ely. By the rev. William Carus, M.A., fellow and senior dean of Trinity college, Cambridge, incumbent of Great St. Mary's, and chaplain to his grace the duke of Manchester. Published at the request of the archdeacon and clergy. Cambridge: 1845. Just such a sermon as might have been expected from Mr. Carus; lucid, impressive, serious, scriptural.



"one mediator" for sinners—"the man Christ Jesus." Sacrifice and mediation, in the economy of types, were assigned exclusively to the priesthood; now, the antitype being come, the typical priesthood is no more. Our great and only high priest, Jesus, having "put away sin by the sacrifice of himself," is now passed into the heaven, the true holy of holies; and there "he ever liveth to make intercession" for us. But, if such be the inestimable benefits obtained for us by the death of Christ, not less are those derived from his life. In that holy, spotless course—from the hour of his circumcision to his expiring cry upon the cross—he was "fulfilling" for us "all righteousness." He came to do his Father's will in all things; and, both in the letter and the spirit of the law, he was perfect in his obedience. Now, all this was done, not merely to magnify the law—not merely to honour the law-giver—not merely that, spotless and sinless himself, he might stand meet surety for sinners, but mainly and particularly for this purpose did he fulfil the law, that he might be "the end of the law for righteousness to every one that believeth." Here is our righteousness, our only righteousness in which we can stand before God and be justified.

### Poetry.

#### SCRIPTURAL LYRICS.

By Miss M. A. STODART.

No. VII.

#### BELSHAZZAR'S FEAST.

(For the Church of England Magazine.)

"STRIKE, strike, the golden lyre;  
And let the notes inspire  
Rapture and mirth to all the festal train:  
Let wine and wit unite,  
And beauty's glorious light  
Beam on our banquet, and illumine the strain:  
The Hebrew cups our feast shall grace,  
Devote, they say, to him who guards that captive  
race."

The sceptred reveller spoke.  
What sudden image broke  
Upon his strain'd and wildly rolling eye?  
No voice, no sound was heard:  
A hand alone appeared,  
Silently tracing out words strange and high.  
Mute terror rules the festal hall:  
Music hath hush'd her note, and mirth her plumes  
let fall.

And they, who erewhile dreamt  
To pour supreme contempt  
On the all-ruling God of Israel,  
Stand fixed in deep amaze,  
Bending their searching gaze  
On words which Babel's wisdom cannot tell;  
Or eye their awe-struck pow'rlers king,  
And feel, in vengeance' hour, guilt hath indeed a  
sting.

Belshazzar waves his hand;  
And, at the mute command,  
The captive prophet from his cell is brought.  
While princes tremble near,  
In dumb suspense and fear,  
He stands in silent majesty of thought,  
With brow as firm, as calm and high,  
As when the hungry lions sank before his eye.

"Son of earth's mightiest kings,  
Thy high imaginings  
Are scattered as the chaff before the wind;  
To earth must bend thy brow;  
Weighed in the scales art thou,  
And wanting found, and unto death consigned:  
The sceptre thy proud sires have awayed,  
In other hands than thine henceforth must be  
obeyed.

"In lone and deep affright,  
Will bend thy regal might:  
I hear the Median chargers proudly prance:  
Thro' two-leaved gates of brass,  
Their haughty squadrons pass,  
With waving banner, glittering sword and lance:  
He whom the ancient prophet saw,  
King-like before them rides, and in his eye their  
law.

"Dash down the bowl of wine.  
Is this a time t'entwine  
The festal wreath around thy thoughtless brow?  
Proud and insensate king,  
Is this a time to bring  
The consecrate where lawless revels flow?  
O pause! the Lord of earth and heaven,  
To lay th'oppressor low the dread command hath  
given."

Hushed was the prophet's voice.  
Again the cry "Rejoice!"  
Was echoing wildly thro' the lofty hall;  
"Fill high the magic bowl.  
Why should we weep and howl  
For evils that perchance may ne'er befall?  
And strike again the golden lyre:  
Let wine and wit and mirth its liveliest strain  
inspire."

Fair was the feast, and bright;  
But, at the noon of night,  
Burst on the shudd'ring ear of atheist pride,  
A cry of wild alarm:  
Murder hath bared her arm:  
Thro' desert streets, the Medes and Persians  
ride.  
Woe to thee! Babel's impious lord;  
Cyrus is at thy gate, and bears the avenger's  
sword.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 596.—JULY 31, 1846.



FLOWERS.

No. IX.

COMMON ARROW-HEAD.

(*Sagittaria sagittifolia*.)

Linn. class and order, Monœcia—Polyandria. Natural order, Alismaceæ, Rich.

THE sagittaria presents another instance of the provision made for the security of plants destined to grow in the midst of the waters.

The arrow-head is not rare in this country, and it is likewise a native of far different climates. It is found in Siberia, China, Cochin China, Japan, and Virginia. The leaves are often introduced in the decoration of oriental porcelain, in combination with the cyamus or sacred bean. The tubers growing from the extremities of the root in the mud, at the bottom of the water, yield to the Chinese an important article of food; and the plant is on that account much esteemed by them\*.

\* Battle's "British Botany."

VOL. XXI.

In our country the leaves form a favourite repast of that active little animal the water-rat, the inmate of so many of our secluded streams\*.

The delicate blossoms of the arrow-head are, even when growing alone, very attractive to a lover of flowers; but in some spots it may be seen to the greatest perfection, grouped with other beautiful water-plants—the white and yellow water-lilies, the flowering rush with its roseate crown, and the blue gems of the forget-me-not, on the banks of the stream.

\* The water-rat is considered a common thief, and is killed wherever he is found. If you watch him in his secluded streams, you will quickly discern that his food is almost entirely the herbage which grows in them, and especially the leaf of the arrow-head. I have seen him repeatedly sally forth from his retreat, crop a leaf of arrow-head, and bear it away in his mouth by the stem, as the dove is drawn returning to the ark with the olive-branch. Who would not find a greater gratification in watching the happy and indestructible habits of a timid little animal, than in shooting it, or worrying it with dogs? I do not mean to say that these or any other wild animal should be suffered to increase till they become nuisances, but in moderate numbers I would let them enjoy life and sunshine; and, if they must be the victims of our rights, they should never be the objects of our wantonness.—HOWITT'S "BOOK OF THE SEASONS."

F

"Beneath the shadow of the lofty reed,  
Whose tall plumes o'er the quiet brooklet tower,  
'Mid the rich-pastured plains of Runnymede,  
There waves a beautiful and dark-eyed flower.

Her leaves, like arrows for a giant's hand,  
Rise o'er the waters in that cool, moist place :  
Round her fair form a serried guard they stand,  
The scene of old heroic deed to grace.

Here many a British sire has led his son,  
Recounting hist'ries and traditions old,  
Exulting in that ancient charter won,  
By hardy barons for their country bold.

Happy the sire and son who, while they stand  
On storied ground, adore the almighty skill,  
That clothes with verdure and fair flowers the land,  
And sways the mightiest nations at his will.

Thrice happy if their hearts devoutly prize  
A nobler charter, making truly free  
The ransomed soul, unfolding to the eyes  
Truth's holy light and glorious liberty."

L.



#### PAROCHIAL INCIDENTS.

##### No. III.

##### REGISTRATION NOT BAPTISM.

THE registration act was passed doubtless, among other reasons, as a boon to those who are not members of the established church, and may, beyond all reasonable question, have its advantages. I have seen numerous notices of books published, for and against it, which, however, I have never had an opportunity of perusing. I am unacquainted, therefore, with the opinions of others, and only wish to give a few remarks of my own, on its bearing on the religious view, with respect to the registration of births and uses of baptism, and to urge a few cautionary observations. "Registration not baptism! who ever can suppose such a thing?" will at once be asked. I think I once saw the notice of a work with this very title; but I never read it. Who would ever suppose such a thing? is the question. My answer is—thousands.

"I fear your neighbour, Mr. Z., will get into some little difficulty, sir," said the deputy-registrar of the district in which my parish is located: "he has refused to bury Tom Bury's child, because, he says, it was never baptized. I have been to tell him that it was registered; and here you may see it in my book."

"Well," I said, "surely to register a child is not the same thing as to baptize it."

"I cannot see, sir, where is the difference. Is not our register, which goes up to London, as good or better than the church register, which is locked up in the great chest in the church? I am sorry for Mr. Z., because I am sure he is a well-meaning gentleman. But Tom is deter-

mined it shall be buried in the church-yard; and I know he is backed by two or three influential men, who hate Mr. Z.; and I told them that the child was duly registered."

I heard no more of the business, and had no wish to inquire or interfere; but it was in vain I endeavoured to undeceive this officer. He would maintain that his registration was better than mine; and he had told the people so. I acquit him entirely of all wish to deceive.

Now, it is almost impossible to conceive the vast evil such a person is calculated to promote. Is it to be wondered at that thousands of ignorant people, who have no clear notion of what baptism is, may substitute in its place the mere registration for the administration of the holy sacrament? I am not now about to give any statement of my own views on its efficacy, privileges, or effects: I am only anxious to point out the evils resulting from such statements by the registering officer in question; and there may be many others who, probably from ignorance, might act in the same manner.

"I hear you are going to christen Mr. W.'s boy, to-morrow, sir," was the remark of a person in a higher rank of life. "I suppose that will all be at an end shortly; for I do not see what good it can be, now that we have got the government-register."

Now here was another case in point; and my remarks were apparently as useless as in the former. He could not see but that the new plan was better than the old, for there was not so much trouble and expense about it; and besides, he knew many who did not intend any longer to take their children to church.

It was extremely painful to listen to such a statement; not made from any want of respect—quite the reverse. I give this as an additional instance of the absolute necessity that the clergy should be most anxious to let the subject be clearly and distinctly understood. And this I conceive is the more necessary from the known fact that there are thousands anxious to do away with what they are pleased to regard as, if not superstitious, at least useless, forms and observances; that they are never more satisfied than when they can disparage the Offices of the established church.

Surely the subject is in itself momentous. It is quite a different one from how far baptism administered except by an episcopalian minister is valid or not—that is not the point: it is simply how sadly grievous it is to think that amidst the ignorant the notion adverted to should go forth. Here the pious dissenter, even one who holds anti-pædo baptist tenets, and maintains the necessity of baptism when the person has come to the years of discretion, will agree with me on this point, that people should have it clearly set before them. Baptism is a sacrament as well as that of the Lord's supper, though the latter is commonly termed *the* sacrament; an expression used probably for brevity, but which may possibly have led to erroneous views of the solemn obligations of the former.

## THE TRUE STORY OF SUSAN, A SUNDAY-SCHOOL SCHOLAR.

SUSAN Leyburn was the daughter of a protestant ferryman, who plied a trade which was at one time lucrative in Dublin, that of carrying goods and passengers from the North-wall across to the opposite side of the Liffey.

By sobriety, civility, and unceasing industry, this humble but excellent Christian man had been enabled to bring up a large family in respectability and piety; nor was their education, temporal or spiritual, neglected. John Leyburn's boys and girls were all taught reading, writing, and arithmetic, principally, however, by their parents; as the ferryman's recreation, after a hard day's work, was to instruct his young family, and to close the evening with reading the scriptures and prayer. He rarely entered upon his morning avocations without having assembled his wife and children for the purposes of family devotion; and I had the testimony from his own lips, that all things prospered with him from the time he had made the determination to begin and end each day by a solemn dedication of himself, his concerns, and family into the hands of him who "doeth all things well." How heartily do I wish that all my readers would take this plain road to a blessing that John Leyburn was enabled to do; that they were convinced that the time thus spent with God, whether moments or hours, can never be looked upon as lost. No: these are the hours of seed-time, the glorious harvest of which shall be reaped here and hereafter. Many a poor man's rugged path has been smoothed by prayer: many a rich man's dazzling but perplexing way has been shaded and refreshed by the same heavenly influence. Prayer is indeed "a shadow from the heat, a refuge from the storm;" a strong "tower, unto which the righteous runneth, and is safe."

But there was one point on which John was too well informed not to feel his own ignorance; and that was on the subject of religion. His humility was so great, that he rarely attempted any explanation of the word of God himself, but often quoted for his family that which he had heard from his excellent minister: a plain proof, to my mind, that our poor boatman was, even then, a real and sincere believer in the lowly Lamb of God; since he felt himself "to have nothing," in a spiritual sense, while yet "possessing all things."

The opening of the nineteenth century was rendered remarkable in Ireland by a great spread of evangelical religion amongst many who had hitherto been but nominal protestants. The consequences of these enlightened views of doctrine were, as might be expected, practical and tangible reformation in manners and morals, with the establishment of benevolent institutions of all kinds, principally connected with education. At this time Sunday-schools assumed an importance, and produced a revolution amongst the young, of all persuasions, in the sister country, which will be remembered by many thousands with delight at the last day. About the year 1818, a noble lady, assisted by some friends, was personally most active in the formation of schools for the poor; at which, on Sundays as well as week-days, she laboured incessantly for years, aided by many

excellent Christian ladies, "zealous of good works."

To one of these schools John Leyburn was rejoiced to be allowed to send his three daughters; and there the subject of this memoir first learned to study the scriptures for herself, and to consider the bible as "her own property," as she once emphatically expressed herself to me. The self-appropriation of its glorious promises gives them a power and beauty to the reader that no mere verbal admiration can ever procure. When Thomas cried, "My Lord, and my God," then first did he love his divine Master.

Susan Leyburn was an interesting girl of twelve years of age when she was placed in my excellent friend's class, in one of lady H——'s schools; and she soon proved to be a very promising scholar. Intelligent, and fond of the acquirement of knowledge, as the generality of Irish children are, those best acquainted with schools for the poor cannot have failed to observe the amazing superiority of the Roman catholics over the protestants in these respects. Whether this may arise from their being of a more unmixed race, or that their faculties are sharpened prematurely by poverty (for the Roman catholics are always poorer than the protestants) cannot be affirmed; but the observation is an universal one, and so Susan was considered a wonder for a protestant.

We may, however, look to the cause of this superiority in Susan's Christian home; and with sorrow it must here be observed, that the orthodoxy of the protestants of Ireland is not, in many instances, more happy in its results on moral conduct in the family circle, than the false creed of the erring Romanist. Where vital, heartfelt religion prevails, there will order, cheerfulness, the love of knowledge, and all grace abound; and for many years such was the happy case in the humble abode of the Leyburns.

Susan's sisters were younger than herself; and her mother having been through life very delicate, it was fortunate for the subject of our memoir that she had been always obliged to take most of the household duties on herself. I say fortunate, because nature intended women for such occupations; and no girl can be better employed than in lightening the toils of a parent, and thus making some small return for the cares and anxieties endured for her by that parent in those tender years when the poor woman with a large family must undergo much labour.

Susan had not been many years under instruction, when, by her mother's death, the cares of the family devolved almost entirely upon her; yet she still, up to her eighteenth year, punctually attended the Sunday-school, in which she found her chief delight; and she was indeed an ornament to the class—her modest deportment, her unpretending, but scrupulously neat dress, her sweet, intelligent countenance, and kind, motherly care for her little sisters, endeared her to her teacher and to all. At home she was a pattern of cleanliness and activity; and her daily desire was to render the loss of a good wife and mother as little felt as possible by her father and brothers, whose delight and comfort she was.

Now, lest my readers should suppose Susan's portrait to be too highly drawn for truth, let them remember that hers was no merely natural cha-

racter, full of amiability, such as novelists and dealers in fiction delight to pourtray, but which are rarely, if ever, to be met with in real life. Susan's goodness was the result of the Spirit's working on her heart. Naturally, she was very like other girls. She had many faults of disposition and character, which she had to pray against, and to combat with, as every true soldier and servant of Christ has to contend with the evils of a corrupt nature. She had her temptations from without as well as from within; and, from her motherless position, and the daily absence of her father, she was more particularly exposed to the former.

One of her brothers had gone to sea some years before, and now returned, when Susan was between eighteen and nineteen; and his habits and companions were, unfortunately, not the fittest to be introduced into the quiet household of the Leyburns. Yet the old man rejoiced to give his wanderer shelter once more under the paternal roof; and Susan affectionately and cheerfully remonstrated with her brother and his wild visitors on their language and habits; and, at length, so great was the influence of her mild and steady reproofs, that a young man, named Sam Smith, one of her brother's sailor-companions, had become quite a changed character.

In young Leyburn's ship, Sam Smith had acquired the unenviable character of the hardest swearer on board; but, as he was a generous, handsome fellow, and could sing a good song, the thoughtless crew loved him to a man, and he was especially the friend of Jack Leyburn.

Susan could not fail to perceive with delight the good effect produced on her brother's friend by her modest and gentle representations; and her affections became engaged to this prepossessing, and now apparently reformed young man, before she was aware that any personal feelings mingled with her desires and prayers for his conversion. Her brother's outward conduct was also much improved; but he did not seem to enjoy Susan's religious readings at all so much as Sam Smith, who used to attend the old man and his daughters to church, and spend the best part of the sacred day reading with them, and speaking on various serious subjects. Susan gave up her sabbath-school, at which she had, for some time before, become a teacher instead of a learner; and this was the first symptom she showed of declension in religion.

She listened in secret to Smith's vow of attachment; and, knowing her father's determination never to allow a daughter of his to marry a sailor, in an evil hour this ill-judging girl consented to wed him in private.

Smith wished thus to secure the match, as he really loved the girl, and was as selfish in that love as men generally are. It must also be said, to his honour, that the young man was anxious to keep on in the pleasant paths of religion; and, having no dependence on himself, and, it is to be feared, little on his God, he wished to secure Susan's help and counsel, feeling at that time that "a good wife is a gift from the Lord."

But both forgot the precept, never "to do evil that good may come;" and the evil of deceiving a kind parent is a deadly one, and must lead to sorrow and punishment.

John Leyburn never recovered the shock the

announcement of this private marriage caused him; for Susan could not keep up any deception; but, once the irrevocable act was done, she threw herself in weeping penitence on her knees before her kind parent, entreating to be forgiven.

The father's heart was easily melted; indeed, he was too deeply sorry to be angry; but his fine black hair was grizzled in a week, and he became a prematurely old man.

Susan's wedding-days were passed in tears, the first-fruits of her disobedience; and her heart was still sore, when Sam was named to a new ship, and called away from his bride. Then came the weary weeks and months of anxiety and expectation between letter and letter; and Susan could feel how right her father was in his protest against marrying a sailor. And now she was a mother; and new duties and new cares crowded upon her; and her father looked thin and grief-worn. But he never complained, never reproached her: he was a saint indeed. It was about this time I first saw John; and a more interesting figure standing in his ferry-coat, with his broad-brimmed hat, sailor's jacket, and wide trousers, I scarcely ever beheld. He was tall, thin, and graceful, and must have been strikingly handsome and noble-looking in youth, from the peculiar and lofty expression of his countenance. There was now a sweet and saddened melancholy about it, and a singular plaintiveness of voice, that must have struck the most casual observer.

Sam Smith returned some months after the birth of his boy, and brought some money, and was very affectionate and kind to all; but the young mother felt he was changed. His love for the bible and good things had not withstood the railery of his companions; and then she felt how bitter a thing it is to be unequally yoked to one who is not travelling forward to the happiest home.

Before his departure to his ship, she was thoroughly wretched: her husband had returned to his "cheerful glass," as he called it. Could he but have known her anguish, he would not thus have named what is the cup of sorrow to all around.

Time rolled on: Sam returned from time to time, bringing back less money and more vice. Susan had two boys. Her father was losing his strength: bridges had been erected within the last few years over the Liffey, the effect of which was greatly to diminish the gains of the watermen; and about this time Susan came to our house to see the sister of her former teacher at Lady H—'s school, this lady being on a visit with us at the time.

Susan Smith had a passionate love for the lady who had taught her, as is generally the case with the sunday-school scholars in Ireland. This lady had gone, within the last few years, to reside in England; but Susan, hearing that her sister was with us, had walked five miles, with her baby in her arms, to our country-house to see her.

The affectionate creature sobbed with delight when she pronounced the beloved name of her teacher; and I was much struck with her simple affectionate earnestness, and with her appearance altogether.

She was a remarkably fine young woman, and her baby was very lovely. She asked to be allowed to wash Miss M—'s clothes, and declared it

would only be a pleasure to walk for and with them, so that she might see her face now and then.

Her attached disposition won my heart, and I always contrived some little refreshment or present for her when she came; but the greatest treat that could be offered to Susan was to sing and play a hymn to the harp for her. This was discovered in a curious way. She had been left in the hall one day when there were visitors, and the music-room door was open. We were singing hymns, when the sounds of sobbing and crying were heard in the passage, and Susan Smith was discovered dissolved in tears, which she said were the happiest she had had since her marriage. She had herself a very fine voice; and many times have I heard it raising a hymn in her wild clear notes, long before I approached the door of the little house in which I afterwards visited her.

About this time Susan expected her husband's return; and, although his last visit had been attended with peculiarly painful circumstances, yet the loving wife forgot and forgave all in the delightful anticipation of once more seeing him who was the father of her children.

Susan Smith was suffering much bodily pain at this time, which was attributed to her situation; but it was afterwards confessed by her that a blow from her unhappy husband during his last visit, in a drunken fit, had caused the pain in her left side, which never entirely ceased.

About the period when the sailor was expected to return, I saw Susan, one morning, walking up our avenue, slowly and apparently much fatigued; but she had on a new cloak and bonnet, and I ran down to meet and congratulate her on her husband's return.

"Well, Susan! I see Sam has returned."

I started back as my eyes met hers, hollow and bloodshot; and I saw a countenance so altered within a few weeks that I could scarcely recognize it. Her harrowing tale was soon told. On hearing her husband's ship had arrived, poor Susan had immediately gone on board, and been told that her husband had fallen overboard, during a heavy gale, on their passage home from Quebec; and his clothes were given to the poor young widow, with some small arrears of pay. She had procured herself and the children decent mourning, and was now cast on her own exertions, in broken health, and expecting shortly to be confined with her third child. Her father's calling was no longer what it had been, nor was his strength equal to his desire to provide for all.

And here the soundness of Susan's faith was put to the test: it was "tried, as silver, in the furnace of affliction," and not found wanting. She trusted in the God of the fatherless and the widow; and, though her heart was breaking, she never uttered a word of repining, but meekly said, "Ah ma'am dear! didn't I deserve it all? I remember the text, 'Be sure thy sins shall find thee out.' Blessed be the name of the Lord, I shall have my children and my father."

To divert her grief, as I thought (which was not the less deep for being felt to be deserved as a punishment), I asked for her sisters. And here bitter tears began to flow, as the poor widow told me of the vicious course of life she had discovered one of her sisters was pursuing, and her fear lest

her evil example might infect Lucy the younger, who was a very beautiful girl, and very like her father.

I endeavoured to comfort her, by reminding her of the care she had always bestowed on her sisters. Susan replied mournfully, "It was I that introduced sailors into the house; and their wicked company has been the cause of my sister's ruin."

O sin! what an evil and bitter thing thou art! how innumerable are thy branches, how bitter thy fruit!

Poor Susan Smith implored me to get her employment: "she could wash, she could work at her needle, she could go out as char-woman: she was strong, quite well, never felt better than since she heard the terrible news: the pain in her side had left her, she felt able for anything, so as she could earn honest bread for the children."

Her flushed cheek and sparkling eyes convinced me she had the strength of fever, and that her life was wasting away with a disease that her bright transparent cheek had long betokened.

Some work was procured for her; and, in an incredibly short time, interest was made with the "Protestant Orphan Society" to take her elder boy, and provide for him; indeed, to the patient faith and trust of this tried creature can only be attributed the wonderful success that attended every effort made for her and her family; and many a time have I visited that poor widow in her humble abode, and found her singing grateful hymns of thanksgiving; and never has my visit to Susan passed without affording me a lesson of Christian piety and sweet cheerful resignation.

But now a dreadful trial approached. The cholera in this year, 1832, visited Dublin and swept off hundreds. Susan was confined of another boy in the midst of alarms; the alley in which they lived having been most particularly visited by this awful scourge.

Susan had sent to request I would stand sponsor for her baby; but, having a solemn idea of the responsibilities incurred in accepting this trust, and not seeing how I could perform such, I grieved poor Susan to the heart, by a refusal prompted by principle. I was not in Dublin at the time; but, having returned in about a month afterwards, I was one evening much terrified by hearing Susan's voice in the hall, calling out, "O, ma'am! would you be afraid to speak to me, to look at me?" I ran to the door, which Susan kept half closed between us, while she cried, "I am just come from the cholera-hospital, lady: you'll be afraid to look at me; but, indeed, indeed, I couldn't help going to see my father before he'd die."

Never having had any fear of infection, I was thankful to be able to soothe the half-distracted creature. Her father passed into glory, at the very time when I was endeavouring to console poor Susan.

John Leyburn gave bright and glorious evidence of his faith, in the few hours' struggle his enfeebled body was enabled to make with the mighty disease. The patients, nurses, and medical men were all edified and astonished at his gracious words throughout his agonies, and his blissful departure. Susan had not time to feel her full loss, when one of her boys, and her aunt, were carried to the hospital; and there the mother became a nurse, that she might cure her baby,

who was, however, mercifully restored to her, as well as her aunt.

All these trials and misfortunes, so rapidly succeeding one another within the period of a few short months, worked their natural effect on the already-impaired constitution of poor Susan Smith. It became apparent to all that consumption had made rapid inroads on her strength; and, still, it was only by representing the injury she might do to her baby, that she was induced to give it into the bosom of a stranger.

During this time, interest was being made for the admission of the second boy into the care of the admirable society which had already received the eldest; when, having been confined for some weeks to my room by an attack of inflammation of the lungs, and not having seen Susan for some time, I requested a friend to call on her, and was much grieved to learn that she was extremely ill with an affection of the heart.

I determined that my first visit should be to Susan, when a friend was announced, who told me he came from sir Patrick Dunn's hospital, where a patient lay at the point of death, who declared she could not die in peace without seeing me.

This was poor Susan. My friend, whom I had sent to see her, had not told me all. She was dying in an hospital. It was nine o'clock at night, and I had not yet left my room; but, feeling there was not a moment to lose, I ordered a carriage, and, accompanied by a very dear and truly pious friend, we soon arrived at the hospital. There being ushered into the matron's room, and asking for Susan Smith, a nurse, who had just entered, replied, "She is gone, ma'am, I should fear, by this time: she was dying as I left the ward, a quarter of an hour since." I was inexpressibly shocked, and felt very faint. The nurse added, "Perhaps she may still be living, ma'am? shall I go and see?" "Yes, and I will accompany you," I said: the hope of yet seeing my poor friend alive reanimated me. We were soon in the ward. The sight of many suffering, some dying countenances, all turned towards me as I entered, caused the faintness to return; and I begged my friend to go up to the head of the room, where Susan's bed stood, and to ascertain if she was sensible, and could speak to me, as I felt at that moment it would be too much to see her lifeless body.

I heard them speak to her: there was no answer; and I was led down stairs, and kindly assisted into the carriage. How bitter were my feelings! I felt I could not forgive myself for this cruel neglect. I should have made strict inquiries as to her state long before, and not allowed her thus to die, without a friend, in an hospital.

"Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest," rang in my ears; and I could not relieve myself by tears. We had turned into another street from that in which the hospital is situated, when our servant opened the carriage door, and acquainted us that a man was calling after us, and begging of us to return, as Susan Smith had recovered, and wished to see the lady.

This was like a summons from the dead; yet how joyfully and thankfully did my heart beat

as now with a firm step I ran through the ward, and found myself by the side of Susan's bed. Never shall I forget the scene that there presented itself to me. The dying Christian, supported on pillows, was raised up; and the light shone full upon her countenance, which was irradiated by an expression of rapture that rendered it quite beautiful to look upon.

Her lips uttered, in a low but clear voice, verses from the twenty-third psalm; and her eyes were closed, so that she did not notice our approach. All at once she opened her dying eyes, and fixed them on mine, with an expression of love, gratitude, and happiness which it would be impossible to describe. She endeavoured to kiss my hand, but could not. I said, "My dear Susan, I am come to say that I will be a mother to your children, and that—" She would not suffer me to proceed, but, speaking with great animation, and so clearly that all in the ward could hear her, she said, "I know you will—I knew you would; I have not a doubt, not a fear for them. I wanted to tell you what God has done for my soul. He has enabled me to trust his Son for time and for eternity. In Jesus alone is my hope, my assurance. But," she said, while a slight shadow passed over her face, "I thought you must be angry with me, or you would have come to me sooner; and, when you were here before, I heard them say you were come; and I prayed to have strength to speak to you, dear, dear lady."

I was deeply affected, and assured my beloved though humble friend that I never had cause for dissatisfaction with her in my life; when she burst out into such a strain of rapturous thanksgiving for all the mercies she was receiving at the hands of God and man, that the poor patients half arose from their beds of pain to gaze at and listen to her. The scene was most impressive, most affecting: weakened by illness and excitement, I wept like a child; and a poor idiot woman, who had lost her senses at the time of the cholera for grief at her husband's death, and who was harmless and even useful to the nurses in the hospital, came up, and offering me a glass of water, whispered, "Don't cry: she's going to my husband, to a happy place, where, if we are good, we shall go too."

Susan now solemnly addressed me, saying, "I wanted to tell you many things, but time is short; even for you time is short. I have heard you sing praises to the harp on earth; I shall soon hear you in heaven. Oh, remember all, time is short: Jesus is from everlasting to everlasting."

Here my excellent friend who accompanied me knelt down; and all in the ward, who were able to do so, knelt with us. She prayed with a power and simplicity that stilled every heart to composure. On my arising, Susan took my hand, bent her head reverently upon it, and bade me, "farewell." The matron at the moment coming in to say that all visitors must now retire, I looked at Susan: her face was calm and beautiful; and I could not believe that death was near. I asked at what time she might be seen in the morning; and the matron replied, "The doors were opened at six." A sweet smile played over the dying Christian's lips, as she murmured, "At twelve to-night I shall be no longer here; farewell!" She then closed her eyes, bowed her head, and I departed.

Her younger sister sat behind her, supporting the pillows. She told me that from the time I left (at ten o'clock) her sister never spoke more, but bowed her head repeatedly as if in prayer, and breathed her last with a gentle sigh, at about five minutes before twelve that night.

Thus died, in the sure and certain hope of salvation, through the merits of her Saviour alone, Susan Smith, at the age of twenty-four, having, as well as her husband, been cut off in the prime of life. And why "their days were not long in the land" is not, perhaps, for us to say; but let us take care that we "honour our father and our mother;" and let us rejoice to think that a mother, a tender mother, could thus die in full blessedness, in an hospital, not leaving one farthing behind as provision for her three babes.

It only remains to say that her faith has been justified in the result. The excellent Protestant Orphan Society took the three children of Susan Smith, and has provided for them. The eldest always shed tears when I visited him, and calls me his "mammy's lady." It is painful to have to record the bad conduct of the younger as well as the eldest sister of poor Susan Smith, for whom all was done that kindness and employment could do to keep her from her lost sister's influence; but in vain. The one was taken to heaven, the other two are left, let us hope and pray, to repent, turn from their sins, be converted, and live.

E. L.

#### THE WORSHIP OF THE VIRGIN MARY\*.

Few phenomena in the Christian world have seemed to me more extraordinary than that the madonna should have usurped, in all Roman catholic countries, but particularly in Italy and Sicily, so much of that reverence which is only due to the three persons of the Trinity. To pay such respect to the memory of the mother of our Lord as we owe to a creature selected by the Spirit of God for the mysteries of the incarnation, is highly proper; and, by the better-informed Roman catholics, perhaps such respect is all that is offered. At the same time, none can be so blind as not to perceive that the honours assigned to the madonna by the Italians in general are of a very different description. Are they in danger—upon her they call for help: have they experienced any signal deliverance—to her influence it is ascribed: the most splendid of their processions are dedicated to her glory: the oaths they utter in conversation are commonly in her name: their first exclamation of wonder or of grief is, Santa Maria! Whence does all this proceed? Perhaps it is only to be accounted for by the nature of the religion of ancient Rome. It may be remarked, that Gentilism comprehended a vast variety of female deities, some of which were not less powerful, not less the objects of propitiation and prayer, not placed in a lower rank in the scale of divinity, than the greatest of the gods of the other sex. On the contrary, the superiority of females was established in Egypt as a civil and religious institution; and the same order is preserved in Plutarch's treatise of Isis and Osiris

(*vide* Gibbon, vol. v. p. 103, note). A precedence thus given to the female deities in Egypt would probably have its operation in Italy also; a proposition of which no person will entertain much doubt who has observed the proportion which the gods of the Nile bear in every museum of Italian antiquities to those of Greece and Rome. Indeed, when Isis and Serapis were united in one temple in the capital of Italy, priority of place was assumed by the queen. It is natural, therefore, to suppose that mankind, long retaining a propensity to relapse into idolatry, would endeavour to find some substitute for an important class of beings, which had for so many years exercised undisputed empire over the minds and passions of men, who, from climate and temperament, were perhaps peculiarly disposed to render the fair portion of the inhabitants of heaven a chivalrous obedience. The religion of Christianity, however, as it was taught by our Saviour and his immediate followers, afforded no stock on which this part of heathen mythology could be grafted. None of the three persons of the Trinity could, without much effort, be moulded into the form of a goddess; and the circumstance that some ancient heretics actually did maintain the Holy Ghost to be a female, only serves to show the reluctance with which mankind bade adieu to that sex as objects of worship. On the other hand, the virgin presented such an opportunity as could hardly escape the penetration of any age, much less of one which could call "Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker." And, indeed, we find that a sect of persons named Colyridians arose amongst the Arabians, before the end of the fourth century, who offered cakes to the virgin Mary as a goddess, and the queen of heaven (*vide* Jortin's *Eccles. Rem.* vol. i. 332). When we consider, therefore, on the one side, the natural disposition of converts from paganism to mingle and confound the religion they had quitted with what they had espoused, and, on the other, the willingness which sincere but ill-judging Christians, such as Gregory Thaumaturgus displayed to come to an accommodation with the pagans, in hopes that time and improved knowledge might lead them to a purer faith, we shall not be surprised to find that many of the rites and much of the reverence which attached to the several female deities of old should have been concentrated in favour of the madonna. An error so likely to arise in the common course of things, was perhaps confirmed by the title of *Θεοτοκος*, and "mater Dei" (mother of God) which was assigned to the virgin without scruple till the famous Nestorian controversy brought the subject into debate, and occasioned the council of Ephesus in 428, which, after all, decided that the term might be used with propriety.

As this epithet in pagan times was applied to Cybele, and as that goddess, from her primitive regard for the ancestors of the Romans

("Iliacas mater amavit opes"—  
Ilium, the mighty mother ever loved),

was held in peculiar honour in the capital of the world, and celebrated there with a magnificence agreeable to the importance of her character—

"Illa deos peperit....cessere parenti,  
Principiunquo dat mater honoris habet!"—

OV. FAST. IV. 8

\* From "Vestiges of Ancient Manners and Customs discoverable in Modern Italy and Sicily;" by the rev. J. J. Blunt, B.D.



The gods she bore... to her the immortal race  
Resigned the honours of the foremost place—

so does it seem almost inevitable that some confusion in the minds of half-enlightened persons would ensue in consequence of so singular an identity of name.

A few independent facts which I can mention may tend to give additional weight to this opinion.

1. The number of beggars in Italy and Sicily being very great, as well from the general poverty of the countries, as from the mendicant religious orders with which they are filled, a proportional variety has been introduced into the forms of supplication. Thus some beg "for the church," some "for the souls in purgatory;" whilst another class, at least as comprehensive as the former, request charity "for the madonna." Now, it is not a little curious that it was an ancient practice to beg for the mother of the gods. Aristoxenus is applauded for an answer which he once made to one of these applications: "Οὐ τρεφω," replied he, "την μητέρα των θεων ην οι θεοι τρεφουσιν" (Clem. Alexandr.): "I feed not the mother of the gods, whom the gods themselves support." And it is a striking circumstance that a law is mentioned by Cicero, allowing persons in the service of Cybele the exclusive privilege of collecting alms: "Præter Idææ matris famulos, eosque justis diebus, nequis stipem cogito" (Cic. de Leg. 2).

2. Again: is it not possible that the disgusting use of the Galli in the worship of Cybele may have occasioned the introduction of a similar class of persons into the service of the church of Italy; persons which the canons of that church itself do not permit to enter into holy orders? And surely the mere improvement of its music does not seem an adequate cause to account for a practice so revolting, one which neither Christianity nor Judaism can possibly countenance.

3. There is yet another coincidence equally singular. Our Lady-day, or the day of the blessed virgin of the Roman catholics, was heretofore dedicated to Cybele. It was called "Hilaria," says Macrebius, on account of the joy occasioned by the arrival of the equinox, when the light was about to exceed the darkness in duration; and from the same author, as well as from Lampridius, it appears that it was a festival of the Mater Deum. Moreover, in a Greek commentary upon Dionysius, cited by Dempster in his "Roman Antiquities," it is asserted "that the Hilaria was a festival in honour of the mother of the gods, which was proper to the Romans."

### Miscellaneous.

HEBRON.—On my return to the city (Hebron) with my two Jewish guides, we entered it further to the north than the side from which we had begun our walk. We were proceeding through a double gateway, such as is seen in so many of the old eastern cities, even in some of the modern; one wide, arched road, and another narrow one by the side, through the latter of which persons on foot generally pass, to avoid the chance of being jostled or crushed by the beasts of burthen coming through the main gateway. We met a caravan of loaded camels thronging the passage. The drivers cried out to my two companions

and myself, desiring us to betake ourselves, for safety, to the gate with the smaller arch, calling it "Es Summ el Kayût," the hole or eye of the needle. If (as on inquiry since, I am inclined to believe) this name is applied not to this gate in Hebron only, but generally in cities where there is a foot-way entrance by the side of the larger one, it may perhaps give an easy and simple solution of what in the text (Mark x. 25) has appeared to some to be a strained and difficult metaphor; whereas that of the entrance-gate, low and narrow, through which the sumpter-camel cannot be made to pass unless with great difficulty, and stripped of all the incumbrance of his load, his trappings, and his merchandize, may seem to illustrate more clearly the foregoing verse: "How hardly shall they that have riches enter into the kingdom of God?" It also applies itself to several other passages by which our Saviour illustrates a similar subject: "Enter ye in at the straight gate," &c. (Matt. vil. 13, 14), and others.—*Lands Classical and Sacred; by Lord Nugent*.\*

TO GROW A MIGNIONETTE TREE.—This well-known and sweetly-scented flower, although considered an annual, is, in fact, a shrub; and, if preserved carefully through the winter, in two or three years its stem will become quite woody: in this state it grows wild on the sandy shore, near Algiers. When you wish to obtain a plant of tree-mignonette, a healthy root sown in April should be selected, and transplanted into a pot by itself; and the flower-buds are to be cut off as soon as they appear. In autumn, all the lower side-shoots should be cut off, so as to shape the plant into a miniature tree; and it should be transplanted into a larger pot, with fresh soil, formed of turfy loam broken small, but not sifted, and sand. It should then be removed to a greenhouse, or warm room; and, by being regularly watered every day, and kept tolerably warm, it will remain in a growing state all the winter; and by spring its stem will begin to appear woody. It should be treated in the same manner the following year, all the side-branches being cut off as they appear, except those that are to form the head of the tree; and by the third spring it will have bark on the trunk, and be a perfect shrub. It may now be suffered to flower; and its blossoms, which will be delightfully fragrant, will continue to be produced every summer for a great many years in succession.—*Manx Guardian*.

\* Altogether the book—two not large volumes—is written in a plain, sensible, gentlemanly, and (what there has been occasion to lament the absence of in some late travels in the east), in a Christian tone of feeling: nothing forced or unnatural, no flip-pant jokes to serve as handles for wit, at the expense of religion. It is the production of a Christian gentleman.

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



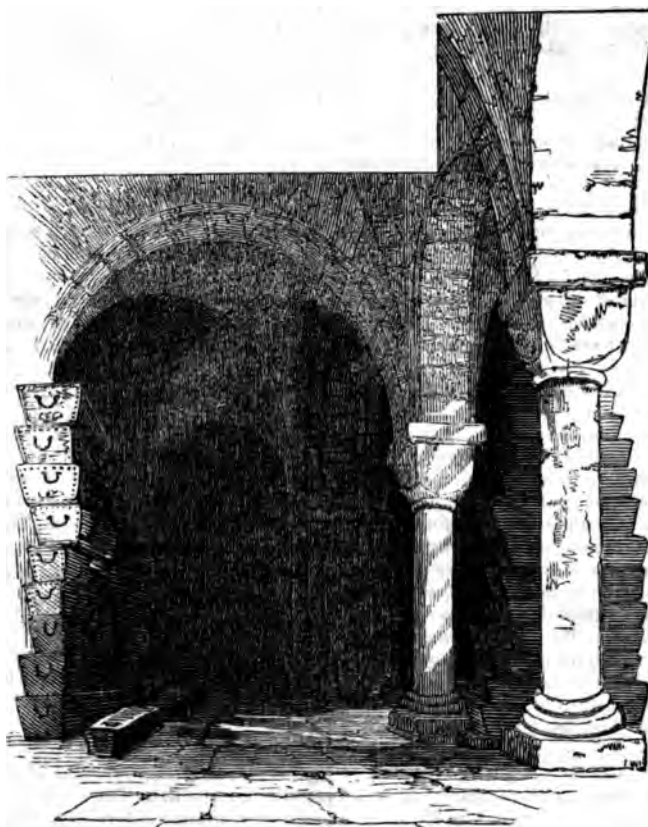
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 597.—AUGUST 1, 1846.

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(Crypt of St. Mary-le-Bow.)

**CRYPT OF ST. MARY-LE-BOW.**

A **VERY** curious edifice is to be found under the church of St. Mary-le-Bow, Cheapside, being indeed, it may be conceived, the very *arches*, on which the church being subsequently erected, the name came thence to be applied to the Ecclesiastical Court, so denominated from its being originally held in the structure built upon them.

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The roof is vaulted, and supported by columns, of which the capitals and bases are heavy, and without ornament: these are in the early Norman manner; but another portion of the building, near the present entrance, contains two arches, with square, massive piers, which seem of a yet earlier date, and may be considered to belong to the Anglo-Saxon period. In the latter part there are traces of Roman materials; which would lead to

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the supposition that it had been founded upon the remains of a previous building of Roman workmanship.

Stowe's account of this fabric is as follows:—"This church, in the reign of William the Conqueror, being the first in this city built on arches of stone, was therefore called *New Mary church*, of *St. Mary de Arcubus*, or *le-Bow*, in *West Cheaping*: as *Stratford-bridge*, being the first builded (by *Matilda*, the queen, wife to *Henry the First*) with arches of stone, was called *Stratford-le-Bow*; which names to the said church and bridge remain till this day. The Court of the Arches is kept in this church, and taketh name of the place, not the place of the court; but of what antiquity or continuation that court hath there continued I cannot learn."

In the "*Parentalia*," we find an account of Wren's observations on this spot, conclusive with regard to the existence of an earlier building. "The parochial church of *St. Mary-le-Bow*, in *Cheapside*," he says, "required to be rebuilt after the great fire. Upon opening the ground a foundation was discovered firm enough for the intended fabric, which (on further inspection, after digging down sufficiently, and removing what earth or rubbish lay in the way) appeared to be the walls, with the windows also, and the pavement of a temple, or church, of Roman workmanship, entirely buried under the level of the present street. Hereupon he determined to erect his new church over the old, and, in order to the necessary regularity and square of the new design, restored the corner; but then another place was to be found for the steeple. The church stood about forty feet backwards from the High-street; and, by purchasing the ground of one private house, not yet rebuilt, he was enabled to bring the steeple forward so as to arrange with the street houses of *Cheapside*. Here, to his surprise, he sunk about eighteen feet deep through made ground, and then imagined he was come to the natural soil, and hard gravel; but, upon full examination, it appeared to be a Roman causeway of rough stone, close and well rammed with Roman brick and rubbish at the bottom for a foundation, and all firmly cemented. This causeway was four feet thick (the thickness of the *Via Appia*, according as *Mons. Montfaucon* measured it, was about three Parisian feet, or three feet two inches and a half English). Underneath this causeway lay the natural clay, over which the city stands, and which descends at least forty feet lower. He concluded then to lay the foundation of the tower upon the very Roman causeway, as most proper to bear what he had designed."

Many instances indicate the ancient practice of founding a church upon the remains of a previous one. Thus the temple discovered by Wren may be supposed to have been the nucleus of the successive fabrics from the Saxons of the eighth century downwards; and its walls may have witnessed the various ceremonies of Roman pantheism, the Saxon rites of *Odin* and *Friga*, and the different forms of Christian worship.

The steeple of *Bow church* was, from early times, a noted sanctuary; and it was one of those which *Henry VIII.* exempted from suppression.

# THOUGHTS SUGGESTED BY THE LATE ANNIVERSARY OF THE QUEEN'S CORONATION.

BY THE REV. HENRY CLISSOLD, M.A.,

*Minister of Stockwell, Surrey.*

It is a mistake to suppose that religion concerns us only as individuals, and overlooks whatever as regards us as a nation. We might easily show that a great portion of the Old Testament recounts the circumstances which affected the community under the successive government of patriarchs, judges, and kings. The changes which were wrought, the judgments threatened, and the mercies bestowed upon the Jews as a nation, are all recorded in detail, and were written for our learning and admonition; and we need only appeal to *1 Kings i.*, which places before us all the particulars connected with the anointment and enthronement of *David's son*, to justify us in taking a somewhat similar view. In whatever way the Christian turns his eye, and directs his thoughts towards his fellow-creatures, whether as an individual, a family, or a nation, all his reflections will be consecrated to the glory of God, the good of his neighbour, and his own self-improvement; and, assuredly, if it can be shown, as I hope it will be shown, that blessings have been made to abound upon us as Christians, we shall have omitted a very essential duty if we shall neglect to lift up our hearts on the wings of gratitude and love to him who is the Author and Giver of every good and perfect gift.

I have been led to these reflections by the circumstance that on this day we are reminded, by the churchman's almanac, of the coronation of her most gracious majesty, *Queen Victoria*. The performance of this solemn rite and ceremony, so highly interesting and so greatly important to the whole nation, took place in the year 1838. It is just eight years since she appeared before the princes, nobles, and commonalty of the realm assembled in the abbey of Westminster, that grand and most ancient edifice of our metropolis, to receive the crown and sceptre which God had given. She then formally undertook the civil and religious duties of her high and responsible office under circumstances of a peculiar nature. During the reigns of four out of the five sovereigns who had preceded, for many years we were surrounded by all the horrors of war. Nation rose against nation: battle followed battle: cities and towns were besieged, sacked, and burned, and their miserable inhabitants turned adrift on the wide world, without home or shelter. The produce of the fields was destroyed, the industry of ages overthrown, and the land saturated with human blood. The ocean itself bore testimony to the horrors of war, for the waters thereof were frequently reddened with the life-blood of the brave; and, at one most eventful period of our history, all the nations of Europe were united against us. But, when our most gracious queen ascended the throne, God, who tempers the wind to the shorn lamb, caused all the nations of the earth to be at peace. The wail of the widow was then no longer heard, and the cry of the orphan no longer rent the air. Peace like an angel,

borne on halcyon wings, spread over the land the blessings of heaven; and we were permitted each under our own vine-tree to worship the God of our fathers, none making us afraid. I consider the enjoyment of peace among the greatest of mercies, for which I do not think that we are any of us sufficiently grateful. Some blessings are altogether of a temporal, others of a spiritual nature. Peace may be accounted as combining the interests of both. Many blessings are partial only, confined to an individual, a family, a parish, or a county. The peace we now enjoy is diffused over the whole nation and its vast colonies, blessing alike the palace of the queen, the mansions of our nobles, merchants, and tradespeople, the cottages of the agriculturist, mechanic, and day-labourer, not only in our own, but in far distant climes. True it is that the sunshine of this scene has been occasionally obscured for a while by passing clouds of war and rumours of war; but mercy has been conspicuous in the cloud; for, though in Syria, China, Northern India, and New Zealand we were compelled to take the field, the contest was finished in a time so brief, the effect would seem to have been wrought as by a miracle: so rapidly were hostile nations and tribes subdued, that war seemed more like a moment's peal of thunder succeeded by immediate repose. If war, therefore, was necessary, the abridgment of its duration was a merciful interposition of divine Providence.

Among the greatest of our recent blessings may be enumerated the adoption of pacific principles in our national councils. Ambition, aggression, and conquest, for the sake of aggrandizement, have been formally abandoned. The divine precept is being carried out, as an example to all the world: "Let your moderation be known unto all men." If difficulties arise affecting the rights of our own or other nations, the appeal is made to some friendly and disinterested power to adjust the difference. This is a new phase in our history, and, indeed, in the history of the world. For this, too, we thank God, who has thus put into the hearts of the queen, her statesmen and people, that blessed precept, "As much as lieth in you, live peaceably with all." The blessings of peace form a theme on which it is never unsuitable for a Christian to dwell; because peace is founded on Christ's law of love: "Thou shalt love thy neighbour as thyself;" because, when Christ himself came into the world, the first announcement, not unworthy of the choir of angels, was, "Peace on earth, good will to all mankind;" because, among the first benedictions pronounced by Christ, we find the words, "Blessed are the peacemakers;" because, after his resurrection, Christ would confer this as the greatest of blessings: "Peace I leave with you;" and because peace, as it is the perfection of our nature, so is it the happy, glorious state of heaven itself.

But, further, among the great national mercies enjoyed under the reign of our queen, we must enumerate the benefits bestowed upon us by divine Providence in our government and laws. The same question may be put to us as to the Jewish nation in its best and happiest days: "What nation is there so great, that hath statutes and judgments so righteous, as all these laws which I set before

you this day?" Taking a just and comprehensive view of our admirable constitution and laws, and their superiority to those of all other nations, people, kindred, and tongues, the Christian will be inclined to attribute much of them to a higher source, and almost to exclaim, "This is the Lord's doing, and it is wonderful in our eyes." Making every allowance for the diversity of men's opinions on any measure of national importance, it is still to be confessed that, in recent times, great have been the tendencies to the amelioration of those evils which pressed much on some or other classes of the community; and, whatever may be the real and unforeseen events produced by such measures, and though they may not produce all the intended good, yet the manifestation of the desire to promote the poor man's welfare and comfort cannot do otherwise than unite more closely in the bands of Christian love the two great classes of rich and poor, which in feeling and interest have been too much divided. Among the temporal blessings, both to rich and poor, which we have lately received, I cannot omit that, in a season almost approaching to drought, God has just vouchsafed to us most fertilizing showers. Beautiful and applicable is this expression of the psalmist, who thought these mercies merited his praise and thanksgiving: "Thou sendest a gracious rain to thine inheritance, and refreshedst it when it was weary." To all God's other mercies, I add the prospect of an early and abundant harvest.

Let no one complain that I have introduced and dwelt upon the blessings which we as a nation and people enjoy in our heaven-born constitution and wise laws. They are intimately interwoven with the temporal and spiritual happiness of every Christian family, rich and poor, throughout the realm; and Moses himself not only records the minutest details of the laws given and the constitution framed for God's chosen people, but takes occasion to place the blessings before them as proofs of God's loving-kindness to them, and as arguments for their lasting gratitude to him. It is because we so seldom think and speak of these, and so rarely instruct others in them, that the ignorant portion of our community are too frequently involved in rebellion and crime by attacking and desiring to destroy those institutions which they ought to love, venerate, and defend as God's good gift to this nation, which he so highly favours, and so firmly protects.

Again, if we turn to the church established in these realms, shall we have occasion for equal gratitude? Here certainly the scene is more chequered, and far more difficult to treat of. At first sight some may think there is more reason for sorrow than for joy, for prayer than praise. Setting aside the points in dispute on either side, it must be confessed that the state of disunion itself is a cause of lamentation; yet who will be bold enough to assert that God may not overrule the church's affliction for the church's good? and who will be presumptuous enough to deny that the church itself may come out of the fires more purified and fair? This has frequently been the nature of the divine dealings with the church, which, though ever so sorely tried, has at last come out of the refiner's fire as gold seven times purified, fit for the master's use. If God careth for the sparrow, will he overlook the

far higher interests of the church of Christ, which he hath planted and watered with his own right hand? If, in the case of Christians, as individuals, God can say by his servant, "As a father chasteneth his son, so the Lord chastens those whom he loveth," how much more may he not say it of the church, which contains, we trust, many such sons whom he loveth, and whom he would bring to glory? Whatever may be the difficulties which now surround our church, we may be assured that he can, and we hope in the divine promise that he will, overrule them all, so as to make them work for good to them that love him. Already we would hope that the crisis is past, and that Christian unity and brotherly love may yet abound. Certain it is, that the energies of the church are not slackened: on every side the cords of her tent are being enlarged. If we look to the colonies, there Christian churches and schools are being daily erected, and filled with devout worshippers. If we turn to the vast continents of India and China, teeming with millions of immortal souls, it will be observed that greater blessings attend the missionary in this our day than during many centuries before. The same remark applies to the effect of Christianity among the Jews. And, directing our attention to this nation itself, the minister still preaches the leading truths of the gospel: the district visitor still carries the healing balm of Christian charity to the sick and dying; while the scripture-reader penetrates the darkest dwelling, and, opening the pages of the holy bible, reads the words of truth and consolation to them who are ready to perish. Nor are our youth, the growing hopes of the nation, neglected: we have pains-taking teachers, who would bring them up in "the nurture and admonition of the Lord." Far above all, I believe that sincere piety and active Christian love were never more generally shed abroad in the hearts of individuals and families. These are pledges to the church for the fulfilment of the truth: "I will never leave thee nor forsake thee." "God is in the midst of her: God shall help her, and that right early;" so that, in the midst of all those doubts and fears which our unbelieving hearts call forth, we may hear a voice directed from above to the afflicted church below, "Fear not: when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel."

While, therefore, we look on the dark side the discouragements of disunion, we may not overlook the bright side—the tokens of God for good in the daily increasing and useful energies of our church at home and abroad—nor omit, for these and for God's blessing upon them, to render to him the tributes of unfeigned praise and thanksgiving.

I offer a few hints of a practical nature, which seem to spring from each of these considerations.

And, first, if we have reason to thank God that he is now giving to us rest from war, and that peace and prosperity prevail in our fatherland at home and its vast colonies abroad, we should endeavour to cultivate in the bosom of our families brotherly love and unity, and labour to subdue all angry passions and unchristian tempers, striving to attain that meekness of spirit of which Christ set us

an example. "Love as brethren, be pitiful, be courteous; not rendering evil for evil, but contrahall Christian wisdom far excel the wisdom of the world; for by these means we can alone effect that in which others would fail—we can overcome evil with good. Love to the brethren is placed by scripture as a virtue running parallel with faith in Christ; "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another;" and "love is the fulfilling of the law,"

Another remark is, that, since God has conferred upon this kingdom a constitution or form of government in our queen, lords, and commons, thus including and blending the interests of all classes, and since it may be truly said that there is no nation which, on the whole, has such wise and good laws, we ought most carefully to respect and obey them. The sword of the magistrate was never intended as a terror to the good, but to the evil. In this happy land the sword of justice is unsheathed and drawn not only to punish the evil-doer, but to protect the innocent and oppressed. A Christian subject of the British crown will never unite with those railers who habitually speak evil of laws and dignity, and will feel that they who cannot well govern themselves and the members of their families would not be able to govern a nation. Loyalty to our queen, obedience to the laws, and respect to the powers that be, will ever influence the thoughts, words, and actions of those who duly appreciate the constitution of our land.

My last suggestion is, that, since God has planted in this kingdom a church which takes the bible as the rule of faith and practice in all things necessary to salvation, and which possesses an incomparable book of common prayer to lead and unite the devotions of her members, with admirable offices, suitable for all the circumstances and conditions of the life of her members, and provides ministers who preach the truth and administer the sacraments in accordance with Christ's own command—I say, since God has given to us these so great privileges, we should bless and praise his holy name for these such great mercies; and, while some are disputing about forms and ceremonies, and others, like Demas, have forsaken us, be it ours carefully to observe the ritual of the church, to cultivate the religion of the heart. Let us maintain the spirit of prayer in our chambers, our families, and our churches, and never rest contented with the form of godliness without feeling the power of it.

NOT MAN'S, BUT GOD'S, VOICE TO BE  
HEARD :**A Sermon**(Preached before the University of Oxford, on Sunday, March  
20, 1846),

BY THE REV. ROBERT EDEN, M.A.,

*Late Fellow of Corpus Christi College, Oxford ;  
Minister of St. Mary's District Church, Lambeth.*

ACTS iv. 18, 20.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye: For we cannot but speak the things which we have seen and heard."

THE reading of these words recalls to our thoughts that memorable occasion when two of the early preachers of the gospel, having wrought a miracle of healing in the name of Christ, in the strength of Christ were enabled to maintain an undaunted firmness in his cause. When Peter and John, having cured the cripple who lay at the beautiful gate of the temple, had been apprehended by order of the exasperated Sanhedrim, and strictly charged to desist from speaking any more, or teaching in the name of Jesus, then it was that, strengthened by the same Holy Ghost which had enabled them to work the cure, they replied to the menaces of the rulers in those words which, while they are a testimony to the noble consistency of the men who uttered them in the face of danger, supply to us a principle of the most important kind. Whether we look at the decision of sentiment which they contain, or at the unoffending firmness with which it is expressed, this reply of the two apostles, Peter and John, is alike to be admired and imitated.

The spirit of this reply is, that calm but immovable resolution in pursuing the course of duty which an enlightened conscience shall mark out. The reply of the apostles points out,

I. The rule of personal conduct ; and this as consisting in an acknowledgment of the authority of the law of Christ, as regulating all the principles and actions of life. And here a very wide field opens itself, if we were to follow out this head at length. It takes in the whole length and breadth of the Christian character : it contemplates the servant of the Lord under all the conceivable circumstances of duty in which he may be placed in the world. Suffice it, therefore, to state generally that, in such a man, Christ sits as a king upon the throne of the heart. If they who despise him and disown his authority are walking after the sight of their eyes, led by their humour and taste and caprice, owning no law but that of their own

corrupt inclinations, and bowing down to the idol "self," which, in a thousand shapes, is set up in their hearts, the man who would walk in the steps of these two servants of Christ is "standing in awe of God's word." The sneers of the ungodly, and the scoffs of those to whom such a course of strict obedience conveys a silent reproof, do not in the least deter him from pursuing that course. The line of duty being plainly marked out in the law of Christ, he follows it in the face of all the consequences that may ensue—through evil report and good report—without turning to the right hand or to the left. While a wicked world will follow any path of evil to retain the affection of its own, and will abandon any line of duty to shelter itself from the censures of its own, the courageous Christian can say, "None of these things move me:" he will not judge of the extent of his duty by what is acceptable, or otherwise, to those around him, but from the plain command of Christ ; and, though the world should say, "All these things will I give thee if, in this matter, thou wilt worship me," he repels each one of its temptations by pointing to the command, and simply replying, "It is written."

What will the world think of me? is a suggestion which frightens away "the fearful and unbelieving" man from following that path which the voice of God within him pronounces to be right. The dread of a shy look from those whose esteem he wishes to retain, will be found, in his case, the most powerful influence that can sway him. The fear of being reckoned what is (by an erroneous construing of the meaning of that phrase) called "righteous overmuch," or of being deemed too rigid in his principles, reconciles him to practices which his conscience condemns ; and, though he has a far greater knowledge of "what things he ought to do" than others, yet he dares not act up to the conviction of his conscience ; he dares not face his friends to assert his determination of going forth unto Christ without the camp, bearing his reproach." Like those base flatterers who crowd the courts of kings, and know no other standard of good and evil than their prince's humour, so, in whatever heart the fear of man reigns, that heart will avow neither doctrine, nor sentiment, nor practice, but such as are in good odour among men, however strongly it may be enforced in God's word as truth, and however it may be inwardly felt to be such : so truly has it been said that "many a good soldier has faced the cannon's mouth with undaunted front, and yet shrunk away with a coward's heart from the reproach of the cross, and been put to the blush even by the men-

tion of the Saviour's name." Now, the very opposite is the course of him who is prepared to "confess Christ before men." Under the same circumstances, he will display a holy intrepidity: he will dare to shew a regard to the law and truth of God: he will not be a tame spectator of the affronts offered to his Saviour by those who "will not have this man to reign over them." It requires, indeed, much of the "meekness of wisdom" to act this part well—to fight the battles of the Lord against the "spiritual wickedness" that is around us; and, it may have been due to the want of this quality that many who have desired to be valiant for Christ have failed to effect all the good they wished. But, while discretion regulates the conduct of the courageous Christian, and points out to him the fit time and manner of acting, yet he will not fail to discover his true character. Remembering evermore the "contradiction of sinners against himself," which his Lord underwent, and with a sense of eternal things fastened on his mind; recollecting, too the sting he has felt in his conscience when he may have seemed, by his silence at least, to applaud sentiments and maxims and practices opposed to the spirit or the letter of the law of Christ, he is enabled, by the united influence of all these considerations, to be prepared to risk the loss of all things, rather than desert the cause of God.

Such a man, such a Christian, will feel that the more ungodly are those with whom he converses, the more imperative the call made upon him to honour God in an irreproachable life: the greater the darkness which is around him, the stronger the obligation that rests upon him to shine forth in the beauty of holiness. It was upon this ground expressly that the members of a Christian church were congratulated, as being the sons of God without rebuke in the midst of a crooked and perverse nation, "among whom" (says the apostle) "ye shine as lights in the world, holding forth the word of life." This spirit of holy boldness has characterized the true servants of God at all periods, and under every dispensation of his church. This was the spirit of Moses when, at the court of Pharaoh, he feared not the wrath of the king, but "counted the reproach of Christ greater riches than the treasures of Egypt." By this were those eminent servants of God actuated, who, in the face of a burning fiery furnace, heated seven times more than it was wont to be heated, could say to the king in whose power they were, "We are not careful to answer thee in this matter." This was the spirit of David, who said, "I will speak of thy testimonies even before kings, and will not be

ashamed;" of Daniel, who, with the den of lions before him, could persevere in serving his God "as he did aforetime;" of John the Baptist, when, at the court of a haughty and licentious prince, he could "constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake"; and, none other than this, the spirit of the apostles Peter and John, when, in the face of an enraged magistracy, and with every human inducement to succumb to the power which could punish or release them, they answered with quiet but dignified firmness, "Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye."

II. The reply of the apostles expresses, with equal decisiveness, the leading principles of personal belief. If there be any part of his truth which it is plain that "God hath highly exalted;" if there be any one announcement upon which a mighty emphasis is laid by the constant repetition of it, and because it meets the view at all points, this ought to find a rank proportionably high in our own minds. This truth a Christian must learn to prize dearly, and for this earnestly contend. Such a truth, pre-eminently, is that which teaches that "we are accounted righteous before God only for the merit of our Lord Jesus Christ, by faith." But it is possible to possess such a species of belief, or to hold such a system of doctrine, as shall pass for a scriptural acceptance of this truth, while it is either a corruption of that truth, or even in its tendency subversive of it. He must be little conversant with his own heart who is not aware how reluctant man naturally is to be beholden to another for his redemption, even though it were to God himself; and how unpalatable to the taste which divine grace has not refined is that religion whose first claim is, that all idea of personal merit be renounced. This doctrine, which robs a man of every particle of the incense he would offer upon the altar of his own merit, and gives him, in its stead, only the fragrance of *his* merit who has "given himself for us, an offering to God for a sweet-smelling savour"; this doctrine which, by elevating the dignity of Christ to so glorious a height, depresses, in exact proportion, the dignity of man; this—which to the Jews was an impassable stumbling-block, and to the Greeks a foolishness at which they revolted—is still the object of human aversion. It finds rejection at the hands of ordinary men, because it is removed from the narrowness of their natural conceptions. A plan of salvation like this has in it such graciousness and generosity and grandeur, that they cannot be brought to receive it in this form; and they would add thereto some solemn ceremony in which themselves

are to take a part, some pompous service, some expensive sacrifice, some meritorious penance. It has been the object of the special dislike of ecclesiastics at different periods, because, by bringing men up immediately to the fountain of remission of sin, and inviting them to drink the assurance of pardon at the spring-head, it destroys the notion of the necessity of any human mediation as the indispensable channel of conveyance. The courageous Christian finds here an exercise for his firmness. Aware that to those who mix any work of law, moral or ceremonial, with Christ, in the matter of justification, Christ is of "none effect;" and that the apostle solemnly execrates any man, or even angel, who should preach any other than the simple elements of justifying faith; such a Christian will regard this as an occasion which signally calls upon him to "vindicate the ways of God to man." And, whether the error in question come before him in the palpable grossness of a substitution of works for faith, or in the more subtle form which requires that the doctrine of justification be administered with a very sparing hand, he is alike deaf to the pleadings of an unholy sophistry; and, pointing to the plain and reiterated teaching of the Holy Ghost, as he spake by his apostle, replies to the advocates of error on this vital point, in those terms of calm resolution with which Peter and John made it plain to the rulers at Jerusalem that they would neither cast away nor conceal the "testimony of Christ."

III. The occasion on which the two apostles announced this great principle, suggests to us yet another application of it. It was when they had been preaching the truth of Christ, that the prohibition which they resisted came forth from the council. Their answer, therefore, naturally reminds us of the foundation on which is to be constructed the rule of faith.

Here, too, as in the former case, the course of a resolute follower of Christ is to be founded on a principle. It may not be self-willed, but it must be conscientious: not caprice, which is irresponsible, but reason, which is consistent, must be his guide. And the principle, on which the rule of his "faith" is constructed, is obvious and distinct. In a matter so peculiar, and so closely affecting himself, as religion, he declines to listen to any voice except that which speaks to him immediately from heaven. Whilst he acknowledges, in common with one who wrote on the evidences of Christianity, and against the infidel, that, considering the circumstances in which man is placed, it is even highly probable that a revelation should be made to man; yet, for that very reason, because it is a revelation—

something hitherto unheard of that God should speak to man—he requires that the voice which speaks shall be one that shall instantly be recognized to be the voice of God. If a Roman poet, familiar to us all, could say, "'Tis when he thunders from the sky that we believe Jove is really king there," the Christian may, with much more reason, require that the voice to which he is called upon to attend in the things that everlastingly concern him shall be attended by credentials alike divine. Those of us who admit this reason will, as a necessary consequence, take the scriptures as our sole rule of faith. In Moses and the prophets under the old dispensation, and in Christ and his apostles under the new, we shall see the only teachers to whom it is lawful to listen. In that volume in which the providence of God has caused their writings to be collected we shall see the single depository of what it concerns us to know. The book which we call the "bible" will, in our estimation, wear that title as descriptive, not only of its pre-eminence above all other books, but of its exclusive character as the declarer of truth in things divine. According to this view, we shall regard the bible not only as the first of all the books that ever have been or ever shall be in the world, but as the one and only page whereon is written the message that we may not neglect; for we shall be at a loss to conceive, if there were any other points, either as whole truths or parts of truths, or illustrations of it, which God designed all men to know, how it should have come to pass that they were not included in the book which he has written. That men inspired should have been employed to declare one portion of the message of God, leaving the remainder to be furnished by men not specially instructed of him; that the whole communication of God to man should be a mixture of infallible and fallible; that there should be an unfolding process going on in the church; and which, as left in the hands of erring man, may evolve, at any moment, error; and, in the end, such an amount of error as in bulk shall exceed the truth to which it is an appendix,—this is so strange a system, so complex in its appearance, so unlike the simplicity that marks all God's other dealings with man, that it would seem to carry with it its own refutation to every unsophisticated mind.

Had the Holy Ghost spoken unto us only a few enigmatical words, it had been necessary to spell and scan them with the most inquisitive earnestness, and to eke out from some other source a supplement to a communication so scanty. But, when we have a



volume of such bulk, beginning with the foundation of the world, and ending with the last dispensation ;—when the revelation which we have begins with a world starting out of chaos, and ends with the vessel that contains the ark of the Christian church fairly thrust off from the shore, to voyage until Christ shall come ; and we have the clear voice of God speaking from the beginning to the end of this comprehensive period, it is not easy to understand upon what principle we are to look for any other communication (as from God) from any other quarter whatsoever.

Nor, in thus upholding the undivided claim of the scriptures to be the rule of faith, need any simple-minded advocate of truth be perplexed by questions that have startled some. If any should inquire how the church is to extract from a body of truth lying scattered over so wide a surface her own confession of faith, the reply is, that she can only do it by the study of that scripture itself. To aid in ascertaining its meaning she will not disdain the writings of the pious and learned of all by-gone days : she will take them, however, as guides to her judgment, not as superseding it. After giving them the most deferential hearing, she will arraign their interpretations at the bar of God's truth, and retain or reject as they shall be found to agree or differ. The word of God will thus be made the ultimate referee, the supreme authority ; and, if any should propose to limit or to extend ;—in any way to modify the plain assertion of scripture upon any point, the servant of Christ, tenacious of the principle he has adopted, will reply : " Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

And yet it is remarkable that, in thus asserting the paramount duty of listening to no other voice than God's, he need not shut his ear to that of the church ; and this in two respects : first, because the church has taught agreeably to God's teachings ; and, far more, because such is the course acted upon by our church itself. For what was the procedure of those men who drew up our doctrinal standards ? They made the scriptures the single court of appeal. With the page of antiquity open full before them ; and not ignorant of, but well acquainted with, its contents, they drew up the formulæ of the tenets of the church in these realms, both as respected matters of faith and ceremony. Aware of the whole extent, and able to appreciate the value, of the records of antiquity, we find them referring us to holy scripture as the alone authoritative measure by which religious statements of every kind are

to be tried. They are not heard teaching us that the New Testament is an unfinished outline of the rule by which the church was to walk to be filled up by writers of an early date, because she no where finds that the writers within that period considered themselves in the light of supplements of the apostles ; a circumstance, this, deserving more consideration than at first it might seem to merit : for it is remarkable that every authoritative teacher, from the beginning, has asserted his authority. Moses spake of a future prophet " like unto me." Each of the prophets speak of the " word of the Lord coming unto them : " the blessed Jesus—" He that heareth my words hath eternal life ; " while St. Paul announces himself as an apostle " not of man, neither by man, but by Jesus Christ." Hence the source, and hereupon the claim, of authority in Moses and the prophets, and Christ, and Paul. And how shall we account for the singular absence of the claim in any who came after them, but from the consciousness of the want of all title to be regarded as authoritative ? Nor are the framers of our church's forms heard even advising us, in order to understand the gospel, to dive into the opinions of any such period. That they themselves were, in many important particulars, guided by the light struck out for them in those writers, and that they would have thankfully and candidly owned their obligations, we cannot doubt ; but they have referred us their posterity, not to the sources which contributed to determine their own judgments, but to those scriptures by which, as by a " line and plummet," they themselves sounded the depth of what they found written in those primitive works. With them Tradition is not an assessor with scripture upon the throne of judgment, but sits in a lower place—her voice to be listened to while she maintains a respectful distance, speaks in a humble tone, and suggests, modestly, what may be, but does not pronounce what is, the import of any sentence that is heard from the throne itself. " What is not contained in the scriptures, nor may be proved thereby, is not to be required of any, that it should be believed as an article of faith." It might seem needless to add that, belief being an intelligent and a personal act, the proof spoken of must be to him who is to exercise the faith ; since it were an insulting mockery to refer a rational being to the merits of a proof of which he is to be no judge, but some other tribunal, whether individual or corporate, besides his own.

It may be no small satisfaction to an inquirer after the right way, thus to have it made clear to him, that he may be at once

jealous for the honour of God, and not conceitedly negligent of the opinions of men. But, that the balance of truth in this matter may be duly preserved, it is well to urge (though we should incur the hazard of being thought guilty of a repetition), that the rule of faith is not the blended voice of God and man, but that of God only. He who is willing to "receive the truth at the lips of the church without questioning the possibility of its not being the truth," as it has been shewn that he acts unlike the church herself, so is he forgetful of the allegiance he owes to God. Happily, however, our duty to the Lord of the church, and to the church in this nation, coincides. To be a follower of Christ's doctrine, and to become a member of our English communion, imply the same qualifications. Nor the one nor the other involves any thing more than the admission of the main characteristic truths of Christianity as they may be plainly read in the scriptures. The natural depravity of man, the disclaiming of all merit, with a single reliance upon the sacrifice of Christ, with repentance and submission to the influences of the Holy Spirit—these are the leading truths to which, as drawn from the scriptures, and neither because they are sanctioned, nor as they are interpreted, in human expositions, the Christian and the English churchman yields each his assent. If those doctrines receive the countenance of the men of the first three centuries of Christianity, or of men of three centuries ago, they will rejoice because, alike in earlier and in later days, the gospel is seen riding forth "conquering and to conquer," and also because of the attestation thus made to the maxim, "With truth all things are in harmony;" but, like their Divine Head, the Christian and the English churchman "receive not honour from men," but "seek the honour that cometh from God only." It was not until "Eli perceived that the Lord had called the child Samuel," that he bade him give to the voice this reply: "Speak, Lord, for thy servant heareth."

IV. There is yet another case which comes within the range of that broad principle which the apostles Peter and John laid down. That principle will furnish a rule for maintaining the purity of God's truth. Taking the church from its commencement, it will be seen that error has been found in it of a more or less mischievous nature. Every period has witnessed its peculiar corruptions. The vigilance which detected and expelled one form of corruption could not hinder the entrance of another. To get rid of or to keep clear of certain faults has been found to be no security against others, or the same in a new

form. And thus the men of each age have had a corresponding duty imposed upon them, to be very jealous for the Lord of Hosts.

The Israelites, when the whole generation that rebelled in the wilderness were cut off, entered into Canaan, and soon fell into the idolatry of their new neighbours. He, then, who would be true to the honour of Jehovah, must sound in the ears of that generation (however ill received he might be, however he might endanger his popularity or even excite the odium of his brethren) that unqualified prohibition, "Thou shalt have none other gods but me."

Next, when idolatry had been utterly renounced by that people, they neglected the "weightier matters of the law," and trusted in ceremonial observances. In the ears of that generation, he who would be faithful to Jehovah must proclaim the truth, that "to love God with all the heart and mind and soul and strength, is more than whole burnt-offerings and sacrifices."

At no distant period they rejected the Messiah: but, of those who did receive him, what multitudes were for engrafting the Mosaic rites on Christianity! What was the course to which faithfulness then bound the servant of Christ, we learn from the recorded course of an apostle: "Christ is become of none effect unto you, whosoever of you are justified by the law: ye are fallen from grace."

Other Christians, again, were for engrafting on it the pagan philosophy, for rejecting the old testament and the moral law,—a specious and insinuating heresy. The vigilant sentinel would cry out to those who were in danger from this subtle enemy: "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, and not after Christ."

These particular evils came to an end: and then entered a new set of ritual observances which completely overlaid Christianity, and beneath whose massive weight the pure truth of the gospel lay (as it seemed) hopelessly oppressed. Through that lengthened and dark period,—of the "seven thousand men who had not bowed the knee to Baal" each would find a tongue which, though despairing to be heard in a direct expostulation, should speak a significant protest in the prayer it should send to heaven: "Arise, O God, maintain thine own cause; remember how the foolish man blasphemeth thee daily."

You are aware how, afterwards, the revolt from these frozen ritualities brought in, under anabaptist fanaticism, a new form of error, of which the Gnostic antinomian was the representative. To arrest this mischief, a cry

at once tender and decided, is heard, saying, "Little children, let no man deceive you: he that doeth righteousness is righteous."

And then you need not be informed how our eyes have witnessed that the endless divisions among Christians, and the utter disregard of the character of a church, and the attendant disorder and irregularity, have revived, by a reaction, a desire for returning to the thralldom of Rome. Some of the "congregation, in their hearts, have turned back into Egypt."

And, as our eyes have seen the last-mentioned re-acting consequence to be a fact, so the minds of not a few of us have been sagacious enough to foresee what may follow; that the violence of the movement in that direction is likely to give a fresh impetus to the spirit of separation and of defiance of lawful church authority. That a posture of firmness, and an assertion of sound doctrine, is as needed in the present and possible circumstances of our church, as it was in each of those periods at which we have rapidly glanced, cannot be questioned. As little room is there for doubt that now and hereafter there will be found those faithful ones who will be "not careful to answer" the advocates of error, in the language of a broad principle, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." And the application of this law for the trial of doctrine is obvious. Nothing may be insisted upon as necessary to be believed by us, as Christians, but that which "our own eyes have seen, and our own hands have handled of the word of life," nor any thing, as churchmen, but what may be established from the same. Flowing from this living spring, all doctrine must be pure. If a church have drawn from any other source than this, or if she have mingled with the stream that runs from this spring the water of any other fountain, the draught which is composed of those blended waters will certainly be turbid, because it contains the particles at least, of human alloy: it is not as pure as the stream whose spring-head is the Holy Ghost. But it may be even poisonous. And, as that destructive property is sometimes found contained within the veriest atom or drop of substance or of fluid, and human life destroyed by the introduction into the physical system of even the minutest portion of such noxious materials, so it is known only to God how deleterious may be the nature of any the smallest addition to his word; and we must regard in the light of an addition, every gloss or interpretation claiming authority. It may vitiate the purity of the whole; it may ferment and spread exten-

sive and unsuspected mischief, until the whole have been fatally leavened.

Now it is because our own church has scrupulously proceeded upon another principle, and recorded it as the rule both for teachers and disciples in her communion, that we can alone vindicate her doctrinal purity. Had it been otherwise, the fearless servant of Christ must have retorted upon herself that rule, which he now triumphantly employs against her adversaries: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

Our liturgy, as it may be truly asserted that it is an echo of the divine word, almost every sentence being a paraphrase of the language of scripture, or in its very words; and, where this cannot be affirmed, its sentiment in closest harmony with scripture; on these accounts, and not as claiming for it a secondary divine authority by virtue of the sanction ecclesiastical it has received, we venerate and we use it. It is an invaluable manual of public devotion, and a witness to the pure doctrines of the gospel. Its worth and its soundness make up its claims.

Of the other services, found, as many of them are, in the ritual of the ancient church as well as that of the Romish, it is to be maintained that on neither of those accounts have they been adopted into, nor rejected from, our book. They have not been rejected, because, as our reformers never pretended to depart from that church absolutely, but only in those particulars in which she had corrupted the gospel, so they had no desire to quit her forms any farther than she had, in them, adulterated the ancient worship of God. Neither have they been adopted by our church, because they were contained in the Romish prayer-book; the aim of the compilers of our service being to return to the forms which the church had used in her oldest, because these were also her best days; not her antiquity, but the simplicity of faith which coincided with it, constituting her primitive excellence. Of our Articles much may be said that is commendatory. It is true that the views they contain are capable of being confirmed by early ecclesiastical writers, and the declarations of other churches; and this is a strong subsidiary argument in their favour to every modest and candid mind. But their ascertained accordance with the word of God is the reason why they command our assent. On the same principles, the creeds are entitled to our thankful acceptance. Such digests as these the church has ever deemed important for her children, not to dictate what they shall believe, but to concentrate what they have,

already, believed. The labour of a whole life would be insufficient to enable most men to collect with accuracy their own articles of faith; and our church has accordingly placed before her children the conclusions at which she has arrived, inviting her sons to test these by the holy scriptures. As the compositions of men not inspired (for no proof was ever offered that the apostles' creed was really their joint compilation), we refer their claim to be retained in the church to that ground on which she herself has chosen to rest it, that "they may be proved by holy writ." The homilies, in a peculiar sense, "necessary for those times," when the means of national instruction were scanty, and ignorance upon the points treated of prevalent, are substantially useful for all periods. Their original excellence consisted in their agreement with the scripture to which they themselves throughout make their appeal; and, because that word is a "living seed," their worth is intrinsic and enduring.

And if we pass on to her sacramental statements, we find a further confirmation of the principles that prefers to "hearken unto God rather than unto men." Fully aware of the many theories and claims that have at different periods been set up by private theologians, she has repudiated those theories as fanciful, and denied those claims as extravagant, and has contracted her decisions upon these questions within the "articles" which expressly treat of them, and those "services" which, as the most popular and practical, are the best expositions of their meaning. How these services are saturated with scripture-phrase all know, and must confess in that peculiarity that the appeal is made for sacramental soundness by our church to the scripture. If, then, it shall ever happen that forms of expression are current, or direct statements put forth, which convey the impression of a power not so much moral as mechanical, acting independently of, rather than through, the will; if any teachers of religion shall be found conveying to the people a notion that they have something to give them, in the case of either sacrament, of a character not quite explicable, and for which, coming to such sacrament when administered duly on the part of the officer, they may confidently look; if the notion should be encouraged, that the sacraments are "mysteries" in the ordinary sense of that term, that is, ceremonies which it was never intended men should fully understand, and designed to be shrouded within a veil of obscurity, instead of an explanation that by this word "mysteries" our church merely means a spiritual signification be-

neath a visible form; in such a case, the servant of the Lord, though he may not strive, must yet contend for simple scripturalness, and present the defensive shield of that easy rule, "We ought to obey God rather than men."

Similar will be the course pursued with respect to remission of sin: "Who can forgive sins but God only? And, as the pardon of them is the sole prerogative of Christ, who is "exalted a Prince to give" this "remission," so the application of that pardon to any individual penitent (it will be urged) can proceed only from his omniscient Spirit deciding who are its objects. Who are such because the human functionary can never infallibly know, so he can never with certainty apply the benefit to any single person; but, because the Spirit of Christ can and does know this, so the grant and application will alike be referred to Christ, from whose throne they issue, while the church calls upon her minister to declare in the name of the Lord that "he pardoneth and absolveth all them that truly repent." Nor will the advocate of truth be deterred from making his testimony, by any imputation of explaining away an endowment of the Christian ministry; but will make it appear that, because the gift is so precious, he is on that account jealous in its behalf. As it is a gift which touches the throne of the Majesty in the heavens on the one hand, and the soul of man on the other, it must be reserved, both grant and administration, to him who alone hath the power to forgive sins, and discernment of spirits as to whom it shall be applied. If any "goeth down to his house justified," it is not because a man has bestowed upon him the grace whereby his soul has been relieved, but because Christ hath spoken in his word; the human medium, through which that Sovereign upon his throne in heaven has been heard to speak, being the minister of Christ who has held up to view a picture of penitence which a divine hand had drawn, upon his near likeness to which the conscience of the penitent, and not the judgment of the minister, had decided.

Other matters, too, there are, in which, if the voice of God has not been heard in any sounds it has positively uttered, the mind of God may be not obscurely collected even from the silence of the voice. Under this head will come the question concerning the line in which the ministry of the church is supposed to be handed on from age to age. Here the voice of inspired teaching (which is the voice of God) has, confessedly, not spoken in direct terms. That there has been a Christian ministry continuously from the

earliest time to this day, is as complete a moral certainty as any historical fact can be; and our church, supported by scripture (as far as that has spoken), unequivocally lays down her own principles with respect to the point that a valid ministry is in the line wherein her own ministers are found; but she has not moved the question in its exclusive aspect, nor made any statement from which her views on that head could be inferred. If, then, it should occur that any, overleaping these modest boundaries within which our church, restrained by the silence of scripture, has kept herself, should advance theories which monopolize the ministries of grace, and involve consequences of a revolting nature with reference to those foreign communions, from whom (in the long and uncontrollable course of his dealings) God seems to have withheld the knowledge or to have barred up the passage to the adoption of the more excellent a way, in this case, also, the spirit of the principle will be applied, and God speaking in his dealings is to be hearkened unto rather than men.

To instance one other case, that of ritual observance. It may be that error on this head shall call for a similar firmness. It may be that what was designed for regularity becomes, by the interpretation put upon it, a galling imposition, a burden so fretting to the bearer of it, that he would wish himself well rid of the much-vaunted privilege, if its weight is always to irritate him thus. It will be sufficient to assert, on the part of the church, that her ritual directions are not designed as snares to the consciences, nor as thorns in the sides of her children, but as provisions for a general uniformity in holy offices; and that, in the assent which each minister declares to this ritual, he is to be understood as yielding a general cordial approbation of such arrangements, with a willingness to comply with them so far as the present circumstances of society will admit, and his own views of their tendency to edification shall suggest. And, on the part of God, he will assert the right thus liberally to interpret all ritual rules, because in any other course he should be following a principle the reverse of that, "I will have mercy and not sacrifice;" he should be imputing to God a disposition the opposite of that which represents him as "rejoicing in the prosperity of his servants;" and because he should be abandoning the franchise of his gospel-privilege, to "stand fast in the liberty wherewith Christ hath made him free, and not to be entangled with" any "yoke of" human "bondage."

But, when it shall have been successfully

maintained that it is "right to hearken unto God rather than unto man" in all of these respects, the whole practical use of the demonstration may yet be lost. For, some may say, "You need a key which is to unlock to each individual the sense of the scripture, a curb to the vagrancy of each man's private construing of that very voice to which you bid him hearken. Unless you will open a door to the entrance of as many varieties of opinions as there are men to frame fancies, another voice must be listened to." Whoever will not yield up the very citadel of Christian liberty, must manfully defend the truth in this matter. It is in religion as in our daily conduct. There are certain laws of morals which are defined; and the conscience of each man is to make his own application of them to his own case. This is discipline under which we are all held, and from which none of us can escape. The keeping of ourselves from hour to hour is not by any specific rule, provided for every case that can arise, but by the going back to some grand principle which we have the task of applying. Even so is it in scripture. It is the essence of our condition, that we are suspended in responsibility for the use of our spiritual judgment at every moment. The bread that cometh down from heaven is cast forth abundantly over the field of the scriptures; but, if we will be fed thereby to life eternal, we must ourselves gather it. And is not the teaching of the Holy Ghost the peculiar endowment of the church, and also the instrumentality by which, upon our own principles as churchmen, we look to have a "right judgment in all things"? If it would be presumptuous to hope that we could unlock the mysteries of the kingdom of heaven without such teaching, it is profane to doubt that each honest-minded Christian may do this for himself, when he has the word of God for the field of his inquiry, the hand of the church to guide him, and the light of the Holy Ghost to illumine both the face of the field and his own steps.

If there be any truth in the foregoing remarks, then every one must gird himself with the armour of resoluteness; for a yet more subtle foe may be in the rear. When the evident and unanswerable nature of our arguments shall have silenced the adversary, he may employ another expedient to wrest out of our hands the weapons which they grasp. The voice of God may have been so clearly heard by unwilling ears that it cannot be gainsayed; but there may be a demand set up for not speaking of these things, and for forbearing to characterize the opposed errors by such titles as probably belong to them.

Under the specious plea of charity, and an abstinence from evil-speaking, many, on whom the mantle of Peter and John may have fallen, will be "straightly charged to speak no more" that of which they are inwardly convinced. Whether it be right in the sight of God to suppress that which they earnestly believe and deeply feel, themselves must judge. If charity on our own part requires that we do not call such a demand as this a shrewd expedient for suppressing the voice of truth, it is at least an effectual security against its being heard, and that at times when, if it broke out into such accents as would be suited to the occasion, it might shake the system of error, and certainly would molest the serene complacency of those who uphold it. But it is felt that neither of these is convenient, and therefore an arrogant demand of silence is set up, with which it were treachery to their Lord should the servants of the Lord comply: "For we cannot but speak the things we have heard and seen." According as it is written, "I believed, and therefore have I spoken;" even we have believed, and therefore speak: "Do I now seek to please man, or God? for, if I yet pleased man, I should not be the servant of Christ." "We cannot but speak the things which we have heard and seen." Truth, if it be such, must find its utterance; just as love will express itself, or any other emotion: "Wisdom is justified of her children," not by their suppressing, but by their declaring her claims: "I tell you, if these should hold their peace, the very stones would cry out." Why shall not this strong language of the Lord have a fitness always as heretofore? As respects the past history of the church, what we have heard, as it still rings in our ears, we may not, we cannot, keep it back. It is this lesson, that the appetite for dominion, which is so natural to man, will feed itself at any expense, even though it should be of the obliteration of God's sacred truth, and of the no less inviolable rights of individual conscience; and that they have no right to expect for themselves and their children an immunity from those disastrous consequences to which the like causes must ever lead, who do not, as "in the sight of God," hold—with a grasp of decision that neither assumption nor artifice shall unlock—the principles which have been committed to their trust. These are among the things which we have "heard and known, and which our fathers have told us; that we should not hide them from the children of the generations to come; that our posterity may know them, and the children which are yet unborn."

That, too, which we have "seen"—as it fills our vision—we must equally declare. We have witnessed both at home and abroad the effects of pure Christianity. Whether we turn for our evidence to the statistics of our church at home, a page open to all, or to the well-accredited records of the same church abroad, it is a truth alike impossible to be gainsayed, that solid effects, answerable in their character to those which were the fairest fruits of apostolical Christianity, have without fail, in a greater or less degree, attended the ministration of an unsophisticated, an unclouded gospel.

The remarks that have been offered, if they are to be practically applied, imply such a state of things in the church as it is never joyous to contemplate. Courage implies danger: unshaken firmness is an attitude which tells of encroachment. And it would be an unworthy affectation in the speaker to pretend that his words have not a reference to such a condition of things at this moment in our own church. It is under an affecting sense of the critical nature of this juncture that our thoughts have been uttered. But we cannot bring these remarks to an end without adding a very few reflections that arise from the whole subject in its connexion with our present circumstances. The first is, that, possibly, the teachers of unsound doctrine do not always sufficiently consider the extent of their responsibility before God for the opinions of which they are the authors. "Whether it be right in the sight of God," is a test to which the "life and doctrine" must alike be brought; and, if the opinions advanced shall be those of which it is true to say, "We have no such doctrine, nor the reformed churches of Christ," the task undertaken by the supporters of such views is doubly arduous. They may not conceal from themselves that, with the consequences that shall follow to the church, and to the souls of her children, they are chargeable. Of how many of the worst heresies of past times may it not be true, that they had their origin in the pride of heart of their authors, or in some causes which, "in the sight of God," made their authors "verily guilty" before the Searcher of hearts? Erroneous speculations may be ventured upon: the same may be rashly propounded, and pertinaciously maintained; and the men of the generation which they infest may witness their beginning and their progress, may have seen them rise, as a "cloud like a man's land," and afterwards swell into a tempest of waters, threatening to deluge the whole face of the ground, and may be able to refer them with certainty to their first authors, as far, at least, as re-

spects their own conviction, and that of all unbiassed men. Meanwhile, they are restrained by many causes from directing the charge of this portentous authorship to the individuals at whose doors it manifestly lies, and, far more, from fixing upon them the guilt, and venturing to pronounce the consequences, of their course. But both the one and the other are exactly measured by him with whose truth they have tampered; and, in so doing, have been "troublers of" the "Israel" of God, and have shaken, if not caused shipwreck to, the faith of many "for whom Christ died." Envious are they all, who, from a mind that has not been tutored in the unhappy faculty of self-deceiving, can profess: "But we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ."

It suggests itself as another reflection from this subject, how painful the sensation and the effects of a period of religious dissension! The occasion which calls for firmness is not one of serenity. The truth, which is saving; the gospel, as it is in itself, single, and alone; as its peaceful Author taught it—this gospel is in abeyance: it is wholly suspended until the air has ceased to thunder, and the sky is again serene, and the waters have retired from off the earth. But, in the midst of all this struggling for and against certain sets of tenets, the giant-power is turned off the machine it should propel. The effect of religion as a party-badger, as rousing proselyting zeal, as inciting to exertions, and even to sacrifices, may be very great; but the heart is either untouched, or depraved. Spiritual pride is feasted, while the body is macerated: men give their goods to feed the poor, but have not charity: they shun all vice, except those which Satan will not allow us to call vices, because they are his own—malice, and calumny, and falsehood, and hypocrisy, in every form, which are found in holy, pure, and pious men—perfect saints as regards the grosser forms of sin. The duties to which we are called are those of prayer and effort, that the heavenly Dove may return to the ark of Christ's church, with the olive-branch of peace; that her children, whose ears have been so long detained beneath an irksome necessity of "hearkening unto men" in their disputations concerning things circumstantial and ceremonial and minute and transient, may see the triumph of those principles which at once make for peace, and "whereby we may edify one another." "The hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship the Father; but the hour cometh, and now is, when the true

worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." If all we had known what that meaneth, its genuine spirit, its pointed significancy, and its perpetual use, we should have turned the whole force of a power, now vainly expended upon either absolute or comparative shadows, upon the nobler ambition of producing in this church and nation a form of religion, which, resembling the nature of its Author in being life and not matter, spirit and not flesh, should be like that Author, too, in the duration of its consequences, should live and abide for ever.

I am not ignorant that the minds which would reject these views may represent them as the offspring of that very temper of self-pleasing and prejudiced belief which they are intended to discourage. But it may be reserved to a day of surprising revelations to make it known that, instead of being the fruits of an unyielding spirit, such principles have been the late-gained victory of those who have set before them as their highest and most necessary attainment, to "bring every thought into captivity to the obedience of Christ."

#### THOUGHTS ON SELECT PASSAGES OF SCRIPTURE.

(EPISTLE FOR THE EIGHTH SUNDAY AFTER TRINITY).

BY THE REV. JOHN AYRE M.A.,

*Minister of St. John's Chapel, Hampstead.*

ROM. VIII. 12-17.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For, if ye live after the flesh, ye shall die; but, if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and, if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

THE influence of the Spirit of God as converting and purifying the soul is most necessary and powerful. The nature of man is, since the fall, corrupt; and his affections are earthly. If these be indulged, if the evil bias of the carnal mind be let to run its course, the result must be that spiritual and eternal death which from the beginning was justly apportioned as the reward of disobedience to God. "If ye live after the flesh, ye shall die." Neither can God admit a polluted creature into his glory; nor could that creature, if admitted, enjoy the pure pleasures that are at his right hand. There must be a habitude and meetness for the heavenly felicity.

Accordingly we find that the apostle Paul carefully insists upon this; and, after exhibiting the remarkable contrast betwixt those who live to the flesh and those who live to the Spirit, he de-

scribes some of the privileges and excellencies of this latter life—a life to which, by the salvation of Christ, we are introduced. It is by him that the sanctifying Spirit is bestowed. It is from grateful love to him that we are bound to live no more to the flesh, but to the Spirit. We are not debtors to the flesh, to live after the flesh; but we are debtors to God, to render a spiritual service to him. We are brought into his family, we must act as his obedient children. Let us examine some of the particulars of this spiritual life.

1. Instead of carnal bondage, there is childlike liberty. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." In their unconverted state men are in every respect slaves. Not only are they under the thrall of Satan, that fierce lord who opens not the doors of his prison-house; not only as committing sin are they the servants of sin, swayed by passion, tyrannized over by lust; but the very law of God is a heavy yoke upon them. If they render it an outward obedience—and that is all—they render it grudgingly. Fear is the motive which impels them. They have no affectionate reverence for God's will, no love or gratitude to his person, no sense of favours received which would incline them cheerfully to spend and be spent for him. His judgment is all they apprehend of him. But let a man be brought into God's family as reconciled through Jesus Christ, and he will have a new principle implanted in his heart. He is no more a servant, but a child. He has received the most wonderful favour, even the free forgiveness of his sins; and his soul burns with desire to glorify the free grace which justified him when ungodly. He now sees a fitness and excellency in God's commands which he never perceived before. The character of the Lord in all its most delightful features expands itself before him; and, instead of standing afar off, excluded by the veil which betokened the alienation of man from God, and the aversion of God from man, he now draws near, he has access with confidence by the blood of Jesus, and as a child he pours his desires freely and gladly into his Father's ears.

2. And of this introduction into God's family there is a seal, inasmuch as "the Spirit itself beareth witness with our spirit that we are the children of God." There is in the believer's heart a sweet consciousness of the Lord's love to him. "My beloved is mine, and I am his:" such is the testimony of his spirit. And this is, doubtless, prompted by the Spirit of God, who takes of the things of Jesus, and reveals them to us, and enables us to find a suitableness in the Redeemer, and a power in the gospel, and a satisfaction and joy beyond what the world can offer. But we are not to build our confidence upon the impressions of our own minds. For the heart is a deceitful witness—inasmuch that there are many who persuade themselves, like the ancient Jews, that they are God's children, when, in truth, they are the children of the devil; as it is proved by the works that they do. And, therefore, we must look for a further testimony of the Spirit. Now he is the source of heavenly graces which are intended to adorn the Christian character, and which are enumerated by St. Paul as the fruits of the Spirit. These are his best and most decisive

witness. Satan cannot counterfeit them. The evil heart cannot produce them. They are plants of supernatural growth. And thus it is when these appear and abound, that the Spirit witnesseth with our spirit that we are the children of God.

3. Great and most blessed are the privileges that the children of God, so approved and recognized, enjoy. They have not merely the name, but the reality of relationship. When an earthly parent disposes of his inheritance to his children, he apportions to them that which he thinks fitting for each, that they may be enabled properly to sustain the rank and estimation in which they are born. God, too, causes his children to participate according to his wise love in his inheritance. He has one Son, peculiarly his own—the Lord Jesus Christ, who, as to his divine nature, is one with the Father, as his only-begotten Son by an unspeakable kind of union, and who, as man, is also the first and chiefest in his Father's house. Him God hath appointed heir of all things; but by virtue of the union with him, of which I have already spoken, into which believers are brought, they inherit, as his brethren, that to which he has an inherent right. Is he regarded with love? So are they. Does he sit in heavenly places? So do they. Does he overcome his foes? So do they. Is he placed upon his Father's throne? They sit with him in his. Has he eternal life? He gives it to them. In short, they have, fully and literally, the rich portion implied in the remarkable words, "heirs of God, and joint-heirs with Christ." It is frequently found that a servant of the Lord is poor and despised in this world; nevertheless, with a hope of riches and glory so abundant and excellent hereafter, he cannot be deemed destitute. All that he here endures is to prepare him for the noble inheritance he is afterwards to obtain.

4. This painful preparation is indeed hinted at by the apostle: "If so be that we suffer with him, that we may be also glorified together." And he puts it on precisely that ground on which a believer would best desire it. He exhibits the grief of Christ. He must, though a Son, learn obedience by the things he suffered. Before he could ascend on high, and lead captivity captive, he must descend even to the lower parts of the earth. He must be humbled and persecuted, and must bear the cross. This was a part of his inheritance. This, therefore, he apportions to his brethren. They must tread the lowly path which he trod. He had to bear the assaults of temptation. So must they. He had to endure the enmity of the world. So must they. He had to submit to death. So must they. And, as Christ suffered affliction for love of them, so must they for love of him. It is this that gives its sweetness to the cross of affliction; so that believers are commanded to count it all joy when they fall into divers temptations. They are but tasting of the cup, of which he, their beloved Lord, drank up the nauseous dregs. They have his love to animate them, his example to encourage them, his power to sustain them, his glory to inspire them, with the expectation of sharing it together. And, therefore, the same apostle describes it as a higher privilege than ordinary faith in Christ. "To



you it is given," he writes to the Philippians, "in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Such is the brotherly communion which we have with our divine Redeemer.

The consideration of this subject is a check to unauthorized self-confidence. If we profess to be members of the family of God, we must carefully examine the grounds on which we rest that profession. Some have boasted that they were Abraham's seed, when the lips of unerring truth convicted them of being children of Satan. It cannot be that they, who seem to consider themselves debtors, to live after the flesh, are really the sons of God. They manifest no brotherly resemblance to Christ; there is, therefore, no real relationship betwixt him and them. They may have the witness of their own spirit; but it is not confirmed by the witness of God's Spirit that they are of his family.

It is also a check to a murmuring against the will of God. If brought into God's family, we must submit to discipline, and may well remember that Christ, though peculiarly a Son, yet learned obedience by the things he suffered. It is a blessing to be led in the way in which he trod, to have a portion of his inheritance here, that by his merits we may one day be glorified together.

### The Cabinet.

**CHANGE OF DRESS OF THE POLISH JEWS.**—We are informed that an order respecting a change in the dress of the Polish Jews is in course of promulgation. It is to be optional for every one, until the year 1850, whether he will dress after the Russian fashion, and wear a beard, or after the German fashion, and without a beard. Females are to follow the course, with regard to dress, their husbands adopt. The new law is to come into operation with the commencement of the year 1850. Those, however, who will not at once conform to the alterations, but continue to wear the old Jewish dress, will have to pay a tax (from the commencement of the present year) for each member of their family under sixty years of age, of fifty, thirty, twenty, ten, five, or three silver roubles per annum, according as he is a merchant, publican, shopkeeper, mechanic, hawker, or without any calling whatever. The dress of the Jews is, in future, to consist only of cloth. Those, however, who have supplies of silk, worsted, or cotton clothing already on hand, will be permitted to wear such dresses for a limited time, if they adopt the German costume. These regulations are said to be viewed with much favour by the younger part of the community of Polish Jews, many of whom, it is asserted, have been anxiously looking for the period when the new law is to take effect, and supplied themselves with German clothing for that purpose. The old and orthodox Jews, on the contrary, look upon the order with feelings of dismay and aversion.—*Jewish Intelligencer.*

**REPENTANCE DELAYED AN INSULT TO GOD.**—How great is the affront to God of this intention to yield to religious convictions hereafter! To delay our preparation for heaven, is not a foolish thing only, not a dangerous thing only; it is a profane, a wicked,

a God-dishonouring thing. We cannot purpose to amend our lives to-morrow, without also purposing to insult God to-day. To tell God that we mean to repent next year, is to tell him that we do not mean to repent before. We may keep our resolution, or we may not keep it; but the mere forming of it implies that, until the time specified arrives, we intend to go on sinning still, to make more work for his pardoning mercy in the interim; cutting out, as it were, a space from the term of our moral probation, and bargaining with high heaven for an indulgence for prospective sin.—*Moore's Cambridge University Sermons.*

**THE ENGLISH BIBLE.**—The English translation is the best in the world, and renders the sense of the original best. The translators in king James's time took an excellent way. The part of the bible was given to him who was most excellent in such a tongue (as the apocrypha to Andrew Downes); and then they met together, and one read the translation, the rest holding in their hands some bible, either of the learned tongues, or German, French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on.—*Selden.*

### Poetry.

#### LAYS OF A PILGRIM.

No. XI.

By MRS. H. W. RICHTER.

(For the Church of England Magazine.)

#### THE WORKS OF CREATION.

"I muse on all the works of thy hands."

HAIL, silent orbs, that through the realms of space,  
Planets and suns in ceaseless order dwelling;  
Do still obey his word who gave you place—  
Bright worlds! all earthly things how far excelling!

And thou, pale moon, for ever near us beaming—  
Our earth's sweet neighbour through the realms of  
air—

How all-unknown, and yet how fair thy seeming!  
As if the happy dead were dwellers there.

And thou, lone Hesperus, grey evening's star,  
When all creation tunes a vesper-hymn!  
Thou comest peering through the skies afar,  
What time the landscape waxes faint and dim.

While musing by thy ray, what shadows float,  
Call'd up by fancy from her airy cell,  
Of long-past joys, in distance far remote—  
The dead, the lost, that but in memory dwell!

And ye, far-rolling spheres, a myriad host,  
Ye countless systems o'er the boundless plain,  
How sinks each mortal thought in mazes lost!  
For "how should finite Infinite contain?"

Born of the dust, could we before the throne  
Of unapproached light in praises bend  
But through the Mediator, and alone  
In him our prayers and glad thanksgivings blend?

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THE  
**Church of England Magazine.**

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 598.—AUGUST 8, 1846.

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(Alleyn's Almshouses.)

**ALLEYNE'S ALMSHOUSES, SOUTHWARK.**

EDWARD Alleyne is well known as the founder of the college at Dulwich. He was born at the sign of the Pye without Bishopsgate in 1568, and became an actor and proprietor of a theatre and other places of entertainment. From the stage he is said to have been driven by an alarm in one of those shocking representations in which demons were introduced, and to have led afterwards a life of retirement, penitence, and charity. He died in the year 1616.

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His foundation at Dulwich, called "God's Gift college," was established for a master, warden, four fellows, six poor brethren, six poor sisters, and twelve poor scholars, to be maintained, educated, and ruled according to the statutes.

He also erected almshouses in the parishes of St. Saviour Southwark, St. Botolph Bishopsgate, and St. Giles Cripplegate, for thirty poor men and women, ten from each parish, to be elected by the respective churchwardens and vestry.

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## THE MOUNTAINS OF THE BIBLE.

No. VII.

By DR. WILKINSON.

## THE MOUNT OF OLIVES, AND OTHER MOUNTAINS AROUND JERUSALEM.

"As the mountains stand round about Jerusalem, so the Lord is round about his people from henceforth, even for ever" (Ps. cxxv. 2). As truly as when David contemplated them from his palace at Jerusalem, do these everlasting symbols and pledges continue from generation to generation, to attest a loving-kindness which is unchangeable, and a faithfulness that cannot fail. Until these mountains depart, and these hills be removed, neither the church collectively nor individual Christians need hesitate to affirm, and to act on the consolatory assurance: "The Lord is my helper: I will not fear." Such is the immutable promise of Jehovah. But it is not merely a promise even that these mountains are calculated to remind us of. With them are associated those astonishing transactions which constituted the appointed medium through which all promised blessings flow to the guilty and undeserving, and the absolutely certain guarantee of their fulfilment. On the summit of one of them was poured out the very "blood of the everlasting covenant." On the declivity of another was death finally vanquished. From a third did the great "High Priest" and "Forerunner" of his people ascend into his glory. No indication is left, it is true, to mark out the exact locality of Calvary or of Joseph's tomb, or even of the ascension. We find no especial mention made of them by the apostles or early Christians; and, when we contemplate the superstition, idolatry, and lying wonders which have been lavished upon the supposed, but absolutely impossible sites of the two former (for they are considerably within the present city), we can scarce feel regret that they have remained unknown, and thus, at least, have escaped such desecration as this. But the anticipation is at least a pleasing one, and harmless to indulge, that, when "the Lord buildeth up Zion," a period may yet arrive in this world's history in which they shall be again recognized; and, should it occur, when the "man of sin" is destroyed, and "great Babylon, with all her abominations, is had in remembrance before God," it may be to the satisfaction of the best feelings of which our nature is susceptible—adoring gratitude, and affectionate love—without the danger which attention to material objects is now ever accompanied. However this may be, that heart must be cold, indeed, and little worthy of a follower of Jesus, who can compare what we are at present told of the situation and appearance of these mountains with what we are accustomed to read of them in sacred history, without deep emotion.

First, on the east side of Jerusalem—the "valley of Jehoshaphat," with its brook Kedron alone intervening—stands the celebrated Olivet, or mount of Olives, still retaining the name by which it was known in the days of David, and still exhibiting, amid all its desolation, some specimens of that beautiful evergreen with which once it was so richly adorned. It forms part of a ridge of the limestone hills, extending from north to south,

with three distinct summits, the central one of which is the highest, being about 2,260 Paris feet above the level of the sea, although not above 400 or 500 from the valley of Jehoshaphat. The northern extremity sweeps round towards the west, and spreads into the high level ground on the north side of the city. Towards the south it sinks down into a lower ridge, denominated the "hill of offence," in allusion to the idolatrous worship established by Solomon in the hill before or eastward of Jerusalem. The highest point, which is about two miles distant from Jerusalem, commands, as may well be imagined, a splendid and interesting prospect. On the west is the city of Jerusalem, with all its affecting associations: to the north-west the eye falls upon Naby-Samuel; believed by some to be Ramah, by others Mispah, the gathering-place of Israel. This is one of the highest points of the landscape, and always catches the eye in that view; whilst to the east, over a rocky and mountainous country, the plain of Jericho watered by the Jordan, and the deep blue waters of the Dead Sea, are distinctly visible; and, in the distance beyond, the range of Abarim, the brown and barren mountains of Moab, including Bethpeor and Pisgah and Nebo, rise steep and high, and bound the prospect. The olive grows at present in distinct patches on different parts of the mountain; and, as a spontaneous produce uninterruptedly resulting from the original growth of the mountain, it is impossible, as Dr. Clarke well observes, to view even these trees with indifference. Titus directed all the wood in the neighbourhood of Jerusalem to be cut down, and devastated its environs as truly as the city itself; yet have there constantly been springing up successive growths here and there of these hardy trees. During the last two thousand years, Hebrews, Assyrians, Romans, Christians, and Mohammedans have been successively in possession of the rocky mountains of Palestine; "yet the olive," adds Dr. C., "still vindicates its paternal soil, and is found at this day upon the same spot, which was called by the Hebrew writers Mount Olivet and the mount of Olives, eleven centuries before the Christian era."

It was across the brook Kedron and over this mountainous elevation that David made his precipitate escape from Jerusalem, when informed of the but too rapid success of Absalom's conspiracy.... "The king passed over the brook Kedron.... and David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and went barefoot; and all the people that was with him covered every man his head, and they went up weeping as they went up" (2 Sam. xv. 23, 30). And David could then vent his grief in such language as the following: "Deep calleth unto deep: all thy waves and thy billows are gone over me" (Ps. xlii. 7). But all this was a faint type of the floods of bitter and overwhelming anguish which at an after period were on this very spot poured out upon the righteous Son and Lord of David, when he too "offered up prayers and supplications, but with strong crying and tears," till his "sweat was as it were great drops of blood falling down to the ground."

This mountain appears to have been the accustomed resort of our blessed Lord during the successive periods of the exercise of his ministry at

Jerusalem. Of the multitudes who crowded around and hung upon his lips whilst teaching, no one probably was ready to accommodate even with a temporary residence him "who had not where to lay his head;" so that in the day-time, we are told, he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives." This circumstance is affectingly related by St. John; although, from an inappropriate division of chapters, and the omission of the word *de* (but), the point of it most usually escapes the notice of English readers. The first verse of St. John, 8th chapter, according to our division, should obviously be read in connexion with the last verse of the 7th, thus: "And every man went unto his own house; but Jesus went unto the mount of Olives:" "Foxes have holes, and birds of the air have nests;" but, after days of exhausting labour, no resting-place was ready to receive the Lord of all—no place even for retirement, except that which was supplied by the dense forests of olive on the rugged sides of this mountain; and here probably he passed whole nights, as we know he did in the mountains of Galilee, "in prayer to God." Occasionally, however, it would seem that he was accompanied hither by his beloved disciples, and unbosomed himself in social intercourse with them in the seclusion of Gethsemane. Judas knew this place well, "because Jesus oftentimes resorted," or "rendezvoused\*" thither with his disciples. On one of these occasions, as they sat there, with the magnificent temple full in view, he took occasion to forewarn them of its speedy and utter desolation; and, on his last public descent from this mount, when its holy and beautiful sanctuary and other majestic buildings burst upon his view, we well know with what feelings he contemplated the privileged but ungrateful Jerusalem: "He beheld the city, and wept over it." All travellers are agreed that even now the finest, certainly the most affecting prospect of Jerusalem, is that which meets the eye from the mount of Olives. But how different the spectacle at present from what it was as he looked down upon it, when the days of her former glory and surrounding fertility had not as yet passed away! Nevertheless, how completely does its present aspect bear testimony that the denunciation he then uttered met with its complete fulfilment: "They shall lay thee even with the ground, and thy children within thee."

But, as already hinted, the most memorable transactions connected with the mount of Olives were those of that eventful night when, after the paschal feast, Jesus and his disciples resorted thither for the last time. Often had they done so before, but no night was ever like that. This was "that night of the Lord" to be had in remembrance through everlasting ages. Jesus went forth with his disciples, it is said, over the brook Kedron, where was a garden, into which he entered, and his disciples: that is, they passed out of the city by the eastern gate, descended into what is now called the "valley of Jehoshaphat"—through which that brook runs; having crossed which, a path would conduct them to the foot of the mountain, at the distance of about half a mile. This deep, intervening valley does not appear to have

obtained the name by which it is now designated till after the Christian era. It appears scarcely probable that the prophet Joel intends any reference to it when he speaks, apparently in a metaphorical sense, of a valley of Jehoshaphat, or a valley in which the Lord will judge; for that is the meaning of the word. The channel of the brook Kedron remains to this day, its usually dry bed bearing marks of being occasionally swept over by wintry torrents from the neighbouring hills. At present it is crossed by a small bridge: the path then widens out to a considerable breadth for a short distance, and separates into two; the one leading directly up the face of the mount, the other winding gently round its southern brow. Both of these footpaths lead to Bethany; and between them lies a square plot of ground, inclosed by a rough stone wall, and containing eight olive trees, which, for many ages, has been supposed to have been Gethsemane. These trees are very large and very old; but their branches are said to be still strong and vigorous: one of them is nearly eight yards in girth. Most of them have heaps of stones gathered round their roots. In one corner of the enclosure a stone is erected, on which are carved the words "et hic tenuerunt eum," marking it as the spot where Jesus was apprehended. There is nothing, however, to mark this as the precise spot; but it was undoubtedly either in this or some adjoining enclosure that our Saviour's agony was witnessed by his disciples, and that his betrayal took place. From hence our blessed Lord must have distinctly seen "the lanterns and torches and weapons" of Judas and his accomplices, as they came out of the city, and went down towards the brook Kedron. "Giving myself up to the impression of the moment," says Dr. Robinson, "I sat down here for a time beneath one of the aged trees. All was silent and solitary around. Here—or at least not far off—the Saviour endured that agony and bloody sweat which was connected with the redemption of the world, and in deep submission he prayed: 'O, my Father, if it be possible, let this cup pass from me.'" "We read over all the passages relating to Gethsemane," says Mr. Bonar, "while seated together there. It seemed nothing wonderful to read of the weakness of those three disciples, when we remembered that they were sinful men like disciples now; but the compassion, the unwavering love of Jesus, appeared in the contrast to be infinitely amazing. For such souls as ours he rent this vale with strong crying and tears, wetted this ground with his bloody sweat, and set his face like a flint to go forward and die."

I have already noticed that Jerusalem was encompassed, on three sides at least, by a deep ravine. The valley of Jehoshaphat forms a junction on the south-east with the valley of Hinnom, or Japhet, still called "Wady Jehennam," which is situated on the south, where the Jews practised the horrid and detestable rites of Moloch, and caused their sons and their daughters to pass through the fire, "which I commanded not," saith the Lord, "nor spake it, neither came it into my mind. Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter" (Jer. xix. 5,

\* Συνηχθη.

6). On the west is the valley of Gihon. In the valley of Jehoshaphat are many very ancient tombs, with the Hebrew inscriptions—in particular, what are termed the sepulchres of the patriarchs, which are of considerable antiquity, although it has never been determined when or by whom they were erected; but, as it was the custom of the Jews to bury on the sides of the mountains, the whole of the three valleys bear traces of having been, as it were, one vast cemetery, which, as Dr. Clarke observes, independently of every other consideration, would indicate the former existence of a numerous, flourishing, and powerful people.

On the south of Mount Zion, the valley of Hinnom alone intervening, is situated the Mount of Evil Counsel; so called from a tradition—like most others, without the slightest foundation or probability—that the house of Caiaphas was upon the top of it. It rises for the most part very steeply, with precipitous ledges of rocks, in which are many excavated sepulchres. Its highest point is on the east, which is nearly, if not quite, as high as Zion itself; and from it the ridge slopes down towards the valley of Jehoshaphat. Still further south is another high hill or mountain, which continues towards the east without sinking from its high level, and skirts the valley of Jehoshaphat on the south, after the latter has turned eastward towards the Dead Sea. The summit over against Mount Zion affords a pleasing view of the even yet fertile valley of Rephaim, to which the prophet Isaiah refers when he says: "The glory of Jacob shall be made thin: it shall be," not as the waving crops, "but as he that gathereth ears in the valley of Rephaim" (Isa. xvii. 5). Towards the eastern ridge of this mountain, a spot is pointed out as *Aceldama*, "the field of blood," or the potters' field, to bury strangers in. A recent traveller, Mr. Wilde, a member of the medical profession, lately visited a sepulchre opened here, and found the skulls to belong not to Jews, but to individuals of different nations, which he gives as a fact affording proof of its identity with the original field which bore that name. Were there any decisive evidence as to the antiquity of these remains, this fact would be interesting.

It is remarkable that the hills on the west side of Jerusalem seem to have attracted less attention than the rest, although it is more probable that Calvary and the tomb of Joseph were on this side than on any other. The general name of Gihon has been assigned to them, as well as to the intervening valley. On the north side there is much high ground, with many distinct eminences, one of which is the *Scopus* of Josephus, where he states that Cestius and Titus both encamped, and that from hence the latter obtained his first view of the city and temple. This completes the circuit of the hills round about Jerusalem.

All that can be said with regard to the real locality of the crucifixion and sepulchre of our Lord is well and briefly summed up by Dr. Robinson, in the following short statement: "We know nothing more from scripture than that they were near each other, without the gate, and nigh to the city, in a frequented spot. This would favour the conclusion that the place was probably upon a great road leading from one of the gates; and such a road would only be found upon the western or

northern sides of the city, or the roads leading towards Joppa or Damascus." The spot from which our Lord ascended was unquestionably on the eastern declivity of the mount of Olives. He led the disciples out, it is said, as far as Bethany; and this remarkable village—the town of Mary and her sister Martha, so often visited by him, and where he raised Lazarus—lies in a small ravine on that side of the mountain. Here was he "taken up, and a cloud received him." "And then returned they," it is added, "unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey" (Acts i. 12).

## CHARACTERS OF THE FRENCH REVOLUTION.

No. I.

MIRABEAU.

THERE are but few events in the history of the world, which have been fraught with such important consequences, which have occupied so much of public attention, and whose results have been so terrific, as that memorable event, which distracted Europe at the close of the last, and at the commencement of the present century—the French revolution. The horrors which France then saw perpetrated, by the dreadful slaughter of the human race—which during the "Reign of Terror," as well as during the wars that afterwards continued such destruction, and carried it into other lands—can only be looked upon as the infliction of Almighty vengeance, long withheld, indeed, but at length poured out to punish a race of human beings, who had shaken off every impression of divine authority, and gloried in their shame, that they neither feared nor regarded him. The instrumentality for evil which was then developed was of no usual kind: it was rather the outpouring, as it were, of the fury of demons, combined with all the vindictive characteristic of depraved human nature, the manifestations of great intellect unblest, and biased only towards evil, the upheaving of every bad passion that is calculated to make the world an universal charnel-house, as well as to un rivet and destroy every bond of social happiness and safety.

As, however, in all human events there are always some persons, from their intelligence and natural capabilities of mind, more disposed and desirous to occupy a prominent position, and to take the lead in their progression, either for their direction or control, as well both by their influence as from their example, so it is observable, during the progress of the French revolution, that many men of undoubted energy and great mental capacities appeared upon the field of anarchy and confusion, not, however, in this instance, to attempt to control events, but rather to push them

forward with headlong impetuosity, with a view, by subverting the existing institutions of the country, to aggrandize themselves, and to raise themselves in the scale of fortune and of power upon the ruin of their fellow-men.

Of such characters as these none stood more prominently forward at the outbreak of the French revolution than Gabriel Honoré Riquetti, count de Mirabeau, by which latter name he is more commonly called and known. Born of a noble family in Provence, which had originally dwelt in Florence, but afterwards emigrated to France during the wars of the Ghibelines and Guelphs, which had desolated Italy—a family which, in the lapse of time, had also fallen into poverty, Mirabeau commenced his career as a soldier, and served in that capacity during two or three campaigns in Corsica. Naturally of a restless temperament, he soon became wearied of this kind of life as a campaigner; he therefore returned to the province of his birth, in order to adopt some other method of obtaining a livelihood and of effecting his advancement. It would be useless here to depict the immorality of his life, or to enter into a detail of his many crimes; suffice it to say, that he lived without reference to eternity, and denied the very existence of every attribute of divine power; which will at once convey to every mind rightly constituted the nature of his many offences both against God and man. In the early part of life he had been an ardent admirer of the writings of those infidel authors, who had propagated their destructive theories for the subversion of religion; and, having embraced their opinions, he gave to the world, by his conduct, an exposition of their natural tendencies. Previously to the breaking out of the French revolution, he devoted himself to the publication of political pamphlets, which he wrote to obtain a subsistence; and, having shewed some tact and evidence of ability, he was employed by Calonne, a minister of Louis XVI., to visit the court of Berlin, not as an accredited agent, but as a spy, in order to give him information as to whatever might be going on in that capital, which, for state purposes, he was desirous of obtaining. Having fulfilled his mission, he returned to France, and again devoted his time to the preparation of scurrilous and libellous publications, which were as remarkable for their vindictive spirit as for their audacity. But the event which brought him forward, and elicited most pre-eminently his disposition for evil, was the calling together of the states-general of France, which Louis XVI. had summoned with a view to heal the unhappy distractions of his country. Being born of a noble family, he at first presented himself to the nobility of Provence, as a candidate to represent their order in the assembly of the states-general. His vicious character and disposition, as well as his

former crimes, led to his unequivocal and positive rejection, with great disdain and dishonour; though the motive for that rejection was not honestly assigned, inasmuch as it was intimated that he was disqualified for election by an informality. Enraged at his rejection, he instantly threw himself into the arms of the democratic party, was elected a deputy, both for the towns of Aix and Marseilles, and henceforth became the terror of the aristocracy and the idol of the people. In this position he incessantly harassed the government of his country, and unscrupulously attacked every existing institution. Unmoved either by pity or by fear, he showed himself the invariable foe of every existing institution, and persecuted the unhappy king and queen with relentless hatred and by every conceivable method. He was, in fact, one of the principal originators of the movement, which convulsed Europe and decimated France. Providence, however, did not permit him to live to see the consummation of the evil he had done so much to set on foot. In the zenith of his power, and whilst manifesting himself to be both a dangerous enemy and an unsafe friend, he was called away into eternity, ere the horrors of the "Reign of Terror" had fully commenced, or he himself could become a sacrifice to the revolutionary madness, which destroyed the ancient monarchy of France, and immolated almost all his successors in mischief.

Had Mirabeau's mind been rightly directed, how much good he might have effected instead of evil it is impossible to calculate. But, if the religion of the gospel had "shed its benign influence over to lead him in the paths of virtue and holiness," he would undoubtedly have been a blessing to his race, and a lasting evidence of the peace and good will which it diffuses. As it was, he set out in his career as a denier of his God, a reviler and blasphemer of his name, with a professed and evident disposition to blot him out of his own universe, and to drag him from his throne, could he have possessed the power. As such he lived, and as such he died; and posterity learns from him a great lesson, if it will but heed it, that human intelligence, unaided by Divine Power, is only effective for mischief, and never productive of good.

## THE DAY'S GLEANING.

THE clock was just striking nine, one fine but rather damp morning early in September, when two women, almost at the same moment, were seen coming forth from a couple of cottages standing by the road-side, in the parish of Lucksted. The cottages looked very much alike (at least on the outsides), for both had been lately whitewashed, which made them appear clean and cheerful, peeping forth as they did among the trees laden with fruit by which they were surrounded. The two cottages were adjoining, but no other house was near them, and they stood at the very point of a long bend which the lane there made, so that the garden belonging to each ran along the road-side for some distance, while the same gate led to the front of both houses. A stranger passing by might easily have been pleased with the quiet look and pretty situation of these dwellings, especially in the summer-time; for otherwise, when the trees had lost their leaves, the spot seemed rather bare and exposed.

Both the women stood still near the gate, and spoke to each other, but not for long; and, just as they had done speaking, a bell began to toll in the distance. To an ear at all used to country sounds the bell conveyed no tale of death, being rung more quickly and in altogether a different manner; nor did either of the women raise up their heads to listen, with that quick and painful curiosity which is commonly felt when we first observe the well-known sound informing us that a neighbour has been taken away by the hand of death. "There goes the bell for gleaming: I shall be late I declare," said Susan Sniggs, in no very pleasing tone; and, calling to two great girls, who had not yet made their appearance, to follow her as quickly as they could, and bring little Dick along with them, off went Susan in a great bustle. Mary Hope, the other woman, was more quiet in her motions; but, having already put things to rights in-doors, she waited a short time for her daughter Ann and her two little boys, both of whom were very young; and presently, before Susan Sniggs's great girls were ready, Mary and her family were on their way to the other side of the parish, where the gleaming was on that day to be.

The ways and feelings of these two neighbours were scarcely less opposite than their dwelling-places were close together. Mary was naturally of a hasty temper; but, by her daily efforts, it was greatly improving. Susan had been blessed with a good temper, which, from various causes, was daily getting worse. Mary was a good manager: Susan was no manager at all. Mary brought up her children well and regularly: Susan's were brought up by chance, and with little or no care. Mary was always cheerful and contented: her neighbour was always grumbling and unhappy. Mary took pains to make home comfortable for her husband, and he very rarely went to a beer-shop or public-house: Susan, for her part, never thought at all about trying to make home pleasant for her husband, who usually spent five nights out of six at the public-house. Lastly, though I might speak of many other differences between them, Mary

never missed sending her children to school, or going herself to church, when it was at all possible; whereas Susan sent her children but very uncertainly to school, and never went to church herself, except regularly on Christmas-day, when the squire gave his yearly dole away: upon other days she went to a meeting-house, or, what yet more frequently happened, she went nowhere!

As Mary and her little ones were hastening along the meadows yet wet with dew, the church-bell still continued to ring for some little time, and she could not help feeling cheered and encouraged for her day's work by the well-known and much-loved sound. A day's gleaming is no small toil, as those know who have tried it, and to a mother the labour is commonly increased by the care of her family and by the restlessness or mischief of her children. Of these troubles Mary Hope was not much afraid, for her children were well brought up: they had been taught to mind their mother, and, if they could not help her, at least not to hinder her, at such times. And little Ann, though only ten years old, would, she well knew, do all that she could to keep the children quiet, and even to pick up a little corn besides what her mother could get. Full of the pleasing feeling that she had children and a husband whom she could love and trust, and who were worthy to be loved and trusted, Mary tripped along the moist grass almost as gaily and happily as her child did. "And," thought she, as the bell still continued to repeat the signal for going into the cleared fields, "how often have I thankfully heard and gladly complied with the call of that bell, inviting me to church to gather heavenly food—support for my soul! But now it calls us forth for another purpose. I am now to seek, against the trying season that is drawing near, some little earthly provision, some food for the bodies of myself and those that belong to me. Blessed be God, who has made and who cares for our souls and our bodies; who has promised salvation both of body and soul to those that love him and keep his laws, to those that are faithful members of the church of Christ." She then began to think of the labour of the day; and the heat of the sun, which had just broken through the morning clouds, reminded her of the weariness which she well knew she should feel long before evening came. But then she remembered how often her husband felt tired for her and the little ones: she thought how often he had eaten bread, and given her to eat of bread which he had earned by the sweat of his brow; and the hope of being able in return to procure bread for him during part of the winter, by means of her labour, lightened her heart and raised her spirits. Never had she tasted nicer bread, she fancied, than that which had in former years been made from her gleanings; and never had she seen her husband relish bread better than that which had been thus obtained. So, looking forward beyond the present toil to the future enjoyment, she hastened towards the field where her day's labour was to begin. Her heart was lifted up in thankful joy to that merciful and heavenly Father, whose servant and child she was, who gave commandment to his chosen people: "When ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither



shalt thou gather any gleanings of thy harvest ; thou shalt leave them unto the poor and to the stranger : I am the Lord thy God " (Levit. xxiii. 22). Mary well knew, from what she had seen in the case of others, from what she had herself felt, that the Lord " feedeth the hungry ; the Lord careth for the righteous ; the Lord careth for the strangers ; he defendeth the fatherless and the widow : as for the way of the ungodly, he turneth it upside down " (Ps. cxvi.).

The feelings of Mary's neighbour, as she hastened to the same spot, were of a very different and less pleasing kind. Susan, like many other people (parents especially), had expected to reap where she had never sown ; and, not having ever taught her children to mind her, she was vexed and surprised to find herself seldom minded by them. Her two girls, Martha and Jane, had been told to be up early that morning, and to get every thing ready, so that they might all be off to glean in good time ; but they had done no such thing. Their foolish mother had allowed them to be out rather late the night before, at a neighbour's in the village of Lucksted ; and they had not got up very early that morning, nor were they, after the merry-making of the previous evening, at all in a humour to work hard or to do what their mother wished them. Susan Sniggs was commonly rather idle herself ; but she had great reason to think that the payment of their house-rent would very much depend upon the sale of their gleanings, and she knew how scarce cottages were in Lucksted ; so that she had forethought enough to see that it would be a bad job to run the risk of being turned out of their present home, and accordingly she felt very actively disposed for the gleanings. Besides, this was the first day of gleanings, and she remembered how much pleasant gossip and noisy romping there often was going on among her neighbours at such times ; and thus she was inclined, from a love of something new, and of " nice company," as she called it, to be in high glee at starting for the harvest-field. But the idle and undutiful conduct of her two girls, the fierce scolding which she had given them, and an uncomfortable sort of feeling that she was herself by no means free from blame, had quite put poor Susan out. And, to finish her trouble, the little boy Dick, noted as the most mischievous urchin of his age in the whole parish, had contrived to shy a stone through the casement, so as to break two small panes of glass, for which, since it had so often before happened, Susan knew that her landlord would make them pay, or else they must bear the cold east wind blowing in upon their backs all through the winter. Dick was first to be caught (no easy matter, by the by), and then he was violently whipped by his mother, after which, as we have seen, she sallied forth from her cottage not in the very best of tempers. Luckily, she had herself got up in very good time, full of eagerness to go out gleanings, and all these hindrances had not been of much consequence ; but her daughters, who were as cross and as wrong-tempered as their mother, were by no means ready ; and little Dick, still sobbing and crying, declared he would not go with them to the gleanings-field.

Susan had started beforehand, and walked

hastily along by a different path from that which her neighbour had taken, meaning to get sooner into the road leading from the village, where she hoped to meet some fellow-goesips, to whom she might vent her ill humour, by abusing her children and husband, and bewailing her unhappy lot. She had no happy, thankful, religious thoughts like Mary's : she did not even hear the church-bell continuing its signal ; nor, if she had, could that sound have raised any holy or pleasing feelings in her mind. Grumbling and discontented, she muttered something to herself, as she went along, about her hard fate, until she quickly got over a stile which led her out into the road, and there she was soon joined by others going upon the same errand with herself. To some of these, her chosen friends, the story of her troubles was soon told in no very gentle words ; and she was pleased at the pity which she gained from others, whose children were as tiresome and as badly taught as her own ; until, before long, her face brightened up again, she mixed with the merry throng, and laughed as loud as the rest of her companions at the idle story or the coarse joke, which afforded sport and pastime to her friends.

No sooner had Mary and her children got into the field than they began steadily to set to work at the business of the day. The two boys, Tommy and Willy, were put together to play and amuse themselves, while their sister was trying to pick up a few ears of corn near to the spot where they were, and their mother was quite at liberty to go over the whole range of the field. But Tommy, the eldest, after playing for half an hour or so, began to wish to glean like his mother and sister ; and at last he was allowed to try what he could do. Proud of his new calling, he set to work bravely ; and in about an hour's time the busy little fellow had gathered together a tolerable bundle of ears, good and bad together. Meanwhile Willy had been pretty quiet, not having troubled his sister more than once or twice ; and thus the happy family continued through the whole day, to do what they could to provide against winter's wants, and to help one another with cheerful hearts.

Susan and her party were busy about the same work, but, as usual, with very different feelings, and in a very different manner. Gossiping and gleanings are two occupations which do not very well agree ; and yet Susan, like many of her neighbours, never once during the whole day thought of separating them. Her two great girls did not find their way to their mother until past 11 o'clock, and then little Dick, contrary to his promise, came along with them, wisely considering that there was more chance of fun and mischief in the harvest-field than at home. The girls, like their mother, were far better hands at gossiping than gleanings ; and Dick, who would not have ventured to serve a stranger so, contrived to hide away two bundles of his sisters' corn, which, after much hunting for them, and quarrelling about them, were at length found at the bottom of a dry ditch. Susan, who was as greedy as she was careless in her temper, was not best pleased at seeing others, with fewer hands to help them, pick up more corn than she had ; and altogether she became very much out of



humour. When a woman, tired of toil in the heat of the day, and almost sinking under the weight of her load and length of her journey, is returning home from a day's gleaning, it requires a thankful soul and a happy religious spirit to support her under the unusual labour, and to awaken those grateful feelings which all, both rich and poor, who share in the harvest, should have towards the Lord of the harvest. Susan had nothing of this kind to lighten her labour. Her two daughters had started off with some gay companions a little before the bell sounded its signal for leaving the field, and Susan had no choice but either to bring her children's gleanings as well as her own, or to leave them behind her. Dick, it is true, who was more mischievous than wicked, did try to help his mother as far as he could; but still she found herself almost worn out before she reached home; and grumbling instead of thankfulness, murmurs and not words of rejoicing, were all that Susan could utter as she went homewards. Her daughters, her husband, the heat of the day, the shortness of the gleaning, the number of the gleaners, the cruelty of the rich, the hard lot of the poor, were subjects, all of which in their turn aroused the poor woman's anger. In short, she found fault with every thing but the right one—she wanted to mend and alter everybody else, but she never once dreamed of mending and altering herself.

At the cottage-gate the weary, ill-humoured gleaner did at length arrive, and found her neighbour, Mary Hope, already at home, getting things ready for her husband's supper, while Ann was busy putting the tired little ones to bed. Susan did not much like her neighbour, and she rather shrunk from comparing their two heaps of corn together, though she greatly longed to know how much Mary had picked up. However, checking her curiosity, she went into her own house, but no fire was got ready, no husband came home till very late, nor did her daughters find their way back till nine o'clock. All was dreariness, all was misery, all was confusion. Meanwhile, in Mary's cottage a very different view was to be seen. There was John Hope eating his plain but comfortable supper, to which an extra pint of beer had been added, because it was a gleaning day: Ann was allowed to sit up half an hour longer than usual; and the father, mother, and daughter, agreed in humbly thanking God for the blessings of the day, and in cheerfully enjoying the good things which he had placed before them. At an early hour they all went to rest; light sleep and pleasant dreams awaited each of them; and when the morning dawned they were all refreshed and prepared for another day of the like toil and the like enjoyment.

This day was a fair specimen of the whole gleaning-time, so far as the two neighbours were concerned. And how could it end otherwise than it did? Mary got rather more corn, and that in a far better state, than her neighbour did, although of course Susan's two girls would eat about three times as much as little Ann could. But it never came to that, since all Susan's hard-earned gleanings were sold for rent, for which John Hope had provided out of his harvest-wages; and, in the depth of winter, while Susan and her daughters

were half starved and shivering, begging a "bit of victuals" at the parsonage—a house to which meet-ingers, and those that never go to church, generally find their way in time of distress—Mary and her family were warm and comfortable, busily engaged in baking or in eating the nice wholesome bread, which they got from the autumn's gleanings. Once, when I stepped into each of the neighbouring cottages in winter time, and compared the looks of the one and of its inmates with the appearance of the other and of its inhabitants, I could not help feeling more than ever sure of the truth of the words of a blessed apostle: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv. 8). Nor could I help, as I offered a silent prayer for poor Susan's improvement, thinking of that wholesome warning by the same wise and holy man, against being "idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not" (1 Tim. v. 13).

#### THE TREASURE IN EARTHEN VESSELS:

##### A Sermon,

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2 COR. iv. 7.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

It would appear from the context, and particularly the third verse of the chapter from which the text is taken, that the treasure here referred to is the gospel, in its influence on the heart of every true believer, but more especially as committed to that ministry which God has appointed for its diffusion throughout the world. It is in this latter view more particularly I propose now to consider it, and under the following heads:

I. In what respects may the gospel be called a treasure.

II. To whom the ministry of it is here said to be committed.

III. Why it is committed to them.

IV. What instruction this subject suggests to ministry and people.

I. In what respects may the gospel be called a treasure?

We reply—

1. From its great value. When treasure is spoken of, the first thought which suggests itself to most minds is in association with worldly property. Abundance of gold and silver is called "treasure;" and it is so called

because it gives a command over what it is thought will make its possessor happy (Prov. xviii. 11). This is a mistake: "A man's life consisteth not in the abundance of the things that he possesseth" (Luke xii. 15). Riches, worldly treasure, may remove some evils, but leave others untouched. For instance, it did not cure Haman of his pride; and, when this was wounded, his abundance availed nothing to his happiness (Esther v. 13). The possession of a kingdom did not satisfy Ahab, king of Israel, whose mortified covetousness deprived him of the enjoyment of all his grandeur, by Naboth's garden of herbs being denied him (1 Kings xxi. 1-4). Solomon's experience of the insufficiency of worldly abundance to make man happy is yet more remarkable from the opportunity he had of making the experiment under the most favourable circumstances (Eccles. ii. 1-11).

Worldly treasure brings evils with it: increase of care; increase of temptation to sloth, to pride, to sensuality (Ezek. xvi. 49); indisposition to hearken to God's word (Jer. xxii. 21), and to prayer (Job xxi. 7-15); and, so far as such temptation succeeds, it tends to a man's moral degradation and ruin (Prov. i. 32). It is as thick clay (Heb. ii. 6), which impedes the pilgrim's step, and much increases the difficulty of getting to heaven (Mark x. 25). The possession of it very often begets the love of it; and this is the root of all evil (1 Tim. vi. 10).

And then its advantages are but for a moment. "What is our life? It is even a vapour which appeareth for a little while, and then vanisheth away" (Jam. iv. 14). However rich we may be, we brought nothing into this world, and it is certain we can carry nothing out (1 Tim. vi. 7). Our Lord also illustrates the uncertainty of earthly possessions, even from day to day (Luke xii. 20), and the folly of making them our portion.

And, if men seek their chief happiness in their families, set their heart on them, and count them their treasure, this is to trust on the staff of a bruised reed, on which if a man lean, it will go into his hand, and pierce him. Perhaps one child (and that on which we may have most doted), turns out an Adonijah (1 Kings i. 5) or an Absalom (2 Sam. xv. 1-6): another is cut off by disease or accident, and thus impresses a sense of insecurity on the possession of all the rest. Under the most favourable circumstances, a regard for their welfare for time, and especially for eternity, makes them a source of daily anxiety.

Nothing in this world strikes at the root of the evils to which we are subject but

the gospel. Herein its inestimable value as a treasure consists, because it makes those who possess it, in its spirit and power, truly happy. The root of all evil, the source of all unhappiness to the soul, is ignorance of God. But, as we learn from the verse preceding the text, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give (*i. e.*, through the gospel) the light of the knowledge of the glory of God in the face of Jesus Christ." The blessing of this will appear from a consideration that man's ignorance of God by nature in an awful manner affects both his condition and his character. It affects his condition, by exposing him to the condemnation of God (2 Thess. i. 8). It affects his character: having his understanding darkened, he is alienated from the life of God, *i. e.*, from holiness, through the ignorance that is in him (Eph. iv. 18). But the gospel, by removing this ignorance, produces a total change in his condition and character; and these are the views given by the apostle in the epistle from which the text is taken. In 2 Cor. v. 18, the gospel is spoken of as a ministry of reconciliation, declaring that God hath reconciled us to himself by Jesus Christ. It thus changes the condition of all those who cordially embrace it. It is also spoken of in 2 Cor. iii. 18, as being made effectual, through the Spirit, in changing their hearts: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." And what is the glory of the Lord as here referred to? It is his holiness (Isa. vi. 3). The prayer of our Lord for his disciples implies the same: "Sanctify them through thy truth: thy word is truth" (John xvii. 17). And in 1 Pet. i. 23 we are said to be born again by the word of God; "that word," adds the apostle, "which by the gospel is preached unto you." And, fitted by the pardon of sin and renovation of our nature for communion with God, inestimable blessings are bestowed upon us through the gospel. Exceeding great and precious promises are revealed and, by the power of the Spirit, fulfilled to every true believer (2 Pet. i. 4); strength for every duty (Deut. xxxiii. 25); support under every trial (2 Cor. xii. 9); direction in every difficulty (Prov. iii. 5, 6); peace in a world of trouble, the peace of Christ (John xiv. 27), a peace which passeth all understanding (Phil. iv. 7). Even in his present state, the true Christian is a temple of the Holy Ghost (1 Cor. vi. 19): "his fellowship is with the Father, and with his Son Jesus Christ" (1 John i. 3; John xiv. 23): he is a partaker of the divine nature (2 Pet.

i. 4); a son (1 John iii. 1); invited to "come boldly to a throne of grace, that he may obtain mercy, and find grace to help in every time of need" (Heb. iv. 16); and, when death approaches, possessing the treasure of the gospel shedding abroad in his heart the light of the knowledge of the glory of God in the face of Jesus Christ, he has assurance of victory over it (1 Cor. xv. 55-57).

Contrasting man's state by nature with his state by grace, is not that a treasure which God has appointed as a means of rescuing him from the one, and introducing him into the other? And such is the gospel, as an instrument employed by the Spirit "to open men's eyes, to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus" (Acts xxvi. 18).

2. Again: as the idea of great value is usually attached to the term "treasure," so is often that of great abundance. And so abundant are the treasures of the gospel, that all are invited to partake of them. Thus we read: "Ho, every one that thirsteth" (Isa. lv. 1); and again, "Come unto me, all ye that labour, and are heavy laden" (Matt. xi. 28); and again, "Him that cometh unto me, I will in no wise cast out" (John vi. 37); for God our Saviour will have all men to be saved, and to come unto the knowledge of the truth (1 Tim. ii. 4). It is the intention of God, in the gospel, to show the exceeding riches of his grace in his kindness towards us by Jesus Christ (Eph. ii. 7). It is a dispensation adapted to all nations (Rev. vii. 9; Col. iii. 11); all classes, rich and poor, learned and unlearned; all ages, not excluding the babe and suckling (Mark x. 13), out of whose mouth God hath perfected praise (Matt. xxi. 16); all stations—Cornelius the soldier (Acts x.), Zenos the lawyer (Tit. iii. 13), Luke the physician (Col. iv. 14), Zaccheus the publican (Luke xix. 5), Erastus the chamberlain (Rom. xvi. 23), Dionysius the Areopagite (Acts xvii. 34), Joseph of Arimathea, the counsellor (Mark xv. 43), Herod's courtier (John iv. 53) and Bartimeus the beggar (Mark x., 46-52), the Ethiopian nobleman (Acts viii. 27-39) and Onesimus the slave (Phil.); all characters—the profligate woman of Samaria (John iv. 18); the hard-hearted Philippian jailer (Acts xvi. 24, 33, 34); the dying thief (Luke xxiii. 42, 43); the covetous, the drunkard, the reviler, the extortioner, for such had been the Corinthians (1 Cor. vi. 10, 11); the heathen walking in abominable idolatries (1 Pet. iv. 3), working all uncleanness with greediness (Eph.

iv. 19), filled with all unrighteousness (Rom. i. 29): for them the gospel provides abundant pardon, perfect holiness, eternal happiness. Christ is "of God, made unto us wisdom, righteousness, sanctification, and redemption" (1 Cor. i. 30). This wonderful revelation of God's infinite love, made known to us by the gospel, thus closes "The Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. xxii. 17).

Brethren, what know we of this treasure as the power of God unto salvation (Rom. i. 16)?

But, beyond the consideration of the possession of this treasure by individuals, and their duty each in their respective spheres to seek to make others partakers of it, holding forth the word of life (Phil. ii. 16), the parent to the child, the master to the servant, &c., God has more especially set apart some to be instruments in his hand for the wider diffusion of it, whose commission as followers in the steps of the apostles is, to "go into all the world, and preach the gospel to every creature" (Mark xvi. 15); introducing them into the gospel covenant by baptism (Matt. xxviii. 19; John iii. 5), and, through the ordinances of his church, seeking to carry on the work of their sanctification; "edifying," as the apostle expresses it (Eph. iv. 12, 13), "the body of Christ; till they all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

II. But how are they characterized in my text, to whom the dispensation of such a treasure is committed?

Among men, if a king have some dignity to confer, or message of importance to send, he selects the noble of his empire to bear it, that he may be suitably represented; but God's thoughts are not as our thoughts, neither are his ways as our ways (Isa. lv. 8). Ten thousand times ten thousand of angels (Dan. vii. 10), which excel in strength (Ps. ciii. 20), surround his throne; but to none of them was this ministry committed. "We," says the apostle, "have this treasure in earthen vessels."

1. One idea conveyed by the term "earthen vessels" is that of frailty: an earthen vessel is soon broken, dashed to atoms. And what but a divine power could have preserved the first preachers of Christianity from destruction? Paul had alluded to it in 2 Cor. i. 8, 9: he also alludes to it in the verses following the text, and more at large in the eleventh chapter, entering there into the detail of his sufferings and perils.

2. Another idea conveyed by the term

"earthen vessels," is that of meanness; earthen, not silver or gold. So the apostles were accounted the filth of the world, and the offscouring of all things (1 Cor. iv. 13).

Athens was, in the days of the apostles, pre-eminently the learned city, looked upon as the light of the world; but Athens scoffed at Paul as a babbler (Acts xvii. 18). In the estimation of her philosophers he was an earthen vessel. Jerusalem had been the centre of the professing church; but there the cry against him was, "Away with such a fellow from the earth" (Acts xxii. 22).

The doctrines of the gospel were held in utmost contempt (Acts xxviii. 22): "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness" (1 Cor. i. 23).

3. And as applying to the present state of the church, not to dwell on the estimate formed by the world of the office of a Christian minister, and of the qualifications necessary to the due discharge of it, a consideration of the utter personal inability of any human being to produce the results proposed by the gospel further shows the propriety of the apostle's remark, that we have this treasure in earthen vessels. Some few of its ministers, gifted with eloquence, may attract admirers, as did Ezekiel. But will eloquence convert the heart? "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not" (Ezek. xxxiii. 32). Others may reason closely, convince the understanding, and even touch the conscience. Thus did Paul, as he reasoned with Felix about righteousness, temperance, and judgment to come (Acts xxiv. 25); but Felix was not converted.

Are not ministers men of like passions with others; bearing about a fallen nature, the motions of which are obscuring their views of truth, and weakening their energy in promoting it? They, like others (perhaps more than others, because the tempter knows their ruin will involve that of many others), are exposed to temptation, to indolence, despondency, and vain glory; to the danger of wasting their time in learned trifles, or over points of controversy, which minister questions, rather than godly edifying. Their minds are as liable as others to be distracted by the cares of life, and allured by its pleasures; to be tempted, like Diotrophes, by the love of pre-eminence (3 John 9), or like John Mark, by the love of ease and of home, who departing from Paul and Barnabas, returned to his mother at Jerusalem (Acts xiii. 13, 38), shrinking from

those missionary labours to which duty had called them. Inexhaustible as are the treasures which they are invited to make their own, and to enrich others with, they are in great danger of not living up to this glorious privilege, and hence of scantily dispensing the word of truth, and speaking coldly even of redeeming love; and hence, thus encompassed with infirmity, they are appropriately spoken of as earthen vessels.

That a dispensation, planned before the world was (Eph. iii. 9), in reference to which each person of the Godhead is represented as undertaking distinct offices, a dispensation confirmed by the oath of the Father (Heb. vi. 17), the blood of the Son (Heb. ix. 12), and signs and wonders wrought by the Holy Ghost (Heb. ii. 4) in the first ages of the church, and his ever-abiding presence afterwards on its ordinances (John xiv. 16), the object of which is to restore a fallen world, and crush the power of one who is described as the god of this world (2 Cor. iv. 4), the prince of the power of the air (Eph. ii. 2) who has principalities and powers under him (Eph. vi. 12), the lowest individual among whom was created superior to man—that such a dispensation, so arduous, so glorious, should be committed to man, thus frail, thus lightly esteemed by his fellow-man, thus encompassed with infirmity and fettered himself by a fallen nature, why can this be? Had not man been already baffled and trampled upon by the very enemy whose kingdom he is sent to overthrow, and that, too, in paradise, when apparently so far better able to cope with him? Why, then, is such a dispensation committed to man?

III. That the excellency of the power may be of God, and not of man; that whatever success attends the ministry of the gospel may be attributed to God, and God only.

Since the fall of man, there has ever been in him a tendency to rest in second causes, so as to overlook the great First Cause. Idolatry is one of the manifestations of this tendency: men, curious to discover the laws of nature, but regardless of the lawgiver, saw certain effects produced, and then deified those effects. They beheld "the sun when it shined, and the moon walking in brightness," and their heart was enticed to pay them adoration. Because they received benefits from their fellow-creatures, they paid them divine honours: they transferred their worship even to evil spirits (1 Cor. x. 20), worshipping the creature more than the Creator.

The disposition to put man in the place of God is seen in the world. In their disease, men, like Asa, seek not to the Lord, but to the physicians (2 Chron. xvi. 12), trusting to their skill

more than to the goodness and power of God: God heals, and the physician has the thanks. It is seen in the church. Thus, in the church to whom the words of the text were addressed, one said, "I am of Paul;" and another, "I am of Apollos;" forgetting that Paul and Apollos were but ministers by whom they believed, even as the Lord gave to every man; that, though Paul planted, and Apollos watered, there would have been no increase, had not God given it (1 Cor. iii. 4-7).

To counteract this tendency is one of the leading designs of God's dispensations, and that by the use of such means as shall force upon men's minds the conviction, "this hath God wrought."

In the deliverance of the church from her bondage in Egypt, some of the feeblest instruments were used to humble the power of Pharaoh (Exod. viii.). Moses was so employed as to make it manifest that it was not Moses, but the power of God by him; and it is very observable with what care Moses laboured to direct the minds of the Israelites to this (Deut. xxix. 2). In the support of the church in the wilderness we trace the operation of the same principle. The smitten rock yielded them water (Exod. xvii. 6); manna from heaven, food (Exod. xvi. 14, 15). When taking possession of the promised land, God appointed the blowing, not of the silver trumpets, but of rams'-horns, to make the walls of Jericho to fall (Josh. vi. 20). Gideon (and by some commentators it is thought allusion is made to this in the text) defeated the Midianites by the appointed stratagem of empty pitchers, and after the reduction of his army to 300 men; "that none should vaunt themselves, and say, 'Mine own arm hath saved me'" (Judges vii. 2); that the conviction might be forced upon them that their deliverance came from God. David's destruction of Goliath by a sling and a stone (1 Sam. xvii. 49) is another illustration (and the Jewish history abounds with them) of the same principle, that God uses such instruments, that the excellency of the power may appear to be of God, and not of men. The plan of man's eternal salvation by grace through faith; and that not of ourselves, but as the gift of God (Eph. ii. 8), is intended to this end, that all cause of boasting should be excluded; that he that glorieth, should glory in the Lord (1 Cor. i. 31). This, then, is the answer to the inquiry why the dispensation of the gospel is committed to earthen vessels—that the excellency of the power may be of God, and not of man; that, whatever success attends the ministry of the gospel, God may have all the glory of it.

IV. This subject suggests important instruction both to ministers and people.

#### 1. To ministers.

They should be deeply impressed with the consideration of how great a treasure is committed to them in the ministry of the gospel; of the dignity of their office to be the "messengers, watchmen, and stewards of the Lord," overseers appointed by the Holy Ghost to feed the flock of God, which he hath purchased with his own blood. They should be deeply impressed with a sense of their own utter insufficiency to think or to do any thing as of themselves, referring all their sufficiency to God (2 Cor. iii. 5, x. 4); ever looking to him, in every act of their ministry, for the heavenly assistance of the Holy Ghost, to perfect strength in their weakness, and to glorify himself in them.

As applying to private Christians, it is of the utmost importance they should ever have before them the great truth declared in John xv., where our Lord compares himself to a vine, and his people to the branches, urging them to abide in him, as without him they can do nothing. But, as the words were immediately addressed to Christian ministers, it especially claims their attention, as directing them to the only means of bearing the fruit of converting men to God and edifying his church.

2. And, as to ministers, so to those committed to a minister's charge, this subject suggests how to derive benefit from his ministrations.

They must cultivate a high esteem of the gospel as their great treasure, the pearl of great price, for which they must be willing to part with all else (Matt. xiii. 44, 46). They must cultivate a deep conviction of the necessity of the divine blessing, to give effect to its ordinances. They must seek that blessing by earnest prayer; nor will he, who comes to the house of God in a spirit of prayer for God's blessing, be sent empty away (Ps. li. 17; Matt. xviii. 20), if that prayer proceed from a penitent, believing heart, purified from the love of sin. If, under the darker dispensation of the old testament, God promised "that his eyes should be open, and his ears attent unto the prayer that was made in his temple, that his eyes and his heart would be there perpetually" (2 Chron. vii. 14-16), much more may we look for his presence in the assemblies of his saints, since the incarnation of his Son (2 Cor. iii. 9).

Let the hearers of God's word cultivate simplicity, candour, seriousness, and especially prayer, for their ministers.

Let them cultivate simplicity (1 Pet. ii. 1) as new-born babes, desiring the sincere milk

of the word, that they may grow thereby in the fruits of the Spirit (Gal. v. 22, 23). "The natural and genuine appetite of the children of God is to the word for itself, and only as milk—sincere milk; and, where they find it so, from whomsoever or in what way soever delivered unto them, they feed upon it with delight. Before conversion, wit or eloquence may draw a man to the word, and possibly prove a happy bait to catch him, as St. Augustine reports of his hearing St. Ambrose; but, when once he is born again, then it is the milk itself he desires, for itself" (Abp. Leighton).

Let them cultivate candour. Though commanded to prove all things (1 Thess. v. 21), as did the Bereans, who are commended for searching the scriptures daily for themselves, when even Paul preached to them (Acts xvii. 11), yet must they take care not to indulge a captious, dogmatical disposition, nor make their ministers offenders for a word; and especially should they guard against saying or doing any thing that may tend to division. It is a solemn duty enjoined upon them that they should seek to preserve "the unity of the Spirit in the bond of peace" (Rom. xvi. 17).

Let them cultivate seriousness. It is not a vain thing, something got up to amuse you; but it is your life. Hear as dying men, who know not how soon the door of mercy may be closed; for what is a man at his best estate, but an earthen vessel soon broken (Eccles. xii. 6)? Ministers, so far as they preach the gospel, bring a message from God to you, that which must prove to you a savour either of life unto life, or of death unto death (2 Cor. ii. 16).

Are you profited, love them for their works' sake; "obey them that have the rule over you" (Heb. xiii. 17); but idolize them not. Be careful to give God the glory: ascribe it to the excellency of his power, the riches of his grace. They are only vessels giving out that which they have received out of the fullness that is in Christ; to whom, therefore, as to the fountain, the eye of faith must be directed, and the voice of praise offered.

Are you not profited, examine yourselves, whether by negligence in your private devotions, by the indulgence of some evil tempers, you are not choking the word (Matt. xiii. 22), grieving the Spirit (Eph. iv. 30, 31).

But especially cultivate prayer for your ministers. Is the minister a vessel from which is to be poured forth grace on the people, then how important that that vessel should be itself replenished with grace. And think not your prayers may not contribute to this: it is in the very order of God's ap-

pointment that it should. Paul was emphatically a chosen vessel (Acts ix. 15), not a whit behind the chief of the apostles (2 Cor. xi. 5); yet it is very observable how earnestly he sought the prayers of his people, and that to enable him the better to discharge his ministry. Thus he writes "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. vi. 18, 19). And there are various passages in other epistles to the same effect (Rom. xv. 30: Col. iv. 3, 4; 2 Thess. iii. 1).

In the mutual cultivation of such dispositions, ministers may hope to find their people their crown and rejoicing; and the people may hope that through their ministers, though earthen vessels, the excellency of God's power shall be manifested to their souls, and they shall be enriched with the treasures of the gospel, "the light of the knowledge of the glory of God in the face of Jesus Christ," and, through him, with pardon, peace, holiness; in this world knowledge of God's truth, and in the world to come life everlasting.

#### THE APOCRYPHA.

THE extract subjoined contains the reason why the church of England rejects the apocryphal books from the canon of the divinely-inspired scriptures. It is taken from a recent publication by the rev. T. Hartwell Horne, B.D., entitled "Supplementary pages to the seventh and eighth edition of 'An Introduction to the Critical Study and Knowledge of the Holy Scriptures', London, Longmans," and is inserted in this work at the suggestion of its learned and laborious author. "In former editions," writes Mr. Horne to the editors, "I gave a brief outline of the evidence on which we reject the apocryphal books as uninspired: my plan admitted no more. When my ninth edition was far advanced at press, I learned from a popish French journal, that two octavo volumes had been launched against me by one of the professors of the propaganda of Rome. Obligated to work in the dark, I felt it a duty to vindicate our canon of scripture. I procured Bellarmine's great work of "Disputationes," from which all modern popish polemics draw most of their arguments: the result is contained in the 'Supplementary pages,' &c., in which I have, I hope, refuted all he could say in behalf of the apocryphal books. I have now obtained, through the kindness of a friend, the loan of my antagonist's two volumes; and I find, at least I hope, that I have taken the right mode of treating the subject—by exhibiting, in the strongest light I can, the general evidence against the canonicity of the apocryphal books. If life be spared so that I can see another edition through the press, I

hope to refute what my antagonist has said on each apocryphal book in particular; however, I have done what I could; may the divine blessing attend my lucubrations!

"All protestant churches are fully justified in rejecting the apocryphal books from the canon of the divinely-inspired scriptures:

"First, because these books possess no internal evidence or authority whatever to procure their admission into the sacred canon. Not one of them is extant in pure ancient biblical Hebrew. They were all written subsequently to the cessation of the prophetic spirit; and not one of the writers or authors of them, in direct terms, advances any claim to inspiration. Moreover, the apocryphal books contain many things which are either fabulous, or contradictory to the canonical scriptures in facts, doctrines, and moral practice, as well as contradictory to authentic profane history.

"Secondly, the apocryphal books possess no external evidence, to procure their admission into the sacred canon; for they were not received into that canon by the ancient Jewish church, and were not sanctioned by Jesus Christ, or by his divinely-inspired apostles. No subsequent Jewish writers have recognized the apocryphal books as forming part of their canon of the Old Testament. Further, these books were not admitted into the canon of scripture in any catalogue of the sacred books recognized by any council of the ancient Christian church, whose decrees were received as binding upon the universal church; neither are they to be found in any catalogues of the canonical books of scripture published by the fathers or ecclesiastical writers of the first four centuries. Moreover, we have the consentient testimony of numerous writers in regular succession, from the fifth to the fifteenth century, all of whom depose against the canonicity of the apocryphal books, besides the involuntary admissions or confessions of learned advocates of the modern church of Rome, who lived before and after the so-called council of Trent; and, though some of them, 'in many other matters of religion, were violently carried away with the abuses and streams of the time,' yet 'in this particular, which we have examined and followed through all the ages of the church, the current ran clear and smooth among them'".

"Lastly, the apocryphal books are rejected by the oriental or Greek church from the canon of divinely-inspired scripture; so that, as bishop Burnet has well observed, 'we have the concurring sense of the whole church of God in this matter'.† Nor were these books received into the canon of scripture until the eighth day of April, 1646; when five cardinals, eight archbishops, and forty-one bishops of the Roman obedience (who were almost wholly Italians §), arrogating

\* Bp. Cosin, "Scholastical History of the Canon," p. 203.

† Bp. Burnet on the Thirty-nine Articles, pp. 111, 112. Sixth edition.

‡ The names of these persons, together with the places or sees whence they derived their episcopal titles, are given by Labbé and Cosart, Concil. tom. xiv., col. 745, 746.

§ "As they had neither council, nor father, nor schoolman, nor other writer that ever spoke like them in former ages, so at this very time they had none but their own small and inconsiderable number to give a suffrage to this their synodical, or (as they most untruly and vainly called it) their oecumenical decree. For, of the Greek church they had not one (a); . . . of the Helvetian, German, and northern churches,

to themselves the appellation of the oecumenical council of Trent, at their fourth session, presumed to place the uninspired apocryphal books in the same rank with the inspired writings, and denounced an anathema against every one who should not receive them and every part of them as sacred and canonical."

## Subenile Reading.

### A LOST CHILD\*.

A FEW years ago, in the parish of Sydney, in the province of New Brunswick, America, the following circumstance occurred:

A young gentleman, who had been out for some days on a hunting or shooting expedition, reached the banks of Bear Creek, which he was desirous of crossing, being anxious to make his way home before nightfall. To his disappointment, the log-bridge, which he had passed the day before, had been carried away by the current, which happened to be very strong in that place. Remembering, however, having noticed a fallen tree across the stream lower down, he pursued his way. Just as he had reached the spot, and was preparing to cross over, his ear was attracted by the sound of footsteps upon the dry sticks: the sound was accompanied by a cautious rustling movement among the thicket of wild raspberries that covered the opposite space. With the alertness of a sportsman, anticipating a shot at a deer or bear, his finger rapidly found its way to the lock of his rifle; and, while his keen eye was warily fixed on the bushes, the hand apparently of a child, stained purple with the juice of the berries, was quietly raised to reach down a loaded branch of fruit: another instant, and the fatal ball had been lodged in the heart of the unconscious victim. A cry of terror and of thankfulness burst from the lips of the hunter, as he sprang with eager haste across the stream, and approached the child. It was a little girl, apparently not more than eight years old: her torn garments, soiled hands, dishevelled locks, and haggard face, betrayed the fact that she had strayed from the forest-path, and been lost in the trackless wilderness. The child ap-

none; of the French, scarce two; of the Spanish, not many" (Sleidan says five): "all the rest we find to be Italians (and no such great number of them neither); among whom divers were the pope's pensioners, and sent thither to out-balance other men's voices; some of them titular (a), and some of them unlearned. And was it ever heard of in the world before, that forty bishops of Italy, assisted perhaps with half a score others, should make up a general council for all Christendom? Wherein, as there was not any one greatly remarkable for learning that voted this canonical authority to those books, which, by the consent of the oriental and occidental churches were ever held to be uncertain and apocryphal, so some of them were lawyers, perhaps learned in that profession, but of little understanding in religion. And, though others some were divines, yet many of them were of less than ordinary sufficiency; but the greater number were courtiers, and bishops of such small places (or dignities only titular), that, supposing every one to represent the clergy and people from whom he came, it could not be said, that one of a thousand in 'Christendom was represented in this pretended council.'" (Cosin's Scholastical Hist. of the Canon pp. 215 & 17.)

(a) In order to keep up the semblance of oecumenicity in the list of bishops present at the fourth session of the Tridentine assembly, we find Melipotamensis, a titular bishop of Melipotamus, in Crete, which was an episcopal see in the early ages of the Christian church. The first bishop of Melipotamus, nominated by popes, was appointed in 1844. (Le Quien, Oriens Christianus, tom. 1. col. 535.)

\* From "Stories and Sketches for the Amusement of Leisure Moments." London: James Burns. 1865.

peared overjoyed at the sight of the stranger, and told her artless tale with a clearness and simplicity that drew tears from the eyes of her preserver, who felt, indeed, as if he had been an instrument, in the Divine hand, sent to rescue the forlorn being before him from a melancholy and painful death. Had not the loss of the bridge led him to seek another spot whereby to gain the opposite bank, she would in all probability have perished in that lonely spot; but it was ordered otherwise, and the heart of the young man was filled with grateful emotion. He learned from the child that she had been sent by her mother to carry a basket of food to her father, who was chopping in the wood near the house; but that, by some mischance, she had strayed from the path, and, misled by the echo of her father's axe, she had wandered away in an opposite direction. Every attempt to retrace her steps only led her deeper and deeper into the wood; but still she went on. At first, she said, she cried a great deal; but, finding her tears and lamentations brought no relief, she consoled herself with eating some of the food she had brought with her. When night came on, she was overcome with weariness, and lay down to sleep in a sheltered place, and rose with the first sound of the birds, to pursue her hopeless way. When she had exhausted her provisions in the basket, she beguiled her sorrows by seeking for herbs and berries. Fortunately, it was the season of summer-fruits, or else the poor wanderer must have perished. On the third night she lay down to sleep, and heard, as she supposed, the tread of cattle near her. She said she was very glad, for she thought the dark creatures she saw moving about in the dim light must be her father's oxen; and she called to them very often, "Buck, Bright!" but they did not come nearer; and she wondered she did not hear the ox-bell. Another night she said she saw two great black, shaggy dogs, which she thought were neighbour Hewet's dogs; but, when she called them by their names, they stood up on their hind legs, and looked hard at her, but did not come near her, and soon went away into the wood; and she knew they were dogs, for that night she heard them howling. In all probability these animals were bears, for the woods abounded with those animals, and the stream the hunter had crossed bore the name of Bear Creek: the howling, most probably, arose from wolves; but her innocent heart knew no fear. The day after this she found herself near a deserted shanty: the clearing on which it stood was overgrown with strawberries and raspberry-bushes; and here she remained, picking the berries, and sleeping beneath its sheltering roof at night. She led the hunter to her solitary hut; and here he proposed leaving her whilst he went in search of help to convey her home, or to some dwelling-house; but the little creature clung to him with passionate weeping, and implored him so pathetically not to leave her again alone in the dark, lonely forest, that his heart was not proof against her entreaties; and, though weary with his own wandering, he took the little foundling on his back, and proceeded on his journey, occasionally resting on the fallen timbers to ease him of his burden. The shades of night were closing in fast upon them; and the weary pair were making up their minds to pass another night

under the shade of the woods, when the sound of water and the working of mill-wheels broke upon their ears; and soon the light of the last glow of sunset broke through the trees in the distance; and the child, with a shout of joy, proclaimed they must be near a clearing at last, for she saw light through the stems of the trees. Gladly did the poor way-worn travellers hail the cheerful sight of the mill, and the neat log-house beside it; and gladly did the kind inmates of the place receive and cherish the poor lost child, who had been sought for till hope had departed from the hearts of her sorrowing friends, and she was reckoned among the dead. She had wandered away miles from her home, and been absent many days: but she had been supplied with water and fruits, and her spirits had been wonderfully sustained during her wanderings.

### The Cabinet.

**CAUTION TO YOUNG MINISTERS.**—Do not forget that it is possible that you should lead others to a rest, into which you might fall to enter; that you should point others to a salvation, which you had only partially secured yourselves; that you should be diligent in cultivating others' vineyards, and yet mournfully neglect the proper culture of your own. The text plainly reminds us, that there may be too much "coming and going," even in doing good. The soul must have its hours of privacy, or the lamp of our spiritual life will soon have wasted away, and leave us to go to those whose spirituality we had helped to kindle, saying, "Give us of your oil, for our lamps are gone out." No mistake can be more dangerous than that of supposing that spiritual employments will necessarily make spiritual minds; that, because our occupations make us much conversant with eternal and invisible realities, the soul will have little to dread from worldly influences. The very opposite is experienced and bewailed by every faithful minister of the gospel. He knows, and it is his cross and danger and humiliation while he knows it, how easy it is to slide into a mere professional piety; how great is his danger of falling into a habit of fictitious devoutness and warmth—no more than the faded fire, it may be, of happier and more spiritual days.—*Moore's Cambridge University Sermons.*

### Poetry.

#### LAYS OF A PILGRIM.

#### No. XII.

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

#### SOLITUDE.

"Solitude concentrates and fortifies the mind in all its faculties. Prophets, saints, the great and the good, have all understood this truth."—LAMARTINE.

THE humble wild-flowers of the spring,  
The ivy leaves around the thorn,  
The hidden brooks low murmuring,  
The shadowy mists that veil the morn,  
To eye and ear  
Bring soothing cheer,  
And the calm thought, of quiet musing born.



O'er the old meadows, forest-bound,  
Thro' winding lanes with hawthorn sweet,  
O'er paths of fairy-haunted ground,  
The summer's early steps to meet,  
Away, away!  
Where buds of May  
O'er-canopy the bank we'll make our seat.

Is it not better here to pause awhile,  
From life's rude contest thus away to steal,  
From hard engrossing cares an hour beguile,  
And nature's own sweet influence to feel?  
To lift on high  
The prayer and sigh,  
Exploring lonely haunts, that blessed things reveal?

We have an inner life, and in the throng  
And turmoil of the world its light is dim,  
Shining afar green solitude among—  
A life that ~~eye~~ shall last: its ceaseless hymn  
Still faintly rolls,  
And to our souls  
Comes like the far-off strains of choiring seraphim.

As gentle dew unto the sun-vexed flowers,  
As the rock's shelter in a sultry land;  
As the soft shadows of the starry hours  
Disperse the cares of day—a weary band—  
So thoughts intrude  
On solitude,  
Touch'd by religion's all-transforming wand.

When Love Divine among us wept and pray'd,  
And suffered all things for the faithful few,  
From the fierce crowd his holy footsteps stray'd,  
And the lone mountain all his conflict knew:  
Apart, alone  
He sought the throne  
Whence strength to bear, and might divine he drew.

### HOME.

(For the Church of England Magazine).

As light and darkness, so joy and sorrow, are the alternate portions of our existence.

O, VISION of delight! to see my home once more,  
To breathe again my mountain-air,  
To wander by the moon's pale light along the shore,  
And roam unscathed by fear or care.

Is it not well to suffer cold restraint awhile,  
And curb the soul, that loves to stray?  
Doth it not light the happy face with brighter smile,  
And chase each gloomy thought away,

When stern necessity removes her iron hand,  
And gentle freedom takes the throne?  
Thus do I joy to visit thee, my native land,  
And look on scenes from childhood known.

J. K.

### DEATH.

(For the Church of England Magazine.)

DEATH! when we think of thee, a thrill  
Shoots through the heart with icy chill;  
And gladly would the spirit flee  
From every shadowy trace of thee:  
Gladly, in life's bright, sunny hour,  
We rush from thoughts of thy stern power,  
E'en though we feel, e'en though we know  
Thy hand must one day lay us low.  
One only thought can brightly chase  
The terrors of thy cold embrace—  
The crucified Redeemer's love  
Alone can every pang remove:  
Faith in the might of Jesus' power  
Can soothe and bless death's awful hour.  
O, then, while life's brief joys combine  
Around our daily paths to shine,  
Let us our hearts to Jesu give,  
And in the way he taught us live;  
That, when the last dread hour draws nigh,  
Through Christ we may not fear to die.

M. C. L.

Llangynwyd Vicarage.

### Miscellaneous.

AMIAILITY WITHOUT GODLINESS.—Let us beware, then, how we entertain the hope of acceptance before God, either for ourselves, or for those we love, on the ground of an amiable cast of character. We would be far from disparaging those bright pictures of family-life, where, with affectionate rivalry, all the members vie in the work of making each other happy. Such examples shine as lights in the darkness, and the homes which exhibit them look like cultivated spots redeemed from the vast spiritual waste—faint images of what earth for a brief space was, and of what man might have for ever been. Still, we can never allow a man to plead these graceful affections as a reason why he should neglect to seek the great salvation; to set up the exactitude with which he discharges the duties of the second table, in extenuation of his deficient obedience to the spiritual requirements of the first. The qualities we speak of may serve for an ornament to religion, but they will not do as a substitute for it. They may dignify the Christian character, but they will not make one. The carved work of the temple would ill suit for a foundation; and the reed, which bows gracefully to the passing wind, will pierce the hand that makes it its support and staff. "These things oughtest thou to have done," we would say to one of this estimable class, "and not to have left the other undone."—*Moore's Cambridge University Sermons.*

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



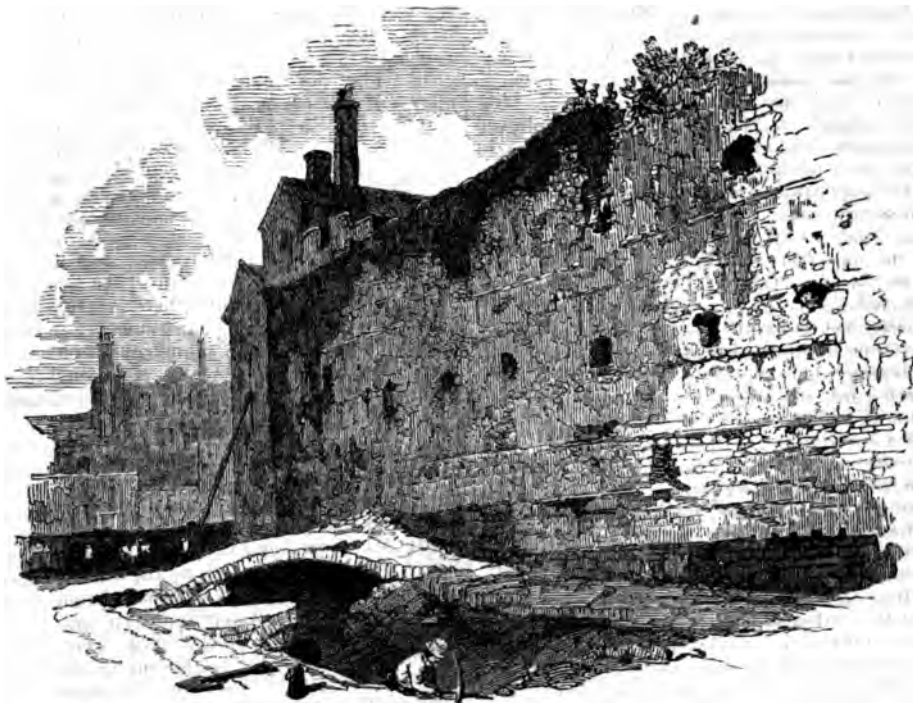
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 599.—AUGUST 15, 1846.

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(London Wall.)

**LONDON WALL.**

THE period at which the wall of London was originally built cannot now be easily determined; and there is no certainty whether the first wall extended along the side of the river, though it undoubtedly did so at the time of the Saxons.

By some antiquaries the work has been ascribed to Theodosius, who was governor of Britain A.D. 369. Others assert that London was

first regularly walled in by the empress Helena, mother of Constantine the Great; the fortifications were, however, certainly enlarged, if they were not built, by Theodosius, whose intelligent and capacious mind induced him to use every effort to afford future benefit and security to a city, which was continually increasing in wealth, and which was unceasingly attacked by the lawless plunderers of the time, in order to secure to themselves a portion of the property of the citizens,

who already were beginning to be famed for their opulence. Theodosius had, during his administration, restored the country to unexampled prosperity and respectability, from a state of distress and anarchy; and, when he was called away, he quitted the country with the benedictions of grateful multitudes, and the expression of earnest wishes for his prosperity.

The boundaries of the city of London, were from the first very extensive. "The wall commenced at the Tower of London, eastwardly, and passed between Poor Jury Lane and the Vineyard, to Aldgate, in which extent, between Wall's Court and Black Horse Alley, was a bastion, and another opposite Weeden's Rents, a distance of eighty-two perches. From Aldgate the wall formed a curve between Shoemaker-row, Bevis Marks, Camomile-street, and Houndsditch, fenced with three bastions—one opposite Harrow-alley, a second opposite Bowle-court, and a third between Hand-alley and Castle-yard, and abutted at Bishopsgate, a distance of eighty-six perches. Thence, taking a westernly direction through Bishopsgate church-yard, it continued its course behind Wormwood-street and Allhallows church, the back of Bethlehem hospital, till it reached Moorgate: at the end of Coleman-street, continuing in a straight direction, it abutted at Cripplegate, at the distance of a hundred and sixty-two perches. Hence it continued westernly along the back of Hart-street, and the back of Cripplegate church-yard, where, opposite Lamb's Chapel Court, was another bastion. From this place the wall took a southernly direction, between Castle-street, and Monkwell-street, in which small distance were no less than three bastions at the back of Barber Surgeons' Hall. We pursue its course at the back of Noble-street, till we come to Dolphin-court, opposite Oat-lane, where another bastion was erected: it then again proceeded westernly to Aldersgate, at the distance from Cripplegate of seventy-five perches. Keeping along the back of St. Botolph's church-yard, it continued by the back of Christ's Hospital, and the new Compter, where it again formed a curve to the south to Newgate, in which space were two bastions. The distance from Aldersgate to Newgate sixty-six perches. Keeping at the back of the present prison, the wall passed the ends of the College of Physicians, Warwick-square, the Oxford Arms inn, Stationers' Hall, and the London Coffee House, Ludgate-hill, where it abutted at Ludgate, the distance being forty-two perches. From Ludgate it continued by Cock-court, to New Bridge-street, where remains of it are at present very perceptible, whence it proceeded along the Fleet Ditch to the east side of Chatham-square, and to the Thames, at the distance of a hundred and thirty perches, making up a total of two miles and 608 feet in circuit. Beside the other bastions and gates with which this wall was fortified, it appears the extremities were particularly guarded; at one end by the Tower of London, and at the other by a large and magnificent tower, near the monastery of the Black Friars".

The citizens of London considered their walls of

such importance that, to prevent their receiving any injury, they made a law that no tenement should be built within five yards of them. The approaches to the city appear to have been anciently through four gates, viz., Aldgate on the east, Aldersgate on the north, Ludgate on the west, and Bridgegate, upon London Bridge, on the south; but in process of time several other gates and posterns were erected, for the convenience of bringing goods and provisions into the city, and for the accommodation of the citizens.

In the reign of Henry III. the city-walls and bulwarks had fallen into so great decay, that he compelled the citizens immediately to repair them, which was done at great expense.

In the third year of Edward I. a part of the city-wall was pulled down to make room for the building of the convent of Black Friars, or Friars Preachers, which Robert Kilwarby, archbishop of Canterbury, founded by a licence from the crown; an order, however, was immediately issued by the king to the citizens that they should build a new wall without loss of time, with a tower at the head of it, for his reception, which was to run from Ludgate westward, behind the houses to Fleet Ditch, and thence southward to the river Thames: for the completion of which work a duty was granted to the city, upon sundry articles of merchandize, for the term of three years; and the following letter was also soon after sent to them by the king himself:

"Whereas we have granted you, for the aid of the work of the walls of your city, and the closure of the same, divers customs of vendible things coming to the said city, to be taken for a certain time; we command you, that you cause to be finished the wall of the said city, now begun near the mansion of the Friars Preachers, and a certain good and comely tower at the head of the said wall, within the water of the Thames there, wherein we may be received, and tarry with honour, to our ease and satisfaction, in our comings there, out of the pence taken and to be taken of the said customs, &c. Witness myself, at Westminster, 8th of July, regni 4."

In the year 1476 the walls of the city were again found to be in a very dilapidated condition. The lord mayor and aldermen, therefore, came to a resolution that they should be immediately repaired with bricks made of earth, dug, tempered, and burnt in Moorfields, and that the expense of these repairs should be defrayed by the inhabitants of the several parishes, each of whom should pay sixpence every Sunday, at church, towards the same. The sums of money thus levied were, however, found to be insufficient to defray the whole expense; and therefore the several companies of the drapers, skimmers, and goldsmiths, repaired different parts of the wall at their own private charges. The skimmers undertook the repairs of that part of it between Aldgate and Bevis Marks; the drapers repaired all the part from Bishopsgate to Allhallows church, on the west side of the present Broad-street; from thence to Moorgate the repairs were done at the expense of the estate of sir John Crosby, late an alderman of the city, who left one hundred pounds for that particular use, and whose hall still remains in Bishopsgate-street, having been within the last few years restored to its original appearance and

beauty. From Moorgate to Cripplegate different companies contributed funds for the completion of the repairs; whilst from Cripplegate to Aldersgate the expense was borne by the goldsmiths; at which point the work stopped.

During the unhappy divisions of the country, in the seventeenth century, and after the battle of Edgehill, fought on the 23rd Oct. 1642, between Charles I. and the parliamentary forces, the common council passed an act for the better defence of the city of London, by fortifying it with outworks at certain places. It was also enacted that all the passages and ways leading to the city should be shut up, excepting those entering at Charing Cross, St. Giles' in the Fields, St. John's-street, Shoreditch, and Whitechapel; and that the outer ends of these streets should be fortified with musket-proof breastworks; that all the sheds and buildings contiguous to London-wall-without should be taken down; and that the entire city wall with its bulwarks should be repaired and mounted with cannon, and that new works should be added at every point which appeared to be most exposed to danger. Soon after the battle of Naseby (June 14, 1644), in which Charles I. was again defeated, the parliamentary forces, under general Fairfax, arrived before London, to whom the citizens delivered up their fortifications without resistance, by which they became masters of the city, as they were already of the parliament. Soon after their arrival, a loan of 50,000*l.* was demanded from the city for their service; but, as the citizens were unwilling and unable to pay this demand, the parliament passed a vote for demolishing the fortifications around London, Westminster, and Southwark, which have never since been rebuilt. Considerable portions of the wall, however, still remained till the year 1707, when a part was pulled down near Bishops-gate, to make way for some new buildings. Dr. Woodward, a learned antiquary, at this time examined the fabric and composition of the wall, and from his account of the materials, and the disposition of them, there can be no doubt but that the old wall was Roman, to which considerable additions had afterwards been made, both in the height and thickness, though at what period it was impossible to ascertain.

The most perfect part of the wall now remaining is immediately opposite the library of Sion college, at the western end of the street still called by the old name of "London-wall."

The portion, however, exhibited in the illustration is that near Postern-row, at the eastern extremity of Tower-hill. It is composed partly of stone, and partly of brick; and may be considered as some of the original work, which has at various times undergone a succession of repairs.

## Biography.

THE MOST REV. CHARLES DICKINSON, D.D., LATE  
LORD BISHOP OF MEATH.

### No I.

THE subject of the following memoir is one whose loss has scarcely ceased to be even outwardly mourned by his clerical brethren, and many private friends, in that portion of the united church of these realms of which he was a distinguished, though a short-lived, ornament.

Of the early history of Charles Dickinson few particulars are ascertained. He was a native of Cork, a city remarkable for having produced a large number of men of great energy of mind and distinguished attainments in every profession. His father was a respectable citizen, held in high esteem among his acquaintances. He was the son of an English gentleman, from Cumberland, who had settled in early life in Cork. Charles was born in August, 1792, the youngest but one of seventeen children. His mother's maiden name was Austen: she was a most amiable lady, of an old and respectable family in that part of Ireland. The moral purity and gentlemanly manners which marked even his boyhood afford proof that he had derived no ordinary advantages under the domestic roof. Though charged with the care of so large a family, and far from being in affluent circumstances, his parents were enabled to give him an excellent education. His extraordinary quickness in taking in knowledge shewed itself from his earliest years; and when he was five or six years old, his readiness at arithmetical calculation afforded much amusement to those interested in his education. He received the first rudiments at the best English school at that time in Cork, conducted by Mr. Finney, who appears to have taken great pride in the rapid progress of his most promising pupil, and to have encouraged in his parents the highest hopes of his attaining future distinction, confidently assuring them that, if sent to the university, there could be little doubt of his obtaining a fellowship in due time.

"Although the decided favourite of the master, he was not the less beloved and admired by his schoolfellows, who never thought of envying his superiority; so unpretendingly did he wear it, and so entirely did he possess, from his very childhood, the power of awakening the feeling of affectionate regard towards him in all with whom he was associated. Even as a schoolboy he was remarkable among his companions for the same native politeness, proceeding from the graciousness of his disposition, and the frank and playful sweetness of his temper, which was afterwards so characteristic of the man throughout his life."

In 1805 he commenced his more advanced studies, under the rev. Mr. Dwyer, at Kinsale; and, after continuing there two years, was placed at Cork, under the care of the rev. T. D. Hincks; by whose removal, however, from that city to Belfast, young Dickinson was deprived of the advantages which he had for two years enjoyed. His school-companions early discovered and acknowledged his superiority; one instance of which was that they selected him to draw up the inscrip-

tion and address to Dr. Hincks, at the time when they resolved to present him with a piece of plate, in token of their esteem.

"In the year 1810 he entered Trinity college as a pensioner, under Dr. Meredith, reckoned by many the best lecturer and tutor of his time in college, who was so impressed with the manly talents of his pupil, that he urged him to direct his thoughts to the bar, as the certain road to speedy and high advancement; his own tastes, however, pointed towards the sacred ministry.

"It was his lot, throughout his college-course, to have to compete for honours (not always without success) at every examination, in whichever division he was included, with either the one or the other of the two most distinguished men of his class; remarkable as it was for containing the greatest number of first-rate men ever known in Trinity college, and, from the variety of their acquirements and abilities, familiarly distinguished in its day by the designation, 'all the talents.' One of these was Hercules Henry Graves, son of Dr. Graves, senior fellow of the college; the other was James Thomas O'Brien, afterwards a fellow, and now bishop of Ossory and Ferns."

The subject of the present sketch enjoyed, among other happy intimacies, that of Charles Wolfe, "whose interesting 'Remains' have been preserved and given to the world, with a memoir of him, in a highly popular volume, by the present archdeacon of Clogher, the ven. John A. Russell, another of the same group of mutually chosen friends."

The archdeacon, in a letter to a friend, soon after the lamented death of Dickinson, thus speaks of his own first acquaintance with him, and of his introduction of him to Wolfe:

"I became acquainted with him in the first year of his college-course. I may say I was smitten by his look and manner, before I knew much of his character: I attached myself to him, and from the hour of our first acquaintance we enjoyed a happy intimacy, which increased every day, until it grew into a settled friendship, which, I hope, even death cannot destroy. I was earlier intimate with Charles Wolfe than *he* was, and soon told him of my discovery, and brought them both together, in union with *his* then chief friend, Hercules Graves. They soon, as you know, 'like kindred drops, were mingled into one.' All who knew him can testify in what estimation and honour he was held by every acquaintance, and how his winning manners, and unaffected benevolence, and moral purity, attracted every one whose good opinion was of any value, and carried the respect and regard of even the most common-place acquaintances." \* \* \*

His mathematical ability discovered itself at an early period in his college career, and drew towards him the interest of Dr. Magee (the late archbishop of Dublin) at that time professor of mathematics; by whose persuasion he quitted the class to which he belonged, to attend *his* lectures in a higher one.

"In 1813 he obtained a scholarship, and about the same period began to take a distinguished part as a member of the College Historical Society, in which a poem of his was honoured with a medal. He took his degree of bachelor of arts in the spring commencements of 1815; on which occasion he

obtained the gold medal"—an honourable distinction.

Many of his friends, among whom was Dr. Magee (then dean of Cork) urged him to be a candidate for a fellowship. He yielded to their wishes, by presenting himself at the examination, in 1817; earlier than his own judgment would have directed. Though he was not successful (for the first appearance is usually considered rather as experimental than as implying any very probable hope of success), he was thought, by some eminent judges, to have exhibited high talent in all those branches in which he had time to make preparation.

In the year 1819 he was appointed to the assistant chaplaincy of the Magdalen asylum, and in the following year was married to Elizabeth, daughter of Abraham Russell, esq., of Limerick, and sister of his intimate friend before-mentioned, the editor of the "Remains of Charles Wolfe."

Towards the end of the next year (1821) he resigned the office he held at the Magdalen asylum, in order to assert his own right of judgment on points which he regarded as properly belonging to his province as chaplain; but, receiving in the following year the offer of a similar post at the Female Orphan House, he continued for the next nine years to enjoy a competent income, by uniting with that chaplaincy a few pupils on advantageous terms.

"In discharging towards his pupils the momentous duty he had undertaken, his extraordinary facility of discerning the avenues of approach to the minds of others gave him a great advantage: it enabled him to gain such access to their understandings and to their hearts, as to make the most of every faculty of the one, and every good quality of the other; and to the earnest solicitude with which he devoted himself to the forming of their minds, and more especially by the cultivation of sober, unaffected piety, and sound practical views of religion, the strongest testimony is furnished in all the letters he received from them in after-life, abounding in affectionate acknowledgments of deep and lasting obligation to him, for their first serious impressions of religion as a principle influencing and regulating the life."

Among the friends with whom Mr. Dickinson had long enjoyed constant intercourse, was Alexander Knox, whose mind and character he thoroughly appreciated; and the death of this gifted man was felt by him indeed to be a heavy loss; but, not long after that event, he acquired the friendship of the present archbishop of Dublin. The notice of that prelate was first attracted to him by the peculiarly able manner in which he was found discharging his duties at the Orphan House. The singular ability with which he adapted his discourse to the capacities of the children, in exciting and keeping up their attention, so highly delighted the archbishop, that he paid frequent visits to that establishment, in order to listen to the instructions that were there given. At public boards too, and other meetings for business, the same tact and judgment were observed by his grace to be united to a calmness and conciliation which raised him to a high rank in the estimation of differing parties; his retiring and modest spirit would, however, have hindered

him from deriving any advantage from the archbishop's regard, had not the latter determined to bring him forward. In a short time he was appointed one of the archbishop's chaplains; and, on the retirement of Dr. Hinds, in 1833, the whole duty of the domestic chaplaincy and secretaryship devolved upon Mr. Dickinson, obliging him to disengage himself entirely from the charge of pupils.

The living of St. Ann's, Dublin, becoming vacant in July of the same year, he was appointed to the charge of that parish by the archbishop. His church soon became much frequented by members of the learned profession, and by others possessing intellect, judgment, and cultivated taste, who were drawn by the clear, convincing, and impressive style of his pulpit instructions. In the management of parochial business also, he succeeded in keeping up a spirit of good feeling among his parishioners of all parties, as was especially seen when he took the chair at the Easter vestries, which, in other parishes, were often occasions of disturbance and political rivalry.

"One of the earliest objects which engaged him in co-operation with the archbishop was the national system of education, which, from the first, he hailed as the best practicable plan for extending to Ireland the blessings of civilization, and raising her to her legitimate level, as an integral portion of the British empire. The controversy on the subject has occupied, and as yet continues to occupy, so much attention through other publications, that it is needless, as well as beside the purpose of a slight biographical sketch, to canvass the opposite arguments that have been urged on the subject\*."

In his office as examining-chaplain "he had the happiness of observing the gradual improvement in ministerial preparation, towards which his own counsels to the young men greatly contributed; and among many minor steps towards the better working of the church-system, especially amidst a population composed of various religious communions, he zealously promoted the establishment of the 'Parochial Visitors' Society'—an institution designed to remedy the growing evils (sensibly felt in all large and populous towns) arising from the inadequacy of the clerical department of the established church to the quantity of work it was expected to perform, though in many instances not essentially of a clerical nature."

"The Parochial Visitors' Society, founded in 1840, under the presidency of the archbishop, was framed with due care to guard against such an objection, and its object and character were cautiously embodied with its title—'for enabling the clergy of the respective parishes to have the assistance of fit persons to act under their direction in matters which the spirit and constitution of the established church allow its clergy to depute to such agents.' And as the object of the society was not to establish a distinct system of operations, but to give increased effect to that already supplied by the church, so the fundamental principle

upon which it was based was that of close conformity to the existing frame-work of the church, having episcopal authority as its centre of action, and its operations defined and controlled by the laws which govern the clergy."

"There was an additional advantage contemplated by the Parochial Visitors' Society, which, though not its primary object, was equally important to the church, namely, that, as the visitors themselves would be, for the most part, divinity students intended for the ministry, this society afforded them the best practical training for their future office, by placing them, like apprentices, under the instruction and guidance of master-visitors—the clergymen of the respective parishes."

When, in October 1840, the see of Meath became vacant, by the death of bishop Alexander, rumour pointed to Dr. Dickinson as the probable successor in the charge of that diocese, it being well known that a high opinion had long been entertained towards him by the members of the government, on account of his learning, piety, zeal, and enlargement of mind. But how unambitious he himself was in the prospect of a possible elevation may be seen from the following passage in a letter to a sister at Kinsale, dated November 9th:

"It is gossiped amongst the Castle people that I am to be the person. I do not myself think it, and I am perfectly calm about it. It is an office I should fear to wish for; and I am sure the matter will be controlled by the Highest Wisdom. Many are putting forth political interest to secure the appointment, and I am putting forth nothing at all\*. My course has been adopted without any reference to my own advancement; and it shall not be changed either by my being overlooked or promoted."

"I know it is difficult for you to lay aside anxiety, but you should endeavour to do so. If the advancement appears desirable on the one side, remember, on the other, that it would produce cares and dangers—cares sometimes painfully distressing, and dangers, perhaps, to my own mind, or to the minds of the children. Put these considerations in opposition to the apparent advantages, and leave the matter to him who accepted affliction for himself, and not worldly rank or affluence. The moment I know the matter to be decided, one way or the other, I shall write to you."

His consecration took place on the 27th December, in the cathedral of Christchurch, Dublin; the bishop's solemn feeling on the occasion being deepened by the recent intelligence of the death of a beloved sister. "Never, perhaps," says his biographer, Dr. West†, "was there a man less affected with the flush which so commonly attends upon sudden promotion. Though receiving from every quarter congratulations on his advancement, his equable mind and strong Christian sentiment too justly appreciated the value of temporal distinctions to allow room in him for any elation of spirit. On one occasion, while these greetings were still new, in his usual strain of calm cheer-

\* We echo the sentiment in the text that it is needless *here* to discuss the subject; but, in order to prevent any suspicion of our having changed our opinions, we feel it desirable to say that, in common with the vast majority of the bishops and clergy of the united church, we continue utterly to disapprove of the system of the Irish national board.—Ed.

\* It was most erroneously supposed by many, that the archbishop had (as a matter of course) used his influence with the government to obtain the bishopric for his chaplain. This supposition, however, was unfounded.

† See "Remains of the most rev. C. Dickinson, D.D.; being a selection from his sermons and tracts; with a biographical sketch," by the rev. John West, D.D. London: Fellowes Grant and Bolton, Dublin. 1846.

fulness, he expressed his indifference to all worldly honours or advantages, and how readily he would at once relinquish all, and even life itself, were it the divine will."

NARRATIVE OF AN EXPEDITION TO THE  
SUMMIT OF POPOCATEPETH, A VOLCANO  
OF PERU, IN 1834\*.

THE valley of Mexico, one of the most picturesque sites in the world, is bounded on the east-south-east by a chain of mountains, from which rise two volcanoes, known under the Indian names of *Iztaccihuatl* and *Popocatepeth*. The tops of them, eternally covered with snow, are from sixteen to eighteen thousand feet above the level of the sea. The first, the nearest to Mexico, presents a crest irregularly indented, which extends from the north-west to the south-east. The second is a complete cone: it is somewhat like *Etna*; but its base rests not, like that of the latter, on a level plain. The *Popocatepeth* is situated on the edge of the great plateau of the *Cordilleras*. On one side, towards the north-west, the forests of fir-trees which wholly enwrap it terminate at the foot of the valley, and the last trees mingle with the fields of corn, maize, and other European plants growing at that height. But towards the south-east the forests continue longer: they change in kind at every step, and soon wholly disappear, to give place to the sugarcane, the cactus, and all the rich and peculiar vegetation of the tropics. A traveller, setting out from the volcanic sands, a little above the limits of vegetation, and descending in a direct line into the valley of *Cuantla-Anulpas*, would, in a few hours, pass through every climate, and might gather every plant growing between the equator and the poles.

From this situation, it necessarily results that the snows which are found on the south-east must, in the given circumstances, be influenced by the exhalations of hot air which are continually arising from the valley of *Cuantla*. And so it is in effect. These snows melt partially in the dry season; and, whilst the north of the volcanic cone is constantly covered with snow and ice, even to the very last fir, the lava and porphyry of the south are almost laid bare, even to the very top of the volcano.

It is, then, on this side that a passage must be sought, in any attempt to reach the summit of this mountain, the most elevated of the northern continent of America; and this was the course pursued by baron Gros, secretary to the French legation at Mexico, who, in the year 1834, had the courage to undertake this perilous enterprise, accompanied in his bold project by M. de Gerolt, consul-general of Prussia, and Mr. Egerton, an English painter. We will give the account in the baron's own words:

"I had made a similar attempt last year, but with very different results. My first attempt had been unsuccessful, but this year many circumstances concurred to favour us. We were pro-

vided with barometers, with a compass, with some thermometers, with a good telescope and hygrometer. I had had a tent constructed, under covert of which we might brave the storm. We had axes, saws, ropes, and poles with iron spikes, indispensable in an expedition of this kind: mine was fifteen feet in length: I determined that it should remain behind us on the top of the volcano, as the staff of a flag of triumph; but I said nothing of this to my travelling companions. We might fail in our enterprise, and I did not like to 'sell the bear-skin before I had killed the bear.'

"We set out, and arrived at *Ozumbas* at three o'clock in the evening. We sent to summon the same persons who had served us as guides the last year. They were Indians of the village of *Atlanta*, which is situated at the very foot of *Popocatepeth*. We laid in provisions for four days; and the next morning, at seven o'clock, we commenced climbing the mountain with our mules and our horses. At one o'clock we had reached the *Vaqueria*, or *Rancho of Gacapepelo*, quite like a Swiss chalet, serving for shelter to a numerous herd of cows, and the last inhabited spot on the mountain. At three we had arrived at the limits of vegetation, which we reached by almost beaten tracts, having had occasion to use our axes in one place only. To any one acquainted with the Alps, I need not say one word of these stupendous forests of oaks, of fir, and of larch, which must be traversed: they are alike in both hemispheres, save that at the foot of this mountain are to be found numerous flocks of *guacamaias*, large green parrots with red heads, which are to be met with neither at *Chamouni*, nor at *Sallanches*. There are also in the forests a small species of lion, jaguars, wolves, stags, roes, and a great quantity of wild cats; but we did not see a single one of all these animals.

"In proportion as we ascended into the wood, the firs became less frequent, and of smaller size. Near the sands they are all more or less stunted; and all their branches bend down to earth, as if they sought, lower down, air less rarefied. After these last firs, of which the greater part are half decayed, are only to be found some bushes of a kind of gooseberry-tree, with a black fruit; then, at intervals, tufts of yellowish moss growing in semi-circles, amidst the fragments of pumice-stone, lava, and basalt. At length all vegetation wholly ceases. Then we began to feel that we were no longer in a region in which it was possible to live. Our respiration was impeded: a kind of depression, not without charms, seized upon us; in truth, I can scarcely define the impression we experienced as we entered these deserts.

"From the moment the wood is left behind, nothing is to be seen up to the third part of the volcanic cone, but an immense extent of violet-coloured sand, so fine in some places that the wind ruffles the surface of it with the perfect regularity of a ripple on the waters. Blocks of red porphyry are scattered up and down, and break the monotony of the spectacle. The top of the undulations formed by the sand is covered over by an immense quantity of little yellowish pumice-stones, which the winds appear to have gathered there in heaps; and along these sands run in furrows, till they are lost in the forest, some scor-

\* This interesting account is from "Sharpe's London Magazine."

of volcanic rocks, descending from the masses of porphyry and black lava which form the top of the mountain. The most elevated part of the volcano is entirely covered with snow; and this snow seems the more purely white, that the horizon along which it lies is of a blue so deep as almost to be black. Some traces of wolves and jaguars are visible upon the sands skirting the wood.

"After having admired for some time this singular spectacle, we re-entered the forest, and I had the tent erected. We had suffered much from cold during the night.

"On the 29th, at three o'clock in the morning, favoured by a bright moonlight, we were on our way, warmly clothed, our face and eyes protected by green spectacles, and gauze of the same colour wrapped about our heads: my flag served me for a girdle. We were seven in number. Each of us carried a small bag, containing some bread and a bottle of sugared-water. The Indians were loaded with our instruments and some provisions. We walked after one another, our iron-spiked sticks in our hands, and taking care to follow exactly the foot-tracks of the first guide, in order to be sure of firm footing. We proceeded very slowly, and were under the necessity of stopping at every fifteen paces to take breath. The bottle of sugared-water was of the greatest possible use to me: obliged to keep my mouth wide open in order to breathe, my throat used to clog to a degree that was quite painful, and some sips of water taken every five minutes alone prevented the pain from being insupportable. We were obliged to take a side-path, and to wind along it. The acclivity was so steep that it would have been alike difficult and dangerous to attempt to ascend in a direct line.

"At nine o'clock we had reached the celebrated Pico del Isaib; beyond which we were not able to get the last year. This peak is a mass of trachyte reddish rocks, which are found on one of the concretes which come down from the summit. Its perpendicular height is eighty or one hundred feet by a diameter of fifty. It terminates in a point, and can be distinctly seen from Mexico. Our guides had with difficulty been prevailed upon to come so far; but nothing could induce them to continue their journey. The way to the peak had been long and toilsome, but not at all dangerous. The oppression I felt was less great than I had anticipated, and my pulse was only up to 120. We had courage and determined purpose, time enough before us, and above our heads a sky transparent in its clearness.

"It formed part of our plan to stop at the Pico del Isaib, and then to repair our exhausted strength by taking a slight breakfast. I knew that at such an elevation we must be careful to eat very sparingly, and not to drink any spirituous liquor; for the nervous system is excited to a degree scarcely conceivable. We therefore took only a little bread, part of the breast of a chicken, and some water just tinged with red wine; and, after an hour's rest at the foot of Pico, we once more set out on our ascent.

"After having passed the Isaib, we came, on the left, to a mass of rocks, exfoliating like slate. They rise perpendicularly to a hundred and fifty feet in height. The summit is covered with snow;

and long stalactites of ice fill every fissure. There was no advancing on that side. On the right is a rather deep ravine, which at a distance we had taken for the remains of a crater. It extends in a direct line from the top of the volcano to the first fir, and is intersected by basalt, lava, and porphyry, and, in some parts, crossed through its whole breadth by walls of perpendicular rocks, and great heaps of snow; but we saw at a glance that we might, by taking a little circuit, ascend by it to the summit of the volcano. We got down, therefore, into the ravine, and, while keeping one another in view, took each a different path. M. de Gerolt took the middle, I took the left, the nearest to the wall of rocks; and Mr. Egerton went between us both. I thought at first that my path was the best, but I soon discovered my mistake: twenty times I was near breaking my neck; and, were I ever to undertake the same expedition, I would take the bottom of the ravine.

"When we could get upon the snow, we proceeded with much more ease. It was now furrowed by the wind, and still more by the heat of the sun, precisely resembling a field newly ploughed; and, as the furrows were parallel with the horizon, they served us as so many steps. In the sand and upon the rocks there was real danger; and the least heedlessness or awkwardness might have been fatal.

"At noon, we had wound round and attained the summit of those perpendicular rocks before mentioned; but our strength was beginning to fail, and at every ten paces we were obliged to make a long stop to breathe, and to recover the effects of the too-quickened circulation of the blood. Though in the midst of snows, we experienced the sensation of cold only when we were drinking, or when we touched the metal of our instruments. It was necessary to cry very loud in order to be heard at a distance of twenty paces. Indeed the air at that height was so rarefied, that I tried in vain to whistle, and Mr. Egerton had the greatest difficulty in extracting any sounds from a horn he had brought with him.

"At half-past two M. de Gerolt was on the highest point of the volcano. He began to jump with joy, and made a sign to me that there was a gulf at his feet. At thirty-seven minutes past two, I had reached the summit, and found myself on the most elevated brink of the crater. Once there, all fatigue vanished: the breathing was again free: new life seemed to be imparted by the absorbing spectacle before me: I felt an enthusiasm, an excitement, scarcely to be conceived; and I jumped in my turn, to encourage Mr. Egerton, who had still to make his way over some bad passes. The crater is an immense gulf, almost circular, having a deep depression on the north side, and some spiracles on the south. It might be about a league in circumference, and nine hundred or a thousand feet in perpendicular depth. The walls of the gulf were peaked. They distinctly present three large horizontal strata, intersected perpendicularly and almost at equal distances by black and greyish lines. The bottom is a funnel, formed by successive convulsions, still occurring almost daily. The inside edge, from the surface to about fifteen or twenty feet lower,



is a mass of red, black, or whitish very thin strata, upon which rest the blocks of volcanic rocks yet destined to fall into the crater. Its walls are yellowish, and present at the first glance the appearance of a lime-stone quarry. The bottom and the inclined plane of the funnel are covered with an immense quantity of blocks of sulphur perfectly pure. From this abyss are emitted, whirling round with the force of a whirlwind, masses of white exhalations, which disperse when they attain half the height of the inside of the crater. Some apertures in the declivity of the funnel project these also, as do likewise seven large fissures which are between the strata forming the edge of the crater; but these last vapours do not rise higher than fifteen or twenty feet.

"The apertures at bottom are circular, and surrounded by a large zone of pure sulphur. Doubtless these exhalations, which are disengaged with such force, carry with them a great quantity of sublimate of sulphur, a part of which is deposited on the stones and on the sides of the abyss. The disengagement of the sulphureous acid gas is so considerable, that we were greatly incommoded by it at the top of the volcano. We were not able to get at a piece of the whitish substance adhering to the side walls of the volcano. M. de Gerolt, who tried to bring away a specimen, had nearly paid dear for his imprudence. He had gone down to a little inclined plane, which was in one of the fissures of the crater; but the sand giving way under his feet, he was sliding rapidly into the abyss, when he happily succeeded in arresting his progress by his stick.

"The outward edge of the crater is entirely devoid of snow, but in the inside, where the sun has no power, a considerable number of stalactites of ice are found hanging down to where the third stratum begins. The summit of the volcano is a small platform of fifteen or twenty feet in diameter, where the same violet-coloured sand is found, which is in such abundance at the base of the cone, and the heat of which is sensible to the touch. It may well be conceived how imposing such a spectacle must have been. Those masses of lava, of porphyry, and of red and black scoriae; those vortices of exhalations; those stalactites, the sulphur, the snow, in short, all that singular admixture of frost and fire, found at an elevation of eighteen thousand feet, had wonderfully excited us. We were nearly worn out: I experienced a violent headache, and great fulness of blood about the temples: my pulse was up to 145, though, after a little rest, I did not feel much more oppressed than at the Pico del Isaib. We were all dreadfully pale: our lips were lividly blue, and our eyes sunk in their sockets; so that when we were resting ourselves on the rocks, with our arms thrown over our heads, or when we were lying stretched upon the sand, with closed eyes and mouth wide open, and without our masks, in order that we might breathe more freely, we resembled corpses; and, though I was aware of the real state of the case, I did not the less experience a disagreeable feeling, when my eye happened to fall upon any of my travelling companions.

"It is related, in every history of the conquest of Mexico, that Don Diego Ordaz, one of the captains of Fernando Cortes, went to the volcano

to procure sulphur for making powder. Perhaps there might have been then, on the declivity of the mountain, some fissures where it was deposited, as is still the case in Italy. I do not believe it possible to reach that which is to be found in the crater; and it is probable that, in the time of Cortes, the volcano was in greater activity than it now is. The pure sulphur deposited at the bottom of the funnel is there in millions of quintals: the atmosphere is infected with its exhalations; and I have no doubt that it would be impossible to let one-self down two hundred feet into the gulf, without being asphyxiated by the sulphureous vapours. Now, as this depth would be but one-fourth of the distance necessary to be passed through, in order to arrive at the yellow masses carpeting the bottom, supposing even that free respiration was possible, still to reach even the inclined plane nearest to the top, ropes of an immense length would be required; and how are they to be conveyed to the summit of the volcano, which it is so difficult to arrive at without any incumbrance, and where the slightest weight becomes an insupportable burden? I think, therefore, that if Diego Ordaz had collected sulphur on Popocatepetl, it could only have been a little above the volcanic sands, and not in the crater.

"At half-past three we had completed our survey, and planted my standard on the most elevated point of the volcano: at four o'clock we had reached, on our way down, the great ravine of the Pico del Isaib, where we found our guides awaiting us. We made signs to them to go to the tent; and we continued to descend by a different route from that which we had taken in our ascent. At six o'clock we were in our tent, but too much fatigued, and, still more, too much excited to sleep soundly. While awake, I could speak, I could think only of the crater; and, when I happened to fall asleep, I fancied myself still there, the oppression was again felt, and starting I awoke.

"The next day, the 30th of April, at seven o'clock, we struck our tent, and at two o'clock P.M. we were at Ozumba. I placed, in the yard of the house in which we lodged, a good telescope fixed in the direction of the volcano, and for two days the yard was filled with curious spectators, who came to gaze upon our flag as it floated on high."

Baron Gros was not the only one who ascended to the summit of this volcano, though many attempts have failed from different causes. Some travellers, when arrived at a certain height, have been seized with a violent throwing up of blood, which has obliged them to desist from the enterprise. In 1825 and 1830, some Englishmen reached the crater. Mr. William Glenny is mentioned as the first who surmounted every obstacle.

How wonderfully do these phenomena exhibit the power of God! and, were it not for our dim-sightedness, we might also doubtless discover in them the goodness as well as the wisdom of the beneficent and almighty hand, which has so bountifully provided for the well-being of his creatures, and is not less mindful of his gracious purpose, that all things should work together for good, even when the volcano is spreading terror

and devastation around. But even now enough is known to lead us to conclude that, however fearful these eruptions are, the mischief occasioned is nothing in comparison to the advantage they are of, on the whole, to our globe. The bosom of the earth being full of fire, a vent is absolutely necessary by which the force of the dreadful element is broken and weakened. And, though the countries where the subterraneous fires collect in greatest quantities are subject to earthquakes, these would be still more violent if these volcanos did not exist. But, even if all these phenomena were obscure and unintelligible to us, surely it becomes beings such as we are, who acknowledge ourselves to be the creatures of infinite wisdom and infinite love, to deal with those pages which we cannot decipher of that book of nature, on which, in so many countless places, are marked, in characters so plain that "he that runs may read," the rich goodness of its Author, in the spirit of him of old, who returned a volume which he had borrowed from a friend, saying: "There are many things in it I do not understand; but those which I do understand are so excellent, that I am sure to know all would only give me fresh cause for believing the author worthy of still deeper veneration."

#### THE DUTY AND ADVANTAGES OF FAMILY PRAYER:

#### A Sermon,

BY THE REV. DANIEL MOORE, M.A.,

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2 SAM. vi. 20.

"Then David returned to bless his household."

"THE kingdom of heaven," says our Lord, "is like to a grain of mustard-seed:" it is the least of all seeds when it is cast into the ground, it is the greatest among herbs when it springeth up. And this remark is true, whether applied to the growth of religion in the individual, or to the spread of Christianity in the world at large. Remembering, however, the precision and correctness which are found to characterize our Lord's analogies of spiritual things, I think we should be led to attach more importance to the earlier stages of this spiritual development than to any other. The seed cast into the ground, we know, must have some depth of earth, and the first sproutings must indicate something of health and vigour, before we could expect, in the common order of physical agencies, that this seed should so dilate and spread, that the birds of the air should come and lodge in the branches thereof. Let these two primary stages of the plant's being be passed through

healthily and safely, and we have less of fear afterwards for the nipping of unkind frosts, or for the desolations of the waisting storm: we consider the crisis of difficulty as past; and, therefore, to nature and to "nature's God" we calmly leave all the rest. How this law of vegetable existence seems to be a law of spiritual being also! Its early stages are its difficult stages, its dangerous, the stages which are decisive of its future hopefulness and life and strength. A young believer's first conflicts with temptation, a godly family's first encounter with a renounced and forsaken world, a church's earliest struggles with idolatry and superstition and error, are usually the turning points of their spiritual existence: none of them, it is probable, will exhibit afterward more of life and power than they exhibit then; so that, whether in individuals, in families, or in churches, it may be said that the blade will declare the future fulness of the ear, and the bent twig determine the inclination of the tree.

Our text, however, points rather to the more enlarged view of gospel expansiveness—the extension of our religious privileges to those around us, in order that they in their turn may extend like blessings to others. For David's returning to bless his household is the first step of that spiritual development whereby, like the growing of a grain of mustard-seed, religion proceeds from the individual to the family, from the family to the neighbourhood, from the neighbourhood to the country at large, and from the country to all mankind. Here, however, as in the physical examples, the greatest difficulty lies in the first steps. Only let us increase the number of pious families and religious men, and the way will soon be prepared not only for pious nations, but even for a converted world; for it is not more true that personal religion must be the only hope of the household, than that godly households should be the hope and promise of the church. "An effectual way to keep a city clean," says an old writer, "is, for every household to sweep before their own door;" and, therefore, we may say that, "beautiful for situation" as our Zion is, and many as are the streams of pure and holy ordinances which "make glad the city of our God," yet never will it be recognized by the great King as "the mountain of his holiness," till each citizen identifies himself with the honour of his spiritual birth-place, till a sanctuary is reared in every household, and the fire of the daily sacrifice lights up every home.

These remarks are introductory to a discourse on that too carelessly performed, or altogether neglected duty, the duty of family

worship; wherein I would point out the duty of maintaining it, the sin and danger of neglecting it, the benefits to all which flow from its devout observance, and the means whereby each master and each parent may become a priest in his own family; so, that oft as the morn with new mercies rises, and oft as the sun with fresh blessings sets, he may return, like the royal priest in our text, to sanctify and "bless his household."

A few words will suffice to explain the connection of the words from which the text is taken. It is in the chapter which describes the removal of the ark from the house of Obed-Edom to mount Zion. The event was of great rejoicing, as we perceive, not only from the history, but from the 68th psalm, which was a hymn composed for the occasion. David attended this solemnity, girded with a linen ephod, and joining in the loud expressions of thankfulness and joy. On the procession arriving at the summit of the mount, the place designed for the ark's future resting-place, David first "offered peace-offerings and burnt-offerings before the Lord;" and then, having pronounced a solemn benediction on the assembled multitude, he dismissed them to their own homes. All this became him as the father of his people. A nation is but a household on a large scale; and a pious monarch will number the nation's mercies with his own. Still, regardless as David was of the interests of the kingdom, he did not forget that he had a little kingdom at home; that he had subjects there requiring his prayers, his counsel, and his sacred benediction; and, therefore, adds the sacred writer, so soon as the public services were concluded, and the people gone to their own homes, "David returned to bless his household."

Such is the connection in which this passage stands; and, as a practical improvement of it, I would address myself to

I. The duty of family worship; the clear obligation binding upon every one who has a household to gather together, whether consisting of relatives who share his affection, or of servants who do his bidding, to assemble them daily round the family altar, to acknowledge their common mercies, and to adore their common Lord. I say, this is an unquestionable duty binding upon us by the practice of good men in all ages, by the community of interests and sympathies which should pervade the same household, and by that instituted order of divine Providence, which, in spiritual things not less than in temporal, hath desired that we shall all be helpful to each other.

1. Let me plead first then, in behalf of family worship, the consent of all pious an-

tiquity, the concurring voice of all the dispensations given to man; the practice of patriarchs and prophets, of evangelists and holy men, whether dwelling in wilderness-tents or in houses of cedar, in an upper room at Jerusalem or in a lonely hut by the seashore, that they all prayed with and blessed their households. To begin with the first progenitors of the human family, what but domestic worship could have preserved the truth of God to their guilty posterity? We read of no temple and no altar, no ephod and no priest, and yet, in process of time, we find Cain bringing "an offering to the Lord of the fruits of the ground," and also Abel "an oblation from the firstlings of his flock." And these, too, were acts of intelligent worship, understood by both of them to be connected with the hope of divine regard, and by Abel, at all events, to have respect to the one great oblation. Now, on the supposition that there had been no family worship, we should ask, as the scribes did with respect to Christ, "Whence had these men this knowledge?" Where could they have had it, if the home of Adam and Eve had been as godless and as prayerless as are some of ours? For them no holy book offered its friendly light, nor echoed their mountains with the voice of him that publisheth peace: their only bible was the light of a parent's example, and, in the language of a father's prayers, they read their hopes of heaven. O, think ye that our first parents—the exiled, the unparadised, and the outcast—ever suffered one day to pass without thoughts, fearful thoughts, of the responsibility of the parental relation? Would ever the returning day reveal to them the faces of their still spared and protected offspring, or the night with its shadows hedge them round in the pavilion of an unseen God, without reminding both parents and children to bend at the eternal footstool, to entreat for present needs, to bless for tokens past? No; we nothing doubt that, day by day, as the sun either with its rising or its setting beams returned to bless the earth, did Adam, our great progenitor, return to bless his household.

Another patriarchal sanction to family worship we have in the case of Job, of whom we are told, in the first chapter, that "he sent for his sons, and sanctified them, and rose up early in the morning, and offered burnt-offerings for each of them, according to the number of them all." And, lest we should suppose this was a solitary and unusual instance, the sacred writer immediately adds: "Thus did Job continually." To this we might add the example of Noah, at the time when priest and temple, altar and sacrifice, were all con-

finer within the limits of an ark of gopher-wood; but, as exception might be taken to this example as one growing out of the necessity of the case, we pass on to what is recorded of Abraham, concerning whom the Almighty himself testifies: "For I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment." Here, we observe, not only is the practice of Abraham referred to as habitually careful to maintain religious worship in his family, but this practice is quoted as having the approbation of God himself, and even as a reason for making known to the pious patriarch the terrible vengeance which was hanging over the cities of the plain. Nor can we overlook the distinction made in this passage between the children of Abraham and his household, intimating that this father of the faithful would have all around him to be children of the faithful: whether his manservant or his maid-servant or the stranger which was within his gate, he regarded them all as God's heritage, and himself as the trustee for their souls.

Neither would it avail to object against these illustrations the yet unsettled form of the Jewish ecclesiastical polity; for we find allusions to the same practice after the Israelites had been instructed to form themselves into a national church, and after a regular priesthood had been ordained to preside over the public worship. Thus, at the commencement of this polity under Moses and Aaron, how plainly is the habitual practice of some joint act of the family worship supposed in the injunctions given by the Lord to Moses with regard to the observance of the passover, saying: "Speak ye unto all the congregation of the children of Israel, saying, In the tenth of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house; and, if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls." A like union of practice as obtaining among distinct households may, at a later period, be inferred from the words of Joshua, who, when offering to the people to make their election whether they would obey "the Lord God of their fathers," or "serve the gods of the Amorites among whom they dwelt," declares the steadfast purpose, not of himself alone, but also of those over whom by the ties of relationship or dependence he could exert an influence, to continue on the Lord's side: "But as for me and my house," says the Jewish leader, "we will serve the Lord;" whilst more striking still, in this point of view,

is the example of David in our text, who must have had priests and Levites about him, on whom he might have devolved the domestic duty, had he not felt it an incumbent duty, as the priest and head of his own family, to bid all the cares of a kingdom to stand aside while he "returned to bless his household."

To the argument, however, from primitive and universal practice, we will add only the confirmation given by those texts in the New Testament, which presume that every Christian household is a church in itself: "To the church which is in thy house," says St. Paul to Philemon. "Greet Nymphas and the church which is in his house," he says in another place; together with numerous other passages of similar import, which will easily recur, and which would be wholly inapplicable to any family of whose domestic arrangements social worship formed not a daily part. Indeed we can have little doubt that it was from this traditionary practice that the heathens derived the notions of their tutelary domestic gods, to whom they offered up a distinct daily sacrifice, in order to propitiate their favourable regards towards all who dwelt under their particular roofs; so that even those who at Athens offered worship to the Unknown God, or those who at Ephesus bowed the knee to a silver shrine, will rise up in judgment against every Christian family in which no voice of united thanksgiving welcomes the morning light, and where no priest at evening returns to bless his household.

2. But, secondly, we urge the duty of family worship on the score of its reasonableness, on the identity of interests and sympathies which must exist in the same household. There must always be many scenes in which it is true that, "if one member of a household suffer," the other members suffer with it, "and, if one member rejoices, the others rejoice with it." From room to room may pass the devouring flame, and from parent to child may be conveyed infectious breath: hope on hope may be crushed by one reverse of fortune, and one shaft of death break up a happy home. Shall, then, these common dangers draw forth no common prayer? or will ye, after passing a night which has left many a heart sad, and many a home desolate, meet your little circle again—no chair vacant, no faces sorrowing, health on every countenance, and blessings in every lap—and yet send forth each to their day's employment without one ascription of praise to God, one prayer for the protection and smile of heaven? Would ye say to your servants, "Unblessed and uncared for, go forth to your daily duties. I have no

time to ask your prayers for me, and no inclination to offer mine for you"? Or would you say to your children, "I can commit you to the dangers of the world; but I cannot wait to commend you to the care of God: I had rather stand with you at Christ's judgment-seat hereafter than I would kneel with you at his footstool here: parted we may be by the breath of the noon-day pestilence, but united we may not be in the breath of prayer: I expect you and all my household to bless and to revere me; but I cannot, with an offering of holy worship, return to bless my household"? O, ye prayerless parents, whereunto shall ye be likened? Are ye not as that foolish bird of which Job speaketh, "which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them, being hardened against her young ones, as though they were not her's, because God hath deprived her of wisdom, neither hath he imparted to her understanding"?

3. To the argument, however, that those who suffer together should together ask God to help them, and that those who are associated together in the receipt of mercies should unite together in daily songs of praise, we would add, as further binding us to this duty, the consideration of that law of stewardship which, in spiritual things as well as in temporal, makes each man his brother's keeper, his brother's instructor, his brother's counsellor, and priest and friend. What that master would be thought of, who should neglect to snatch a servant from the flames, or what that parent would be thought of, who from his children should withhold their daily food, we need not be told; yet wherein is he to be otherwise accounted of, who should behold his servants day by day as brands unpitied in the burning, or who should feed his children only with "the meat that perisheth," when their immortal natures were hungering for that which "endureth to everlasting life"? Hence we find that, whenever Moses was unfolding the precepts and plans of God to the Israelites, he did not deem it enough to tell them that each must lay up these truths in his own heart, or bind them as frontlets upon his own brow; but he added, "and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." To instruct their household daily in the things of God, to point their hopes daily to the place of their promised rest, to guide, to strengthen, to refresh, and to feed the souls of their children, whom God had given them, was

considered by every pious Jew to be as much his duty as it was to consider for "the life of his children what they should eat," or for "their body what they should put on." O, how shall they on whom gospel light never dawned, and gospel hopes never cheered, rise up in judgment against many of this generation, testifying against us that we met, we parted, we slept, we rose, without a word of holy counsel to guide our footsteps, or a voice of uplifted prayer to sanctify and bless the household!

II. But let us briefly note, in the second place, some of the advantages which result from a devout observance of the duties of family religion.

1. Shall we take, first, the low ground of worldly interests and worldly comforts as being furthered thereby? You know your happiness lies largely in the faithfulness, the trustworthiness, the affection and love of your domestics: what more likely to kindle such qualities within them than to witness your daily and devout mindfulness of the fact that you also "have a Master in heaven"? to hear you pray for them and plead for them, as sharers with you of a common hope, and pensioners with you on a common bounty? to see how your authority is chastened by love, your commands regulated by principle, your intercourse hallowed by holy counsels, and your reproofs mixed with prayer? Yes, my brethren, they are Christian masters which make faithful servants. Peculation and sloth, dishonesty and neglect, the artful eye-service, and the deceitful tongue, are scared away by the fire of the domestic sacrifice; they who practise such things being frowned down by the majesty of the man of God, whose words they would have to utter, and by whose side they would be required to kneel.

2. Again, the duty we are recommending will be of the highest practical benefit to yourselves. When you have risen from your knees you will feel that a solemn necessity is laid upon you to live and speak and act according to the spirit of your prayers: be it even from no worthier motive than a regard to your own consistency, temper will be curbed, uncharitableness will be repressed, pride will bring down its lofty looks, and anger hold out the kind and forgiving hand. You feel that you are just come down from the mount. How should dark passions gather upon a brow which ought to be yet glittering with holy brightness? or how can ye visit wrath upon a brother, with the same lips with which you have just been seeking forgiveness of God? And, throughout the day, ye will say, "If I stain my hand with wrong, or my

tongue with deceit, if filled be my heart with unkind thoughts, or polluted my soul with the purpose and love of sin, how with my family shall I kneel down again? how shall I return to bless my household?"

3. Another benefit of a devoutly conducted family service is, good to the souls of others; to the souls of the servants that wait on thee, of the relations that tarry with thee, of the stranger who—though it may be but for a night—may be sojourning within thy gates. Perhaps these have come from some prayerless home; they had seen no family altar till they first knelt down by thee; and as, with unwonted interest, they listened to thy fervent prayer, they heard a mention of themselves, that they with thee might be one in hope and one in blessing; on earth thy fellow-worshippers, in heaven thy brother-saints. And they rise with thoughts full of passing strangeness: "What hallowing influences," they ask, "rule within these walls? Whence this hush of all strife and bitterness? whence this holy and God-fearing calm? whence this constraining influence seen both in parent and child, in master and servant, of spiritual and eternal things? 'Surely this is none other but the house of God, and this is the gate of heaven.'" And thus is "bread cast upon the waters": it may be "many days" before you shall see it again; but there is one day when you shall be sure to see it, namely, in "the day of the Lord's appearing," in the day of the saints rejoicing, in the day of those stars of heaven shining, which, by the blessing of our God, have "turned many to righteousness," or "saved a soul alive." And deem not that we hold out to you an unlikely benefit, thus speaking: "We speak that we do know, and testify that we have seen," when we tell you that many hearts have been touched, many consciences awakened, many eyes opened to behold the beauty and the bliss of holiness, through the good hand of our God leading them to the house of one who, whether adversity was bowing his soul with heaviness, or success was lighting up his face with joy, whether business was putting in more absorbing claims, or friends were partaking innocently of his festive board, never failed to secure to all beneath his roof choice moments for God and heaven, by returning every night and morning "to bless his household."

4. Once more, let us observe that, by keeping up these devout solemnities in your household, you secure a remembrance in the private intercessions of its members. When all pray *with* you, then all will pray *for* you: the walls of every chamber shall hear mention of your name: prayer shall watch over your

infant's slumbers: prayer shall smoothe for you the bed of languishing: "as the mountains are round about Jerusalem," shall prayer compass your daily path: as guardian angels shall prayer stand round your bed. O, set not lightly by these domestic intercessions: ye little know how much ye owe to them: they are as the angels on Jacob's ladder, carrying on their mystic traffic between earth and heaven, bearing on holy wings your wants and miseries up, and bringing by hands invisible your mercies and blessings down.

And now, brethren, what more shall we say to you, to urge you to the observance of this godly practice—to the observance of it, we mean, not as a form, not as a decent tribute to your religious consistency, not as an irksome, ill-timed, unnatural parenthesis, awkwardly breaking in on a current of worldly employments, which when the form is over are to be resumed again, but to the observance of it as a solemn, spiritual, reverential acknowledgment of the mercies which we all need, and the God whom we all adore? O, we would urge upon you one passage of scripture: for the subject proposed it had well served for a text; but its stern terrors would make us pause. We remember that "fury" is God's "strange work," that usually compassions are his cords to draw, and that his fire to consume is love; and therefore a minister might almost tremble to preach from the words of the prophet, "O Lord, pour out thy fury upon the families that call not upon thy name; for they have eaten up Jacob, and made his habitation desolate." Yet, brethren, the passage is there in all its affrighting and majestic sternness; laying the sin of Israel's desolation at the door of every prayerless home, and charging the fury of God on every householder and every master, every husband and every father, who with the dawning or the departing light returns not, reverently "to bless his household."

And can you, whilst thus neglecting to assemble your families daily at God's footstool, think calmly of the day when you and they must assemble finally before God's throne? some of them, perhaps, whom grace snatched from your worthless and unfaithful guardianship, standing on his right hand; the rest in remediless despair, standing side by side with you on his left. Can you realize the thought of the child you have nurtured, or the wife you have loved, calling to you from the summit of the eternal hills, and saying, "I have fought the fight; but it was without help from you. I have gained the crown; but no thanks to you: unblessed I rose, to go forth amidst noon-day foes; and, though by midnight perils compassed, un-

blessed I lay down again"? Or would you hear reproach more withering and bitter still, when they on the left hand shall charge upon you the blood of their souls, their loss of heaven, and the curse of their ruined and undone immortality? urging that as a priest you blessed them not, and as a father taught them not, never with your assembled little ones before God's altar bending, nor instructing their infant tongues to lisp his praise; but that you left them, as irrational and soulless things, to eat, to drink, to sleep, to die? Spare yourselves, then, while ye have time, the possibility of so dread a meeting; and if, as yet, no fire from heaven hath consumed your morning sacrifice, nor listening angels heard the sound of your evening hymn, begin and lay this day the first stone of your domestic altar; bid children and servants to help you in the holy work, with mercies recent and mercies past, evils present and evils yet to come; lay on the victim and the wood, until, your offering consumed by heaven's descending fire, and your house filled with the glory of a present God, ye may lift up your reverential voice, and "bless your household." Amen.

### Subenile Reading.

#### THE CEDAR OF LEBANON.\*

I AM going to give the history of what was perhaps the first cedar of Lebanon brought over to Europe.

It grew in the Jardin des Plantes, in Paris, and was such a loved and favourite tree, that people liked to repeat the stories of its first being planted, the adventures it had gone through, and the changes it had seen; and these I am now going to tell you.

A Frenchman was travelling in the Holy Land, and found a little seedling among the cedars of Lebanon, which he longed to bring away as a memorial of his travels. He took it up tenderly, with all the earth about its little roots, and, for want of a better flower-pot, planted it carefully in his hat, and there he kept it and tended it. The voyage home was rough and tempestuous, and so much longer than usual, that the supply of fresh water in the ship fell short, and they were obliged to measure it out most carefully to each person. The captain was allowed two glasses a day, the sailors, who had the work of the ship on their hands, one glass each, and the poor passengers but half a glass. In such a scarcity, you may suppose the little cedar had no allowance at all. But our friend the traveller felt for it as his child, and each day shared with it his small half glass of precious water; and so it was that, when the vessel arrived at the port, the traveller had drunk so little water that he was almost dying,

and the young cedar so much, that, behold, it was a noble and fresh little tree, six inches high.

At the custom-house, the officers, who are always suspicious of smuggling, wished to empty the hat, for they would not believe but that something more valuable in their eyes lay hid beneath the moist mould. They thought of lace or of diamonds, and began to thrust their fingers into the soil; but our poor traveller implored them so earnestly to spare his tree, and talked to them so eloquently of all that we read in the bible of the cedars of Lebanon, telling them of David's house and Solomon's temple, that the men's hearts were softened, and they suffered the young cedar to remain undisturbed in its strange dwelling.

From thence it was carried to Paris, and planted most carefully in the Jardin des Plantes. A large tile was set up against it as a protection and a shade; and its name was written in Latin and stuck in front, to tell all the world that it was something new and precious. The soil was good, and the tree grew—grew till it no longer needed the shelter of the tile, nor the dignified protection of the Latin inscription; grew till it was taller than its kind protector, the traveller; grew till it could give shelter to a nurse and her child, tired of walking about in the pleasant gardens, and glad of the coolness of the thick dark branches. Soon these branches spread so far on every side, that other nurses and other children could assemble under the shade, and play their little games together.

The cedar grew larger and larger, and became the noblest tree there. All the birds of the garden could have assembled in its branches. All the lions and tigers, and apes and bears, and panthers and elephants, of the great menagerie close at hand could have lain at ease under its shade. It became the tree, of all the trees in the wide garden, that the people loved the best: there, each Thursday, when the gardens were open to all the city, the blind people, from their asylum, used to ask to be brought under the cedar: there they would stand together, and measure its great trunk, and guess how large and wide must be its branches. It was a pleasure to see them listening to the sweet song of the birds overhead, and breathing in its fragrant eastern perfume. They thought of the distant east—the east, from whence comes the true light, their only light: they can never hope to see it with their mortal eyes; but here the east seemed to visit them, and they could touch it.

The blind seemed to call the dumb there; for the deaf and dumb, too, chose the cedar for their friend. The blind dreamed that they could see the cedar when they heard the murmur of its branches: the deaf thought that they heard the song of the birds as they saw them fly from branch to branch.

Not only on Thursday were the blind and the deaf and dumb to be seen there, but the poor foundlings—those desolate children whose fathers and mothers have deserted them, and who are abandoned to the charity of strangers, found it their greatest treat to collect under the cedar, and dance round it; or, perhaps, with sadder thoughts, they would sit to rest, and watch the happier children passing, with fathers and mothers and sisters by their side, all talking and laughing together. To these poor children the cedar was a kind of father: year after year they measured their growth by

\* From "Stories and Sketches for the amusement of Leisure Moments." London: James Burns. 1846.

it. At their earliest recollection they were not higher than this little projection of rough bark: now they can almost touch the lowest sweeping branch when the wind waves it downwards.

There was once a prison at the end of these gardens, a dark and dismal and terrible place, where the unfortunate and the guilty were all mixed together in one wretched confusion. This building was a lofty one, divided into many stories; and by the time you reached the top you were exhausted and breathless. The cells were as dreary and comfortless there as in the more accessible ones below; and yet those, who could procure a little money by any means, gladly paid it, to be allowed one of these topmost cells. What was it that made them value this weary height? It was that, beyond the forest of chimneys and desert plain of slates, they could see the cedar of Lebanon. His cheeks pressed against the rusty bars, the poor debtor would pass hours looking upon the cedar. It was the prisoner's garden; and he would console himself in the weariness of a long, rainy, sunless day, in thinking the cedar will look greener to-morrow. Every friend and visitor was shown the cedar, and each felt it a comfort, in the midst of so much wretchedness, to see it. They were as proud of the cedar in this prison\* as if they had planted it.

Who will not grieve for the fate of the cedar of Lebanon? It had grown and flourished for a hundred years—for cedars do not need centuries, like the oak, to attain their highest growth—when, just as its hundredth year was attained, the noble, the beautiful tree was cut down to make room for a railway. This was done just ten years ago; and now the hissing steam-engine passes over its withered roots.

Such things, it seems, must be; and we must not too much grieve or complain at any of the changes that pass around us in this world of changes; and yet we cannot but feel sorry for the cedar of Lebanon.

### Poetry.

#### HAGAR IN THE WILDERNESS.

THE morning broke. Light stole upon the clouds  
With a strange beauty. Earth received again  
Its garments of a thousand dyes; and leaves,  
And delicate blossoms, and the painted flowers,  
And every thing that bendeth to the dew,  
And stirreth with the daylight, lifted up  
Its beauty to the breath of that sweet morn.

All things are dark to sorrow; and the light,  
And loveliness, and fragrant air were sad  
To the dejected Hagar. The moist earth  
Was pouring odours from its spicy pores;  
And the young birds were carolling, as life  
Were a new thing to them; but, O, it came  
Upon her heart like discord, and she felt  
How cruelly it tries a broken heart

\* St. Pelagie.

To see a mirth in any thing it loves.

She stood at Abraham's tent. Her lips were pressed  
Till the blood left them; and the wandering veins  
Of her transparent forehead were swelled out,  
As if her pride would burst them. Her dark eye  
Was clear and tearless; and the light of heaven,  
Which made its language legible, shot back  
From her long lashes, as it had been flame.  
Her noble boy stood by her, with his hand  
Clasped in her own; and his round, delicate feet,  
Scarce trained to balance on the tented floor,  
Sandalled for journeying. He had looked up  
Into his mother's face, until he caught  
The spirit there; and his young heart was swelling  
Beneath his snowy bosom, and his form  
Straightened up proudly in his tiny wrath,  
As if his light proportions would have swelled,  
Had they but matched his spirit, to the man.

Why bends the patriarch as he cometh now,  
Upon his staff so wearily? His beard  
Is low upon his breast, and his high brow,  
So written with the converse of his God,  
Beareth the swollen vein of agony.  
His lip is quivering, and his wonted step  
Of vigour is not there; and, though the morn  
Is passing fair and beautiful, he breathes  
Its freshness as it were a pestilence.  
O, man may bear with suffering: his heart  
Is a strong thing, and godlike in the grasp  
Of pain that wrings mortality; but tear  
One chord affection clings to, part one tie  
That binds him to woman's delicate love,  
And his great spirit yieldeth like a reed.

He gave to her the water and the bread,  
But spoke no word, and trusted not himself  
To look upon her face, but laid his hand  
In silent blessing on the fair-haired boy,  
And left her to her lot of loneliness.

Should Hagar weep? May slighted woman turn,  
And, as a vine the oak hath shaken off,  
Bend lightly to her tendencies again?  
O, no! by all her loveliness, by all  
That makes life poetry and beauty, no!  
Make her a slave; steal from her rosy cheek  
By needless jealousies; let the last star  
Leave her a watcher by your couch of pain;  
Wrong her by petulance, suspicion, all  
That makes her cup a bitterness—yet give  
One evidence of love, and earth has not  
An emblem of devotedness like hers.  
But, O, estrange her once, it boots not how,  
By wrong or silence—any thing that tells  
A change has come upon our tenderness—  
And there is not a high thing out of heaven  
Her pride o'er-mastereth not.

She went her way with a strong step and slow;  
Her pressed lips arched, and her clear eye undimmed,  
As it had been a diamond; and her form  
Borne proudly up, as if her heart breathed through.  
Her child kept on in silence, though she pressed  
His hand till it was pained; for he had caught,



As I have said, her spirit, and the seed  
Of a stern nation had been breathed upon.

The morning pass'd, and Asia's sun rode up  
In the clear of heaven, and every beam was heat ;  
The cattle of the hills were in the shade,  
And the bright plumage of the Orient lay  
On beating bosoms in her spicy tress.  
It was an hour of rest ; but Hagar found  
No shelter in the wilderness, and on  
She kept her weary way, until the boy  
Hung down his head, and opened his parched lips  
For water ; but she could not give it him.  
She laid him down beneath the sultry sky—  
For it was better than the close, hot breath  
Of the thick pines—and tried to comfort him ;  
But he was sore athirst, and his blue eyes  
Were dim and bloodshot, and he could not know  
Why God denied him water in the wild.  
She sat a little longer, and he grew  
Ghastly and faint, as if he would have died.  
It was too much for her. She lifted him,  
And bore him farther on, and laid his head  
Beneath the shadow of a desert shrub ;  
And, shrouding up her face, she went away,  
And sat to watch, where he could see her not,  
Till he should die ; and, watching him, she mourned :

" God stay thee in thine agony, my boy !  
I cannot see thee die ; I cannot brook  
Upon thy brow to look,  
And see death settle on my cradle joy.  
How have I drunk the light of thy blue eye !  
And could I see thee die ?

" I did not dream of this when thou wast straying,  
Like an unbound gazelle, among the flowers ;  
Or wearing rosy hours,  
By the rich gush of water-sources playing,  
Then sinking weedy to thy smiling sleep,  
So beautiful and deep.

" O, no ; and, when I watched by thee the while,  
And saw thy bright lip curling in thy dream,  
And thought of the dark stream  
In my own land of Egypt, the deep Nile,  
How prayed I that my father's land might be  
An heritage for thee !

" And now the grave for its cold breast hath won thee,  
And thy white, delicate limbs the earth will press ;  
And O, my last caress  
Must feel thee cold, for a chill hand is on thee.  
How can I leave my boy, so pillowed there  
Upon his clustering hair."

She stood beside the well her God had given  
To gush in that deep wilderness, and bathed  
The forehead of her child until he laughed  
In his reviving happiness, and lisped  
His infant thought of gladness at the sight  
Of the cool plashing of his mother's hand.

N. P. WILLIS.

### Miscellaneous.

THE RETREAT THROUGH THE KOORD CABUL PASS.—A long journey, indeed ; and the real horrors of the Koord Cabul Pass yawned in terrific grandeur to receive them. On either side tremendous cliffs, huge masses of beetling rock, overhanging the deep ravine, cast a shadow over the road, " rough and narrow," which wound between them.

" At noontide there  
'Twas twilight, and at sunset blackest night."

And beneath, a foaming torrent, unbound by the mighty frost, leaped wildly along, through channels of frozen snow ; and above, around, on every side, the Affghan marksmen, perched aloft, with their unerring jezails, or lying in wait on lower ridges, with their long sharp knives, looked wistfully down upon the doomed army, as slowly, confusedly—a dense, undistinguishable mass of living matter—it streamed into the jaws of that mighty defile. \* \* And on went the British army—an army no more—shut in between the impending walls of that grim, infernal passage ; now plunging through the impetuous mountain stream, now huddling on confusedly through the narrow defiles ; whilst thick and fast fell the deadly showers from the jezails of the Ghilzye marksmen. And there, through that dreadful pass, rode delicate English ladies, with tender infants in their arms—rode through the thick fire of the enemy, on wretched ponies, or on jolting camels ; or falling, with the beasts that bore them, shot down by the Affghan jezailchees, struggled on with rent and frozen garments, along the slippery snow, jostled and unregarded by the teeming multitude, stumbling over the stark bodies of the dying and the dead. There wretched Hindostanee sepoy, soldiers no longer, threw away their arms, and fled, seizing whatever cattle came in their way, casting away the baggage, ransacking it in search of food or clothing, riding on through the mass of camp followers, and treading down all who came in their way. There wretched native women threw away their children to perish in the snow, and hurried on, scared and panic-struck, until their limbs refused to bear them further, and they fell exhausted, agonized, to die the death of slow congelation. There naked Hindostanee camp-followers sunk down, maimed, crippled by the cruel frost, racked by intolerable pains ; the devouring cold eating into their flesh, and turning it to rottenness before its time. And there, one on another, fast and thick, fell the bodies of men—soldiers and camp-followers, Europeans and natives—beneath the murderous fire of the Ghilzyes, who lined that deadly pass.—*Chapman and Hall's Monthly Series.*

THE BIRDS IN ST. JAMES'S PARK.—Amongst other novel species which have been reared in this country, are three cygnets from the black swans of Australia, eight Egyptian geese, and two Chinese ducks ; whilst several other varieties are now sitting. The collection at present contains three varieties of swans, eight of geese, fifteen of ducks, one sheldrake, two gulls, and seventeen other individual species of water-birds.

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 600.—AUGUST 22, 1846.



(Waterford.)

## WATERFORD.

THE above view represents the city of Waterford, the capital of the county of that name, in Ireland, which is situated on the south bank of the navigable river Suir, and is about a mile in length, from one extremity to the other. At first sight, and viewing it from a distance, the town appears to be a dark, dirty, and mean-looking place; but a nearer approach removes this unpleasant impression, and presents to the sight a noble quay, extending the whole length of the city along the bank of the river, from which the houses gradually rise upon a commanding acclivity. The town is distant about twelve miles from the sea, and, with its suburbs, covers about eight hundred and thirty acres of ground; at the upper end of

which the river is crossed by a long wooden bridge, opening in the centre to allow vessels to pass and repass, which was constructed in the year 1795. At this point the river is about a quarter of a mile in width, and the opposite banks are well wooded and exceedingly fertile. For many years past, Waterford has been an improving city as to its commerce and export trade, though many of its inhabitants live together in squalid misery, without any of the necessities, much less the comforts, of life. The principal public buildings are, the cathedral, an elegant modern structure, with a handsome tower; and the bishop's palace, which is built of hewn stone, with a double front, commanding a lovely and extensive view across the Suir into the adjoining

county of Wexford. There are also several other buildings, including three parish-churches, worthy of observation and notice. "Waterford was originally founded by the Danes, about A.D. 850; and it was their chief possession in Ireland for some centuries. In 1170 it was taken by assault by Strongbow, earl of Pembroke; and in the following year Henry II., when he passed over to take possession of Ireland, then newly conquered, landed near Waterford, and paid a visit to the town, which was afterwards restored and enlarged by Strongbow." In the same year he also granted the city and the adjacent province to Richard le Poer, his marshal; and, by marriage, the estates and honours of his descendants came to the family of the Beresfords, who still retain large possessions in the county. The town received its first charter from king John, who for some time took up his residence there; and many of his successors to the British throne subsequently conferred marks of favour upon it, on account of its steady adherence to the English, by granting it several other charters and immunities; amongst whom Henry VII. expressed his gratitude by this method, as a reward for the opposition of its inhabitants to Lambert Simnel, who had laid claim to the crown, pretending that he was the earl of Warwick, son to the duke of Clarence, who had been drowned in the reign of his brother, Edward IV., in a butt of malmsey wine; and also on account of their equal resistance to the claims of Perkin Warbeck, the son of a Polish Jew, who assumed the name and title of Richard duke of York, younger brother to Edward V., who was supposed to have been murdered in the Tower. James I., upon his accession, was not, however, so mindful of the loyalty of the inhabitants of Waterford towards his predecessors; for, under the pretence that the chief magistrates had not conformed to certain requirements, he seized upon all their charters, and annulled them. The town remained without a charter for nine years, from 1617 to 1626, when new and more extensive liberties were granted by Charles I., which still continue in force: many very great immunities were thus secured, amongst which an exemption of the freemen from the duties of poundage is included. In the parliamentary war Cromwell besieged the town, which successfully resisted his attacks; but it was afterwards captured by Ireton, one of his generals.

On the authority of Dr. Smith, who in 1745 published an account of "The Ancient and Present State of the County and City of Waterford," it is stated that a Belgic colony, called "the Menapii," were the ancient inhabitants of Waterford and of the adjoining county of Wexford. At the period of the English invasion, the Decii, a powerful tribe, from the county Meath, also inhabited this province; but they then lost both their power and importance. In several parts of the adjacent country many antiquarian remains have been discovered, interesting for their peculiarity, and for their allusion to the habits and customs of past centuries.

## THE INVOCATION OF GOD AS OUR FATHER\*.

"Our Father which art in heaven."

EVERY expression in the address with which this prayer commences is full of meaning. We shall consider each in its proper order.

I. God is here addressed under the title of "Father." Our sense of the paternal relationship that he sustains toward us is the proper foundation of prayer, and can alone impart courage and confidence to us when we approach his throne of grace. We are not commanded to address him merely by the title of "Lord," which might have the effect of deterring us, but by the title of "Father," which is calculated to interest our affections in the sacred engagements of devotion. In prayer we come into the presence of God, not to receive his commands, but to present our requests: we come, therefore, not as servants, but as children. And what an unspeakable privilege that we, sinful and unworthy creatures, should be permitted to say to God, "Our Father!" Well might the apostle John exclaim, in wonder and surprise, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John iii. 1). But we have the authority and permission of Christ for doing so. He directs his people to use the favourite title which he himself so often used in his supplications in the days of his flesh; for he desires that they should look up to God with the very same feelings of filial confidence which he himself possessed. \*

But how can we call God our Father? We answer, chiefly for the two following reasons:

1. Because we are his offspring (Mal. ii. 10; Acts xvii. 28). He moulded our frames by the plastic hand of his omnipotence. His wisdom has contrived, and his power created, the ingenious and well-adapted mechanism of our bodies, in contemplating which the psalmist, lost in admiration, exclaims, "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth" (Psalm cxxxix. 14, 15). Our minds, too, are emanations from God, like so many rays of light that come forth from the sun; for he is the "Father of spirits" (Heb. xii. 9); so that in this respect we are on a par with angels, who are called "the sons of God," because they derive their being and their intellect immediately from him (Job i. 6).

2. We are permitted to call God our Father, because he has adopted us into his family, by enabling us to believe in Christ our Saviour, who became the Son of man in order to make us the sons of God, and thus to multiply himself, as it were, into an innumerable company which no man can number; for the sonship of Jesus is the source and spring of ours. It is written of him that "to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John i. 12). We should remember, however, that this is an internal relationship, which implies a real change of heart. We should never speak of God's adopting

\* From rev. Daniel Bagot's Lectures on the Lord's Prayer.

us, as if it were a mere transaction on paper or on parchment: it must ever be associated, or rather identified, with an inward attainment of new life from the Spirit of God (Rom. viii. 15; Gal. iv. 6).

Thus God is our Father: in him we see a real exhibition of paternal care and kindness, of which the fondest affection of an earthly parent is but a faint and glimmering symbol. The consideration of this should inspire us with humility and reverence: it should impress us with a deep conviction that he will receive us when we go to him in prayer (Luke xv. 18): it should lead us to see that God is not only possessed of power, but that his power is guided by affection, so that he will assuredly grant us what he knows to be good and serviceable for us. Indeed, the very fact of the name of "Father" being attached to God implies that we have already received benefits from him; and thus we have in this title a pledge of his mercy, and an earnest of his future favour. That feeling of confidence, which a contemplation of the paternal character of God should at all times produce, is thus strikingly enforced by the Saviour: "What man is there of you, whom if his son ask bread, will he give him a stone? or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. vii. 9-11).

II. We are directed to say "Our Father," not "My Father." Christ prayed in the garden, saying "O my Father" (Matt. xxvi. 42); but he was there referring to that peculiar relationship which God bears to him. He is the Son of God by nature, and is in this sense the only-begotten Son of God: we are the sons of God by grace; and there are many such, even all that believe in him (Gal. iii. 26). Now this word "our" is intended to give expression to the appropriating confidence of faith. It is the privilege and prerogative of faith to use the possessive pronoun when speaking of God, and to say, in the emphatic language of the prophet, "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting" (Isa. lxiii. 16). And here let us notice the importance of our having this confidence in God when we pray. It is necessary for us to have it, in order that we may be sincere when we utter the very first sentence of the Lord's prayer: "Our Father which art in heaven." But this word "our" is also intended to act as a pledge and barrier against selfishness in prayer; that we may not look upon God's paternal love as exclusively confined to ourselves individually, but may rise out of the little centre of our own wants and wishes into the expanded atmosphere of universal benevolence, and contemplate the unlimited extent of God's mercy, who looks down from the height of his glory, with paternal care, upon all mankind, and whose love, like the zodiac, embraces all created intelligences within its grasp. This word, too, may be regarded as the sign and index of the communion of saints, as the watchword of Christian fellowship, as the evidence of the indwelling existence of that mutual love by which all men shall know that we are the dis-

ciples of Jesus. For we are hypocrites in saying "Our Father," if we do not love one another. O, then, let us seek for more of the power to recognize and act upon this truth—that we are all a family, of whom God himself is the head. Let us seek for more of that mutual affection, which will show itself more frequently in fervent supplications, commencing with "Our Father;" in which we have love to our fellow-creatures and confidence in our Creator so combined and blended in a single sentence, as to form a kind of solid footstool on which to kneel when we approach the mercy-seat of God in prayer!

III. But we are directed to say "Our Father which art in heaven." This is the language of humility suitable to his creatures upon earth. In this description, "which art in heaven," we recognize the greatness and majesty of God; as in the title of "Our Father" we contemplate his kindness and his love. "Our Father" denotes his mercy and his grace, and thus inspires confidence and joy: "which art in heaven" denotes his power and glory, and thus tempers our confidence and joy with solemn reverence and with godly fear. "Our Father" engages the heart and the affections: "which art in heaven" engages the mind and the understanding; and thus the entire address occupies and engrosses the whole man in the sacred and sublime fervour of spiritual supplication. The former part of the address presents God before us, as the hearer of prayer, under the most endearing and affecting illustration; the latter part is calculated to purge our hearts from all carnal and earthly notions of God, to prevent our use of the title "Father" from being abused by the entertainment of too familiar thoughts of the great Being whom we are thus permitted to address, and to give us lofty, spiritual, and sublime conceptions of his nature.

These words, too, may have been added for other purposes. They may have been intended to distinguish God from all earthly fathers, or, in fact, to give us the best idea which could be given of God. For no better description could be given than this, which speaks of him by a reference to the relationship which he sustains towards his creatures, and his residence in heaven. Both parts, indeed, of this description refer to what is extrinsic to the essence or personal nature of God; but we cannot speak of God by a simple definition of his personal nature. We know nothing of God as he is in himself. Such knowledge is too wonderful for us, and infinitely beyond the grasp of every created intelligence. The mysterious secret of his abstract essence, the primeval idea of divinity, is a thought too mighty and majestic for any but God himself to scan.

Let us, however, reflect upon this sublime description of the eternal God: "Our Father which art in heaven," or, "in the heavens," for the word *οὐρανοῖς* in the original is in the plural. It has been well observed that "to make the pure, the silent, the changeless, the immeasurable æther, exalted as it is above all the pollutions and troubles, the mutability and limitations of this earth, the dwelling-place of the divine Being, belongs to those spontaneous symbols that have a foundation in the consciousness of all mankind." To form, however, a more accurate and loftier idea of this description of God, we must have re-

course to revelation. There we are told that God is every where, that the heaven and the heaven of heavens cannot contain him; that he layeth the beams of his chambers in the waters, and maketh the clouds his chariot, walking upon the wings of the wind; that he doeth whatsoever he will in the armies of heaven, and amongst the inhabitants of the earth; regulating by his wisdom, and controlling by his power, all the varied circumstances of time; suspending from his sovereignty all the destinies of created beings, and lighting up the universe by the soft and brilliant emanations of his love!

But we must not dwell upon this: we must be brief whenever we speak upon the glory of God, lest we should sully that glory by our thoughts, or detract from his majesty by the meanness and poverty of our words. We have an example of the conciseness with which we should speak, especially in prayer, upon the character and attributes of God, in this address. It is short and simple, and should be a practical reproof to those who preface their prayers by a long enumeration of pompous and inflated epithets, and by a too elaborate and tedious invocation. There is enough in this short and simple description—"Our Father which art in heaven"—to compose our minds, and to sanctify and solemnize our feelings, when we come to a throne of grace. And let us observe, that, while the Jews addressed God who dwelt between the cherubim (Psalm lxxx. 1), we address God who dwells in heaven. They addressed Jehovah who dwelt in symbol on the mercy-seat, which was the type of Christ, our great propitiator (Rom. iii. 25): we address God who dwells in heaven, whither our great High Priest is for us ascended, and where he ever liveth to make intercession for us (Heb. vii. 25).

But let every man know that God hath another dwelling-place: "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. lvii. 15). He dwells in the highest heaven: he dwells in the heart of the humble believer. The one residence corresponds with his glory, the other with his grace. May he dwell in us! and to this end may we seek to have our hearts purified by divine grace, and filled with love towards him; and then may we expect to realize that exceeding great and precious promise which was uttered by him who is the way, the truth, and the life: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23).

### Biography.

THE MOST REV. CHARLES DICKINSON, D.D.,  
LATE BISHOP OF MEATH.

#### No. II.

INQUIRIES into the affairs of his diocese, and the formation of plans for his future procedure, furnished employment to bishop Dickinson during the early part of 1841.

"In April he removed to the episcopal residence at Ardraccan, where, at first, he devoted much of his time to receiving the visits of his clergy, and making acquaintance with the surrounding laity, among whom he ardently desired to increase, as much as possible, the feeling of identity with the system of the church.

"With his clergy the accessibility of his manner at once opened a way to their good will, while the patience with which he discussed with them the various topics upon which it was desirable to induce co-operation, and the tolerant spirit with which (in cases where duty did not require him to decide) he abstained from all attempt to overrule opinion—merely submitting his arguments to their candid consideration—removed every barrier to unreserved communication, and thus, by habituating them to discern the candour and soundness of his judgment, laid the foundation for their entire confidence in it."

In June of this same year, he commenced his first tour of the diocese, holding confirmations in the several districts.

"Regarding confirmation in the same light in which it is represented in the articles and in the liturgy, not as a sacrament, but as the link between the two sacraments, and as the proper introduction of the prepared Christian to the Lord's supper, he admitted the candidates to that sacrament immediately after confirmation, accompanying both services with suitable addresses; thus accomplishing the double object of, on the one hand, heightening the importance of the occasion in the minds of such as might otherwise think too lightly of the short ceremony of confirmation, and, on the other, guarding against the tendency of some superstitiously to exalt confirmation into a distinct sacrament."

Among those who were confirmed at Kingscourt, in the course of this tour, were a number of adults who had become converts from Romanism, through the study of the scriptures in the Irish language. The following letter from the rev. Robert Winning, formerly a presbyterian minister, and now rector of Kingscourt, will furnish an idea of the style of the bishop's intercourse with his clergy, as it was shewn on that and other occasions:—

"Soon after his appointment to Meath, he held a confirmation in the church of Kingscourt. At the time, my mind was particularly directed to the subject of infant baptism, the constitution of the Christian church, and the mournful divisions which too long have separated her children.

"I had been brought to this conclusion, that presbyterians, methodists, and independents, should either adopt adult-baptism or the rite of confirmation, as used in the English church.

"At this time I had never been present at a confirmation: I therefore attended, was much

pleased with the services of the day, and, from the bishop's lucid and scriptural exposition of that rite, I felt additional conviction of its necessity and utility in the Christian church.

"A number of the young were confirmed on that occasion, and about twenty adults, converts from Romanism. To the latter the bishop seemed to pay particular attention: during and after dinner he several times referred to them, and inquired concerning the results of the Irish Society. The rev. Mr. Charlton and I gave him the information he sought. He expressed himself much pleased, and evidenced a sincere interest for the objects of the Irish society, and for scriptural education in general.

"This confirmation was held only a few months before his decease. At that time he appeared in excellent health and spirits. He conversed familiarly with all the clergy present, drew out such as appeared diffident, and encouraged all to speak without reserve. We did so: we asked and received from him most satisfactory information on several important subjects. We separated from him with regret: all were pleased: all felt that his gentleness, his humility, his intelligence, his Christian and catholic spirit, eminently fitted him for the sacred office which he filled, and that he must be loved by both laity and clergy."

It was his purpose to hold his primary visitation in 1842; and, as that year advanced, he made the necessary arrangements. His intention was to visit the diocese by rural deaneries, or other conveniently arranged districts, and to walk as much as possible from one spot to another, that he might acquire an accurate knowledge of the localities of the various parishes, and thereby be enabled, with greater effect, to provide for the wants of the several parishes, when they should be at any time represented to him by the clergy. He had also another object in this arrangement—"to exhibit, as much as possible, to the laity in the remoter parts of the diocese, the working of their church-system in its episcopal character. He had long observed, with regret, that the laity generally were accustomed to feel themselves so little interested in this feature of the constitution of their church, that their connexion with it resembled rather the system of the independents, consisting merely in their relation to the particular clergyman on whose ministry they attended. He wished, therefore, in his capacity of bishop, to cultivate such a connexion with the laity of his diocese, that they should regard him as 'the bishop and pastor of the flock,' as well as the superintendent of the clergy.

"But in the midst of his thoughtful and judicious plans and his zealous labours, and while his mind was busily engaged in the preparation of the charge intended to be delivered in the different parts of his diocese (and which was found on his desk in the unfinished state in which it appears in this volume), he was seized with a feverish cold, at the beginning of the month of July, which did not at first present any formidable symptoms. After a few days he appeared much better, and remarked: 'Now that it is all over, I think I have had a narrow escape of a fever.' The symptoms, however, suddenly returned, and assumed so serious a character, that the attendance of two of the most eminent physicians in Dublin was

thought necessary. His case was pronounced to be 'typhus fever;' and on the eleventh day after the first unsuspected symptoms had appeared, and the fifth after serious apprehension had been awakened, his valuable life was terminated (12th July, 1842) in the fiftieth year of his age.

"During the last few days, he was at times restless, and occasionally showed some slight wandering of thought; but, on the whole, he was calm, serious, and collected, as when ministering to others on the bed of death. On the 11th July—the last day of conscious existence—prayer was offered up with him by his early friend and relative, archdeacon Russell, in which he joined with devout composure. Shortly afterwards he called on him again to pray with him, when he himself led the way, distinctly repeating one of his favourite collects, that for the seventh Sunday after Trinity: 'Lord of all power and might, who art,' &c.

"Twice he sent for his children, evidently with a desire to give them some parting admonitions; but he felt unequal to the effort. His unexpressed farewell was fully interpreted by them; and his last look, and the last anxious desire that rested on his mind, will be long associated in their hearts with all those wise and Christian precepts which, in accents of uniform love and tenderness, he ever sought to impress upon their youthful minds.

"After this he got up and walked round the room with great feebleness; and, on being urged by archdeacon Russell to go back to his bed, and endeavour to get some sleep, he calmly and forebodingly remarked: 'John, if I fall asleep I shall never awake.' And thus it was: his first sleep afterwards was the sleep of death, from which all the skill and care of his physicians could not for a moment arouse him.

"Shortly before he sunk into that fatal stupor, he ejaculated: 'Lord Jesus, have mercy on me;' and, pressing his beloved sister's hand, begged her to pray with him, as he felt some difficulty of utterance. She was interrupted by the doctors for a short time, when he again entreated her to join him in prayer: his last articulate words were, 'God Almighty pardon my sins, for Jesus Christ's sake.' In a few hours afterwards he breathed his last."

The following passage in a letter from archdeacon Russell to one of the bishop's most dear friends, Dr. Croker, of Dublin, gives a good summary of his character:—

"We know that the man was only the development of the youth. Every thing we admired and loved in him, in the full maturity of age and amidst the active duties of life, we can remember in its bud. There seems not to have been any new element in his character in later life, or any change but that of growth and improvement. To the true and beautiful description of him, in the letter which his son Charles has received from the archbishop, none need venture to add a single touch. The harmony of moral and intellectual qualities in his character is what is most remarkable; and to this was superadded (or rather from this resulted) a something for which I have no word, unless it be a loveliness that fascinated affection, while it commanded respect."

To this passage may be added the latter portion of the letter of Mr. Winning, already, in part, given,

but which is transferred to this place because it was occasioned by the mournful event above related.

"During the short interval previous to his removal, I received from him several letters relative to the Irish Society, and to books which he sent me for the use of our teachers. These being disposed of, I applied for more. He was in Dublin at the time, and went himself to the bookseller to procure them. The edition was exhausted; but his benevolence was not exhausted. He wrote to the publisher in London for another edition, and promised all I required. This was the purport of his last communication to me. Soon—too soon—I heard the mournful tidings of his death. I need not say I felt sensibly: all who knew him did feel. I felt for his loss to the church: I felt for his bereaved family: I felt the uncertainty of life: I trust I felt and heard the voice which that providence was calculated to convey: 'Be ye also ready.'"

The following letter from the rev. Robert Rowan, formerly a pupil of bishop Dickinson, addressed to his widow on the mournful occasion, is perhaps more express than any testimony hitherto cited to his personal religion, and the influence of his character:—

"My heart and memory leap over the space of twelve or thirteen years, to the period when I was the pupil and the domesticated familiar friend. All the interval is as a blank to me: the influence, the power, the dignity, the charge over God's vineyard, are for the most part forgotten; and my heart fondly reverts to the time when I was a pupil in Bagot-street, to the inestimable and beloved chaplain to the Orphan House. There my first serious impressions of religion were received, and he was my teacher. He, together with the departed saint, John Noble (who has been spared the pain of losing him), were the first with whom I ever took sweet counsel upon the interests of my immortal soul and the glories of heaven. O how feelingly—how knowingly could he who is gone descant on the joys which God hath prepared for those who love him. He seemed to be at home when he spoke of heaven: although that chaste reserve on the most sacred subjects and matters of deep feeling, which in part constituted the charm of his character, led him to avoid any rapturous expressions, or ought that could offend a refined or manly taste.

"But I labour in vain to embody my conceptions of what he was: that conception lives in my heart. I cannot give it utterance further than to say, that his image and character have insensibly identified themselves with almost my every notion of holiness and Christian perfection in this lower world. I have known but few eminent Christians; and therefore I may be excused for saying, that, when I have tried to embody my dim and unsteady conceptions of what would be religion after the pattern of our blessed Redeemer, they have generally settled down into his image and likeness. But God forbid that I should unduly exalt the creature, even to her who loved him best.

"How copiously there dwelt in him 'the spirit of power, and of love, and of a sound mind'—'of power' to bring his every word and thought and

action into captivity to Christ, by the exercise of an unflinching, unslumbering, yet unostentatious discipline, rendered effectual by the co-operation of the Holy Ghost; 'of love,' to make his heart the abode of every sweet and tender and engaging affection, gentle and kind, courteous and considerate to all, the pattern of what a Christian gentleman ought to be; 'of a sound mind,' to render him dispassionate, or rather passionless, in an extraordinary degree; clear-sighted into the infirmities of human nature, while he pitied them: before his calm, reproving eye, hypocrisy and meanness quailed. His opinions in a case of duty, however intricate, were formed almost by intuition; yet with all the clearness, precision, and certainty of a laborious thinker. And it was wonderful how one of so high an order of mind could form such a common-sense estimate of ordinary men and ordinary occurrences."

But the perusal of a letter addressed to the son of the lamented bishop Dickinson, then a lad, by archbishop Whately, will supply at once an accurate delineation of his character, and profitable instruction to the reader.

"I address you as the eldest son of my beloved friend, and as one (though not the only one) old enough to apply to a profitable use the sharp lesson you have received.

"It is not, certainly, the lesson we, in our short-sighted judgment, should have chosen for you or for myself; but it is for us to learn the lesson that is set us by our heavenly Teacher, who has assured us that 'all things work together for good to them that love him.' If we acknowledge this only when we see how things work together for good; if we can say, 'Thy will be done,' only when God's will happens to concur with ours, our faith in him is nothing: we have our religion for nothing; for the humblest of our fellow-creatures may expect us to approve of, and acquiesce in, his decisions, when they just fall in with our own.

"But you have learnt, if it be not very much your own fault, a better lesson; for, 'Thy kingdom come, thy will be done,' was a text on which your father's whole life was the best of sermons.

"I am not going, therefore, to tease you with those topics of consolation which you must have learned from him: I have need of all my efforts to apply them for myself. What he was to me, God and I only know; and I feel that to indulge any selfish grief for a private friend, when the church has sustained such a loss, would be very unlike his public-spirited character.

"But I wish to put before you some remarks on the points in his character which may be made the most profitable to all of you as an example. It is a most precious legacy, if you use it aright; for I am sure you ought to consider such a father, even when dead, as a far greater benefit than a living father such as most men are.

"You may think, perhaps, that there is no need for any one to tell you any thing about one you knew so well; but I have known him, in fact, longer than you—for years before you were at all of an age to appreciate him; and I have also known much more of other men, and therefore know wherein he was distinguished from them. His being your father, you know, was the appointment of Providence, and was to you merely

good fortune: to me, our friendship was the result of deliberate choice; and my good fortune was only in having such a man cast in my way.

"Most children, who have had what is called a

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"Your father was a man who, I am confident, supported the wavering faith of many, through his high intellectual endowments.

"Many a one, I have no doubt, said to himself—not in so many words, but in feeling—'It cannot be all a delusion; for I see a man of uncommonly strong sense heartily embracing it;' and, 'It cannot, in itself, be any thing dismal; for here is a most sincere Christian enjoying life with more than common cheerfulness, and yet enjoying it like a traveller on business, who admires every fine prospect, and enjoys the company of every pleasant fellow-traveller, yet never for a moment forgets his journey's end.'

"You should remark, also, the union in so many points, of qualities which are apt to be considered as incompatible. In the bosom of his family you know what he was: a stranger might have thought him a man who had no heart but for his family. To a friend, I know what he was: a more zealous, affectionate, and constant friend could not be found among those who have no relations at all. To the church, to his country, to mankind at large, he was as full of public spirit and benevolence as if he had neither friend nor relative in the world.

"Then, again, his gentleness, patience, good temper, and universal kindness of demeanour, were such as are usually found (to so very great a degree) in persons who don't know how to say 'no,' and are ready to adopt the opinions or course of conduct which any one strongly presses on them; and yet his undaunted unshaken firmness was such as one usually finds only in somewhat stern and austere characters.

"His desire to give pleasure to every body, as well as to do good to every body that came in his way, was very characteristic: his desire to please was nothing: nothing did he seem to do for the sake of gaining men's good opinion, for popularity, for fame, for credit's sake. He was glad to obtain the approbation of the wise and good, and the love and good-will of all; but he seemed to me never to do any thing on purpose to obtain it.

"'Be ye wise as serpents, and harmless as doves,' is a precept for the union of qualities as dissimilar as any can be that are not incompatible; and his life was a continual illustration of that text. No child could be more guileless and full of simplicity of heart: no wily politician could be more cautiously and vigilantly exempt from simplicity of head.

"Whether you will ever attain to an equality—or approach to equality—with him in ability is a matter which does not principally depend on yourselves. He was, in my opinion, most rarely gifted with a great variety of mental powers; but he was not the man who, if he had had but one talent, would have 'hid it in a napkin.' He set himself in earnest to regulate his mind on Christian principles, and to make the best use he could of all the gifts, all the opportunities which he possessed. This you can do. If you act upon the impulse of the moment, and not on system, on principle, according to the best judgment you can form of

Christian duty, and if you suffer your religion to evaporate in feelings and strong expressions, instead of applying it steadily to the every-day business of life, you will differ widely from him, not in the number of talents entrusted to you, but in the use of them. If you imitate in this, and in other points, the example he has left you, you will not only be doing what he would most earnestly wish you to do, but you will be preparing for a re-union with him; for, as far as one can venture to speak confidently—one fallible mortal of another—I do feel confident, that, if there be a heaven, there we shall find him, if the fault be not ours.

"Think, my dear Charles, what would have been your delight at the unexpected recovery of your father, after the physicians had given him over. And yet, though restored to you for the present, death must ere long have parted you. But to meet such a friend never to part more, O what would one not go through for that?

"We have only to go through a life like his.

"God bless you and me to do this, is the sincere and fervent prayer of your faithful friend,

"RICHARD DUBLIN."

This imperfect sketch of the career of a promising man, removed from the world and the church, at a moment when both seemed likely to be permitted to reap the maturest fruits of his high qualities of mind and heart, shall be concluded in the words of his admiring biographer, Dr. West:—

"A plain monument in Ardracree churchyard marks the place of his burial; and in St. Anne's church, Dublin, the scene of his ministry previous to his elevation to the bishopric, a monumental tablet records his name and office, with the dates of the leading circumstances of his history. Some thought it an omission to be regretted, that the tablet presents no eulogium upon his talents and virtues; but it had been felt, by those who loved and valued him most, that monumental praise was needless to those who had known him; while any description that should attempt the measure of his worth would, by strangers, be only confounded with the undeserved or exaggerated praises for which monumental inscriptions are proverbial. The simple motto inscribed on the tablet, 'Be ye wise as serpents, and harmless as doves' (suggested by the foregoing letter of the archbishop's), sufficiently reminds those who knew him of the noblest features of his portraiture; while, to those who did not, it conveys, at least, a profitable admonition, without incurring the imputation of posthumous flattery."



GOD'S JUDGMENTS UPON ISRAEL A WARNING TO THE CHURCH IN AFTER AGES :

A Sermon,

X

BY THE REV. HENRY TEW, B.A.,

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1 COR. x. 11.

"Now these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."

EXAMPLE is a far more effective engine than precept, either for encouraging man's hopes, or for alarming their fears; either for pressing the claims of virtue, or for exposing the evils of vice. Hence it arose that our Saviour's teaching almost invariably assumed this form: "He spake unto them in parables;" nay, indeed, so generally was this method adopted by him, that we may well nigh venture to say, "Without a parable spake he not unto them."

To stimulate their ardour in running the Christian race, and to caution them against the indulgence and practice of ought which might in any way retard or eventually cut short their progress therein, the apostle proposes for the consideration of his Corinthian converts the terrible overthrow of Israel in the desert, as an instructive example for their admonition, as a type of the fearful judgments which would also overtake them, should they be tempted to the indulgence of the like perverse conduct.

In discoursing from these words, we propose to consider, first, the typical events which the apostle here notices, and then to inquire how these events become admonitory to us.

I. The Israelites, you are aware, who came out of Egypt, notwithstanding they had experienced such vast and signal mercies, perished almost to a man for their iniquities; their "carcasses fell in the wilderness." Great indeed and marvellous were the favours they had received. "With a mighty hand, and with a stretched-out arm," Jehovah had rescued them from their cruel oppressors. He made a way for them through the sea, and a path for them through the deep waters; and thus were they, in a manner, baptized into the covenant which he had entered into with them by Moses. "For then did he, as it were, solemnly take them under his protection; and they, by committing themselves to his miraculous guidance, declared their dependance upon and subjection to his authority."

Hence he led them by the cloudy and fiery pillar, the visible manifestation of his own

divine presence, in their march through "that great and terrible wilderness." He afforded them support by a continuous miracle: "They did eat angels' food;" for the manna, without any care of theirs, fell daily around their tents. And they drank of that stream which, first bursting, at God's bidding, from the hard and flinty rock, followed them afterward throughout the whole of their long-protracted wanderings. It was the desire, moreover, of their merciful Benefactor to sustain them not only in a carnal, but in a spiritual sense also. Hence, as the apostle says, "they did all eat the same spiritual meat, and they did all drink the same spiritual drink; for they drank of that rock which followed them; and that rock was Christ."

Precious and inestimable were these privileges; but how meanly, alas, did they esteem them! Sacred and momentous were their obligations in consequence; but how awfully were those obligations forgotten and disregarded!

Instead of following the Lord fully, and walking in obedience to his laws, they "soon forgot God their Saviour," "started aside as a broken bow," and gave themselves up to the shameless commission of every thing that was hateful and displeasing in his sight. Idolatry, fornication, distrust, and murmuring, were sins of which they were in the habitual practice. For these and such like impieties, therefore, the heavy wrath of Jehovah at length came upon them; and so tremendous was the judgment, that two only of their number, Joshua and Caleb, were suffered to enter into the land of promise.

"Now these things," says the apostle, "were our examples, to the intent that we should not lust after evil things as they also lusted." God, my brethren, is a Being unchangeable in his dealings; the same in judgment, the same in mercy. What he punished and what he rewarded in the ages that have passed, that will he punish and reward now. So that the record of his dealings in bygone generations becomes to us a sure and certain type of the treatment which we, under like circumstances, must look for at his hands. "The angels who kept not their first estate, and are hence reserved in everlasting chains under darkness to the judgment of the great day;" "the flood upon the world of the ungodly;" the overthrow of Sodom and Gomorrah, and the cities about them;" are all set forth, not merely to afford amusement for the passing hour, but as instructive "ensamples unto those that after should live ungodly." The like tremendous warning is also held out in the destruction

which came upon Israel in the desert. Might we draw a distinction between these cases, we should be inclined to suppose that the former were intended to represent the fate of the ungodly world at large; that immense mass of human beings who make no profession of religion, who openly defy God's power, and wilfully trample on his laws. Israel, however, in its terrible overthrow is set forth, I think, as a type to a very different class of persons. Through it God speaks to his visible church, to those who have made covenant with him by baptism, put themselves thereby under his spiritual guidance, and thus virtually recorded their assent to all the requirements of his gospel, and engaged to observe them unto their lives' end. To such as we, in short, it is that the Almighty addresses himself through the judgments of his people; and his admonition to us is, "Be not ye high-minded, but fear:" "If God spared not the natural branches, take heed lest he spare not thee." All our fathers, we should remember, were under the cloud; and all passed through the sea: all were baptized unto Moses in the cloud and in the sea. All did eat the same spiritual meat, and all did drink the same spiritual drink; but, alas! all did not obtain the promise, all did not arrive at "that good land beyond Jordan." Two only of this vast company were thus highly favoured; "for with many of them God was not well pleased; for they were overthrown in the wilderness." Brethren, do we not clearly see the force of the type? Can we have any difficulty in applying the warning it proclaims? We profess, as I have said, to be not of the world. We name ourselves by the name of Christ, and claim a place in his spiritual household. We say with those of old, "The temple of the Lord, the temple of the Lord, the temple of the Lord, are we." And we hope, and we stay ourselves upon the hope, that we shall finally obtain the promise, and be made partakers of "the rest that remaineth." So thought every one of those who came out of Egypt; but how vain and fallacious were their hopes! "They were overthrown in the wilderness;" and for what reason, you have heard—"because with them God was not well-pleased."

Have we, then, brethren, the testimony of our conscience that we please God, as the foundation of our hopes? Do "our hearts condemn us not," when we say that "we love him, and keep his commandments"? that we are striving above all things to walk worthy of our profession? If so, then in Caleb and in Joshua we find the type of our future lot; we shall assuredly come to "the rest and the

inheritance." If not, however, our hopes are all presumptuous: "we shall die in our sins," we shall perish in the desert. And the fact of our having belonged to Christ's visible church, of having possessed the privileges of his gospel, of having known his will, while we performed it not, will only the more fearfully aggravate our guilt, and add to the weight of our eternal condemnation. "For to whomsoever much is given, much will be required;" and "they who knew their Master's will, but did it not, shall be beaten with many stripes."

It being evident, then, how much we, "upon whom the ends of the world are come," we, who are living in these latter days, and under the last dispensation which God will vouchsafe to mankind, are concerned in those events which befell his ancient people, nothing can be more profitable for us than to consider most attentively—

II. The instructive admonition they afford to us.

1. Now, the first and most important of these is, that we rest not for salvation on a mere profession of religion.

This pre-eminently was the delusion of the ancient Israelites, the fatal rock on which they made shipwreck. Hence of no evil are we more strikingly admonished by their sad and fearful downfall than the "holding a form of godliness without its power." "We have Abraham," said they, "for our father;" and this they thought enough. On this, as a sure foundation, the great bulk of them rested their everlasting hopes. Though strangers to Abraham's faith, though unmindful of the obligations which their relationship to him entailed, though giving the rein to all their vile affections, they still flattered their hearts with the vain assurance, and fastened their trust on the empty belief, that they must inherit their father's blessing, because they proceeded from his loins. From these false notions it arose that their religion degenerated into a mere spiritless form: "They drew nigh unto him with their mouth, and honoured him with their lips; but their hearts were far from him:" "They paid tithe of mint, anise, and cummin, but omitted the weightier matters of the law, judgment, mercy, and faith." And such, indeed, has been their error from that time unto the present. Hence did the Saviour so sharply reprove them in the days of his flesh: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man who hath told you the truth, which I have heard from God: this did not Abraham. If God were your Father, ye would love me; for I proceeded and came out from God. Ye are

of your father, the devil; and the lusts of your father ye will do."

Profession, unaccompanied by consistent practice, is nothing worth with God; nay, rather, it is even worse—it is abomination in his sight, a very "stink in his nostril." "Bring," says he by his prophet, "no more vain oblations: incense is an abomination unto me: the new moons, and the sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me: I am weary to bear them. And, when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood."

Are they not in this, then, brethren, a striking ensample for our admonition? For what is the character of the religion which we, for the most part, profess? What kind of a foundation is it, on which we are building our eternal hopes? Sadly hollow and deceptive would it be found, I fear, if tested by the standard of God's holy truth! Too closely resembling that sandy one laid down by these perverse and backsliding Israelites. We were born of Christian parents, have been baptized in our infancy, have frequented the church and the Lord's table, have been upright and honest in our dealings, and have done no harm to any in word or deed; therefore little cause have we to fear but that all will be well and happy in the end. Alas! brethren, what multitudes thus miserably deceive their souls! Grasping the shadow, they let go the substance. Putting self in the place of Christ, and their own polluted works in the stead of his perfect righteousness, they wrap themselves up in this fatal delusion, and go down to the grave "with a lie in their right hands." Should there be any in this place indulging such vain hopes, trusting to so unsafe and unscriptural a refuge, let me warn them of their danger and certain disappointment.

The religion that will satisfy God and save the soul rests not "in word or in tongue," but "in deed and in truth." "His anger is not turned away, or his favour secured by any mere lip-service, or formal observances: "By grace alone are we saved through faith;" faith in Jesus as the one and only sacrifice for sin; a faith not barren, and in name only, but a faith "working so effectually by love," as to produce a thorough change in all the desires and affections of the soul, and to bring every thought and every inclination into perfect captivity to the obedience of Christ. This alone, we are bold to

say, is "true and undefiled religion." By this, then, as the only safe criterion, we beg of you faithfully to try your principles: "Search and see" whether ye are building on that "precious corner-stone," that "sure foundation," which God has laid in Zion; whether Christ and his cross be the ground of all your hopes for this world and the next: "Search and see," too, where you are laying up your treasures, where centre your chief desires and affections. Are they with your "farms and your merchandize"? Are they among the "flesh-pots of Egypt," the unsatisfying pleasures of this naughty world? If it be so, then, be your outward deportment what it may, ye are still "aliens from the commonwealth of Israel," strangers to the covenants of promise: "ye have a name to live only, while ye are dead." Be admonished, then, by the terrible example before you, and deceive not yourselves with the "shadow of good things." One way has been consecrated for our salvation—humble faith in Christ, and his meritorious death, with unreserved dedication of heart to his service. Submitting to these conditions, we shall obtain the promise, and have an "entrance administered to us abundantly into his eternal and everlasting glory." Refusing to do so, our overthrow will be certain: as happened to Israel in the desert, so shall we perish miserably from the presence of God.

2. Another admonition afforded us by these events is, that we indulge not in any desires and practices at variance with the holy law of God. This indeed is particularly mentioned by the apostle, as a principle end for which these events were recorded, as you may easily see, by reading 1 Cor. x. 6-10. The account of God's people in the desert, as also indeed their subsequent history, supplies us with a lamentable proof of the depravity and perverseness of human nature. Notwithstanding they had witnessed such signal displays of God's power in their behalf, had been made such wonderful monuments of his mercy, and knew so thoroughly his deep abhorrence of sin, yet were they continually rebelling against his authority, trampling on his laws, and grieving him by the indulgence of their depraved and vile affections.

A dark catalogue of these crimes is given by the apostle in the former verses of this chapter, including lust, fornication, idolatry, tempting of Christ, murmuring at his providence. And how grievously were they visited for these things! On one occasion, "he smote them with a very great plague." On another, "he cut off three and twenty thousand with a pestilence." He destroyed them by serpents for tempting his Holy Spirit:

"He sent evil angels among them" for murmuring at his dealings; in short, for their numerous and oft-repeated sins, "they were overthrown in the wilderness:" "he swore in his wrath, that they should not enter into his rest."

Do not these events, too, brethren, yield instructive ensamples for our admonition? And may not we, many of us at least, read in their awful judgments what must be the end of our present evil course? The fornicator deems his a venial sin, a most excusable offence. Well would it be for him, however, sometimes to inquire what the Almighty thinks of it too; and how he will ultimately deal with those who practise it. To such persons we would say, "Look at the case of his own people Israel, and learn how for this very sin he destroyed of them, in one day, three and twenty thousand." And if this fail to convince you, as to what will be the certain end of such filthy transgressors, hearken to his avowed declaration, which cannot be mistaken: "Fornicators and adulterers God will judge." So will it fare likewise with all "who lust after evil things," of whatever nature, kind, or degree.

Not only, however, against these flagrant vices are we warned by Israel's judgments, but against those also least reprobated indeed among men, though perhaps equally criminal in the sight of God; I mean such as worldly-mindedness, distrust of his providence, the tempting of his Spirit.

Encumbered by our business, or absorbed by our pleasures, "we forget God our Saviour, who hath done so great things for us." "He is not in all our thoughts." Like these ungrateful people, we are often tempted to ask, "Who is the Lord, that we should obey his voice? We are our own, who is Lord over us?" But shall it be well with us, brethren, for this? How did Israel find such conduct answer? Miserably, fatally, to their irretrievable ruin. He gave them over to their own inventions; and they perished as dung on the face of the earth. If we, then, while treading in their steps, flatter ourselves that we shall escape with a milder sentence, how madly are we trifling with our precious souls! how are we running with open eyes to our certain destruction! for what can be plainer than that awful declaration, "The wicked shall be turned into hell, and all the nations that forget God"?

When events turn out contrary to our expectations and hopes; when trials and reverses come upon us, how continually do our hearts rise in rebellion against God! how peevishly do we repine and murmur at his dealings! Was Israel then "destroyed by the destroyer" for such wickedness, and

shall we think to escape the same righteous judgment? No, my brethren, all such expectation is vain; and we, therefore, counsel you under every afflicting circumstance, to "humble yourselves under the mighty hand of God," to acquiesce with meek submission, in all the dispensations of his providence. We say to you, with the prophet, "Let the potsherd strive with the potsherd of the earth, but woe unto him that striveth with his Maker."

The dying testimony of the martyr Stephen against his wretched countrymen was, "Ye do always resist the Holy Ghost." This had been in a remarkable manner the crying sin of God's ancient people. They had been a stiff-necked people from the day that he knew them. And thus they continued to grieve and resist him, till at length he ceased to strive with them at all, but left them "to fill up the measure of their iniquities." And what has become their condition in consequence? "A people scattered and peeled," "a proverb and a reproach;" "a by-word and a hissing among all nations." And surely, as such, are they a living and terrible ensample to us. Would, then, that we might learn from it a more excellent way! Yet, alas! with their tremendous punishment full before our eyes, have we, many of us, the daring hardihood to pursue their very course! For can it not of us be said with equal truth, "Ye do always resist the Holy Ghost?" How numerous and varied have been the means of instruction! and yet how little have we profited by them! Invitations, entreaties, threatenings, and promises, have been reiterated upon us, but all to no purpose. Deep and awakening have been the warnings proclaimed in the daily events of God's providence; yet signally has sickness, sorrow, and disappointment failed to lead our thoughts from things temporal to things eternal. "We have hardened our hearts, we will not return." Shall God, then, pass over unpunished in us, what he visited with such severity in his own chosen people? Assuredly not. But, as our privileges and means of grace have been so much greater than theirs, so will our downfall be the more tremendous, in case we abuse them. "If they who despised man's law perished without mercy, under two or three witnesses, and every transgression received a just recompense of reward, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trampled under foot the Son of God, and counted the blood of the covenant, by which he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?"

Lastly, these events serve to admonish us against the fatal mistake of so presuming on past mercies as to forget that we stand in need of unremitting watchfulness and continued perseverance.

Nothing is so indispensable to our final success as this. Israel had been rescued from the hands of the Egyptians, led in safety through the sea, and made the subject of many other miraculous interferences; and yet, after all, they were overthrown in the wilderness: they never arrived at the land for which they set out. We by holy baptism have been grafted into Christ's church: by the power of his grace our souls may have been delivered from the bondage of Satan: under the guidance of his Spirit they may have made considerable progress in the way of life; yet, if we so presume on such attainments as to remit all further efforts and relax in our exertions, certainly shall we fall and perish by the way; never, my brethren, shall we reach the heavenly Canaan, "the rest that remaineth for the people of God." The Christian life is so frequently represented, in scripture, under the figures of a race and a warfare, doubtless for the very purpose of teaching us how essential is strong and persevering exertion to its successful and happy issue, to the attainment of the reward, "the prize of our high calling."

Let Israel's failure, then, ever be a warning to us of this momentous truth—how vain it will be to have begun well in religion, unless we continue in it stedfast to the end; to have come, as it were, out of Egypt, except we still press on with our faces Zionward. The promise of success is made to them only who persevere. The wreath and the laurel are reserved for the victor in the Christian race and struggle: "He that continueth unto the end, the same shall be saved." "Be thou faithful unto death; and I will give thee a crown of life." Our wisdom, then, my brethren, will be shown by adopting, each one for himself, the blessed course pursued by the apostle; "forgetting those things which are behind, and reaching forth unto those things which are before, to press toward the mark for the prize of our high calling of God in Christ Jesus." "To hold on our way," relying on the Redeemer and his finished work, as the sole ground and pledge of our ultimate success, but as affording no motive for the intermission for an instant of our own personal efforts; on the contrary, as supplying us with the most powerful incentives to the diligent employments of all the means of grace, and to the assiduous observance of all the duties and all the precepts of the gospel of our salvation—

so shall we "please God and be accepted of him." For, though he hath said, "If any man draw back, my soul hath no pleasure in him," yet hath he said again "To him that overcometh will I give to sit with me on my throne, even as I also overcome, and am set down with my Father on his throne."

#### JOHN WEST, THE GRAVE-DIGGER.

It is now some thirty years since (on my being ordained to the curacy of Elford) I first became acquainted with John West. He was then hale and hearty, the best-looking and most active young fellow in the parish. He was good-tempered and obliging; and this, together with his pleasant looks and ready wit, made him a great favourite both with his equals and superiors. Still there was one thing wanting—John was not a Christian. By this I do not mean that he was an unbeliever, or a drunkard, or a swearer; but he never thought seriously of religion; and one proof of this was, his never scrupling to stay away from church whenever he had anything else to do which he thought would be pleasanter: indeed he had very often some excuse to give for not being at church, when I used to ask the cause of his absence on the previous Sunday. Sometimes it was the rain which prevented him: sometimes he overslept himself, a friend had dropped in, or his sister from service had come home, or some other equally insufficient excuse. When I spoke to him of the sinfulness of such conduct, he would listen respectfully, and would sometimes promise to attend more regularly for the future; but generally his answer was: "O, sir, I'm a young man yet: I hope I shall be quite different before I'm old and likely to die."

"And how do you know, John," I used to say, "that you may live to be old? how can you tell that you may not be cut off to-day? And, this being the case, how dare you to put off thinking of that on which will depend your happiness for eternity?" Then he would say—

"Well, sir, what you say is true enough; and I really must turn over a new leaf."

Poor fellow! he little knew, when he spoke so lightly of turning over a new leaf, by what means he would be led to do so. One day John came to me and said—

"I've taken the liberty to come to you, sir, to ask you to speak a good word for me to Mr. Morton. Joe Hunt, the grave-digger, is dead; and I'm after trying for his place."

I promised to say what I could in his favour to the vicar; and he, much pleased at the thought of obtaining the situation, went his way. John West was strong and active, and no one had a word to say against his general conduct; so, with some good advice from Mr. Morton, he became the grave-digger.

Elford was a populous parish, and the sexton was well paid; so John thought he was quite set up in life, as he said, and need never fear being short of money again. Years meanwhile rolled on: John West was now blighted to attend church regularly; but still what he heard there did him no good, for he always looked sleepy and inat-

tentive during service; and many times I was forced to speak to him of the way in which he placed himself in the corner of the pew, when the sermon began, as though ready for a nap; and I am afraid that John West is not the only poor man who does so. There are many, who seem to think it does not signify how much they loll about, or yawn, or whisper to their neighbours in God's presence, who would be quite sure to stand respectfully before a gentleman. Such persons will find, to their cost, that God is a jealous God, jealous of his honour and of the honour of that house where he has promised to be when two or three are gathered together, and that he will in no wise spare the guilty. Had John West died, whilst still inattentive to his prayers and to the reading of God's word and the exhortations of his ministers, how awful would have been the consequences! But God, of his infinite mercy, vouchsafed to create in him a new heart, and to put a right spirit within him, by leading him to himself through the waters of affliction.

One gloomy afternoon, in the November of the year 18—, I had just returned to the vestry, after having read the beautiful burial service of our church over the mortal remains of a parishioner, when a man ran in, breathless with haste, saying, "O, sir, for God's sake come: the grave has fallen in; and John West is buried." I rushed to the spot, and found that his account was too true. The grave, which but a few moments since I had left open, was now more than half filled up, and the spectators of the awful scene were standing awe-struck around it. My feelings were indescribable; but I so far overcame them as to be able to direct the men how best to remove the earth. The scene was solemn beyond measure: not a word was spoken, not a sound heard but the moaning of the wind, which breathed fitfully and mournfully through the old yew trees, and the stifled groans of the unfortunate man. After a while these ceased. Never shall I forget that moment. Whilst we could hear, however low, the moaning of the sufferer, we had hope; but, when it ceased, a solemn and affecting pause ensued; for all believed their work would be of no avail. They, however, immediately resumed their labours, and dreary and heavy they were. No spade could be used, for fear of striking against the unfortunate man's head; and for three dreadful hours they were shovelling away the earth with their hands. At length he was extricated, though to all appearance lifeless. He was carried to a neighbouring cottage, and, after a while, began to give faint signs of life. "Thank God!" escaped many lips, as he drew his first sigh, and the doctor said he could feel a gentle throbbing at his heart. On examination, it was found that both legs were broken, that one eye had quite sunk into his head, and that his whole body was one mass of bruises. All was done for him that skill and sympathy could do; and at break of day, leaving him in the hands of an able surgeon, I returned home. It was then that I first learned the particulars of the accident. The grave was of great and unusual depth, which made the mounds of earth around it higher than usual; and, when John went down to loosen the rope from the coffin, they gave way, and fell with violence upon him. His escape from death was

most providential; for, had it not been for the small hole made by the ropes as it was moved backwards and forwards by the men as they removed the earth, thus giving a little air, he must have been suffocated. How little do we know what a day may bring forth, or what earthly circumstances are best for us! Only the day before the accident, John had been exulting in what he called his "good luck;" and I had warned him against setting his heart too much on this world, by imagining that bad days would never come. For, though it is our duty to be contented with, and grateful for, what God sends us, yet we should be very careful not to boast of our good fortune, or, in our delight at finding that things go well with us, be led to forget who it is that makes us prosperous, and that in a moment he may bow down our heart with sorrow, or cut us off from the land of the living.

For some days John West lay in a sort of half consciousness without speaking, and only opening his eyes for a few minutes at a time, and that at long intervals. At length, however, God was pleased to have mercy on the afflicted man, and hope was held out to us that he would recover. But for months he kept his bed, during which time my visits were very frequent. At first, when I spoke to him of his Saviour and his soul, he only sobbed and groaned; but, after awhile, I found that his late awful warning, and the promises and threatenings of scripture which I continually read to him, by God's blessing worked their silent but sure and blessed work in his heart.

The first day that John was well enough to read, I found him with his bible open before him; and I said: "Well, West; I hope you begin to feel the value of that holy book?"

"Aye, indeed, sir, I hope I do," he answered; "yet every word seems to condemn me."

"No," I said, "the bible does not condemn you, if you feel how sinful you are: it only shows you how much you need a Saviour."

"Ah, sir, but how can I hope that the Saviour will help such a great sinner as I am?"

"You can do more than hope, John—you can feel a holy confidence that, if from your heart you desire and pray that Jesus Christ may be a Saviour to you, he surely will have compassion on you; for do not you remember his own gracious words: 'I came not to call the righteous but sinners to repentance.' And again: 'Come unto me, all ye that labour and are heavy-laden' (that is with the burden of their sins), 'and I will give you rest. And now think on those blessed words, and pray that a more trustful spirit may be given you.'"

One Sunday morning I visited him before service, when, in answer to my inquiry of how he felt, he said—

"Much, much better than I deserve, sir: those beautiful bells have made me very miserable this morning; for they made me think how many times I have heard them a-ringing, and have yet gone a-pleasuring. O, sir, how could I have been so foolish and wicked as ever to stay away from church? Now I feel as if I would give anything to go again."

"That is too often the case with us, I am afraid, John," I answered: "we do not value the blessings God gives us until they are taken from us;

and even then I am afraid that when they are restored we are very apt to value them lightly again."

"O, sir, you don't think I shall be so ungrateful? Do you think I can ever stay away from church again, or forget my prayers when I am there?"

"Indeed I hope not, John," I said; "but we are poor, weak, sinful creatures, and the best of us are apt to make good resolutions and not to keep them when the time of trial comes; and the reason of this is, that we depend upon ourselves instead of on God, by whom alone we can do any good thing. I am afraid you have a great deal to repent of in respect of your conduct in God's house?" I asked.

"More than I could ever hope to be forgiven, sir; only you say the Lord will have pity on the worst if they repent; and if sorrow that a'most breaks my heart is repentance, I'm sure I do repent. I only lie awake o' nights, thinking of the many times you've spoke to me, sir, about minding my prayers, without my a-heeding of you; and I sometimes think it is that as keeps me from mending in my health." John paused for a moment, and then said: "Do you know, sir, I never knelt down in church? and now I can't, I'd give any thing to go on my knees."

"God will hear you when you pray, though you cannot kneel," I answered; "but I do not wonder at your feeling unhappy at your not having done so when strong and well. It is one of the strongest proofs of the corruption of men's hearts, and of the hold this world has of them, that they would be willing enough to go on their knees to the queen to beg a favour of her, and yet they dare not only to sit up, but even loll about, whilst they ask with their lips (they cannot really be praying) of Almighty God the greatest blessings he has to confer. I wonder they are not afraid of some signal judgment coming upon them, or at least that their so-called prayers will bring curses and not blessings on them. That they will not be answered we may be quite sure. St. James says: "Ye have not because ye ask amiss;" and surely it is not asking aright to pray in a way that insults the majesty of heaven, and shews that we are not willing to pay that respect to the King of kings which we would shew to an earthly prince." The single bell now began to toll; so, shaking hands with poor West, and commending him to the Father of mercies, I went to the church.

It is not to be supposed that John became religious all at once. Sometimes he was tempted to murmur at his sufferings, sometimes to distrust God's mercy, and sometimes to depend too much on what he himself should do when he got about again. However, by degrees, by reading God's word, and having it explained by his minister, by frequent prayer, and by grace received through the holy communion, he was led to repent him truly of his sins, and to seek forgiveness and aid from him who hath no pleasure in the death of a sinner, whose ear is ever open to their cry, and whose arm is ever stretched out to save.

After many long and weary months of suffering, John West rose from his sick bed, a cripple and blind of one eye, but an altered and a thank-

ful man. No one was now more regular at church, nor more devout when there, than John West; nor did he ever miss an opportunity of receiving the holy communion.

Which was the happiest, do you think, reader—John West the young and healthy man, well to do in the world, but forgetful of his prayers and regardless of God and of his church, or John West the cripple, thrown out of work, and dependent for his daily bread on the charity of others, but with a prayerful spirit, a sure trust in his Saviour, and a holy love for Christ's church? Hear what he himself said: "I would not be as I was before, no, not for all the world could give me. I may well say that before I was afflicted I went astray, that God of his great mercy has afflicted me, and that my troubles have been the greatest of all my many blessings. Every night I thank God upon my knees that I am as I am."

Reader, are you in trouble? Do not repine: be assured that it is for good that you are afflicted. Think what sins it may be that you are being punished for, and pray for aid to overcome them: then will your sorrow be turned into joy, and, if it lead you to your Saviour, you will henceforth bless the day you knew it.

Or are you in prosperity? Then be not high-minded, but fear—fear lest you should set your heart too much on this world, the fashion of which passeth quickly away. Be assured that trouble will come, and then you will need all the support that consolation can give to bear you up under it. Make God your friend now, that, when the evil days come, he may not forsake you: his rod and his staff shall comfort you: his strength shall be sufficient for you; and, though "weeping may endure for a night, joy cometh in the morning."

### Subsile Reading.

#### THE MAN OVERBOARD\*.

THE pleasure of our passage was much marred by the loss of a man overboard. When within a few hundred miles of the Azores, we were overtaken by a succession of severe squalls. Forming almost instantly upon the horizon, they moved down like phantoms on the ship. For a few moments after one struck us, we would be buried in foam or spray, and then heavily rolling on a heavy sea. We, however, prepared ourselves, and soon got every thing snug. The light sails were all in; the jibs, topgallants, and spanker furled close; the mainsail clewed up, and we were crashing along under close-reefed topsails alone, when a man, who was coming down from the last reef, slipped as he stepped on the bulwarks, and went over backwards into the waves. In a moment, that most terrific of all cries at sea—"A man overboard! a man overboard!" flew like lightning over the ship. I sprang upon the quarter-deck just as the poor fellow, with his "fearful human face," riding the top of a billow, fled past. In a moment all was commotion: plank after plank was cast over for him to seize and sustain himself on, till the ship could be put about and the boat lowered. The first mate, a bold, fiery

\* From "Stories and Sketches for the Amusement of Leisure Hours."

fellow, leaped into the boat that hung at the side of the quarter-deck, and in a voice so sharp and stern, I seem to hear it yet, shouted, "In, men, in, men!" But the poor sailors hung back—the sea was too wild. The second mate sprung to the side of the first; and the men, ashamed to leave both their officers alone, followed. "Cut away the lashings!" exclaimed the officer: the knife glanced around the ropes, the boat fell to the water, rose on a huge wave far over the deck, and drifted rapidly astern. I thought it could not live a moment in such a sea; but the officer who held the helm was a skilful seaman: Twice in his life he had been wrecked, and, for a moment, I forgot the danger in the admiration of his cool self-possession. He stood erect, the helm in his hand, his flashing eye embracing the whole peril in a single glance, and his hand bringing the head of the gallant little boat on each high sea that otherwise would have swamped her. I watched them till nearly two miles astern, when they lay to look for the lost sailor. Just then I turned my eye to the southern horizon, and saw a squall, blacker and heavier than any we had before encountered, rushing down upon us. The captain also saw it, and was terribly excited. He afterwards told me that, in all his sea-life, he never was more so. He called for a flag, and, springing into the shrouds, waved it for their return. The gallant fellows obeyed the signal, and pulled for the ship; but it was slow work; for the head of the boat had to be laid on to almost every wave. It was now growing dark, and, if the squall should strike the boat before it reached the vessel, there was no hope for it: it would either go down at once, or drift away into the surrounding darkness, to struggle out the night as it could. I shall never forget that scene. All along the southern horizon, between the black water and the blacker heavens, was a white streak of tossing foam. Nearer and nearer every moment it boiled and roared on its track. Between it and us appeared, at intervals, that little boat, like a black speck on the crest of the billows, and then sunk away, apparently engulfed for ever. One moment the squall would seem to gain on it beyond the power of escape, and then delay its progress. As I stood and watched them both, and yet could not tell which would reach us first, the excitement amounted to perfect agony. Seconds seemed lengthened into hours. I could not look steadily on that gallant little crew, now settling the question of life and death to themselves, and perhaps to us, who would be left almost unmanned, in the middle of the Atlantic, and encompassed by a storm. The sea was making fast, and yet that frail thing rode it like a duck. Every time she sunk away, she carried my heart down with her; and when she remained a longer time than usual, I would think it was all over, and cover my eyes in horror: the next moment she would appear between us and the black rolling cloud, literally covered with foam and spray. The captain knew, as he said afterwards, that a few minutes more would decide the fate of his officers and crew. He called for his trumpet, and springing up the rattlings, shouted out over the roar of the blast and waves: "Pull away, my brave bullies: the squall is coming: give way, my hearties!" and the bold fellows did "give way" with a will. I

could see their ashen oars quiver as they rose from the water, while the life-like boat sprung to their strokes down the billows, like a panther on the leap. On she came, and on came the blast. It was the wildest struggle I ever gazed on, but the gallant little boat conquered. O, how my heart leaped, when she at length shot round the stern, and rising on a wave far above our lee quarter, shook the water from her drenched head, as if in delight to find her shelter again. The chains were fastened; and I never pulled with such right good will on a rope as on the one that brought that boat up the vessel's side. As the heads of the crew appeared over the bulwarks, I could have hugged the brave fellows in transport. As they stepped on deck, not a question was asked—no report given, but "Forward, men," broke from the captain's lips. The vessel was trimmed to meet the blast, and we were again bounding on our way. If that squall had pursued the course of all the former ones, we must have lost our crew; but when nearest the boat (and, it seemed to me, the foam was breaking not a hundred yards off) the wind suddenly veered, and held the cloud in check, so that it swung round close to our bows. The poor sailor was gone—he came not back again. It was his birthday (he was twenty-five years old), and, alas, it was his deathday.... We saw him no more; and a gloom fell on the whole ship. There were but few of us in all, and we felt his loss. It was a wild and dark night: death had been among us, and had left us with sad and serious hearts.

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### The Cabinet.

MOTIVE TO THE SEEKING OF GOD'S MERCY.—Surely he who made the human heart well knew how best to touch the springs by which its sympathies are opened, when he asked the affecting question, "Your fathers, where are they?" Has not the grave even now closed over them. Are they so early called away, and have you no desire, when God shall take you hence, to follow them? If the word of God can awaken no spiritual feeling within your breast, can it also touch no natural chord that lies responsive there? Have you never so loved one earthly being, whom God has taken to himself before you, that you would rejoice in the thought of seeing that object of your affection at God's right hand? Here, then, is a motive; and, comparatively low and selfish though it be, we would leave untried no motive which may win you to your own eternal happiness, which may plant you as a jewel in your Redeemer's crown. If there be those to whom you would desire to be re-united in the realms of bliss, O delay not, trifle not, with this great salvation. "The time past of your life may suffice to have wrought the will of the Gentiles:" now, even to-day, "put off the works of darkness, and put upon you the armour of light." Come, all sinful though you be, come but in penitence and faith to the Saviour of your soul; he invites you, he urges you, he entreats you, by every hope of present pardon and of future blessedness, to come unto him, that your soul may live.

---Blunt's *Posthumous Sermons*.



**Poetry.****THE LAW AND THE GOSPEL; A VISION\*.****THE LAW.**

I BEHELD, and lo! the one  
 Like the night came on;  
 When the loud winds ride  
 O'er the mountain's side,  
 And the tempest is born.  
 Red it came  
 As the lightning's flame;  
 Its footsteps under  
 Moan'd the thunder,  
 And the rocks were torn,  
 And the reins of men were rent asunder.  
 A mighty voice the silence broke:  
 The quick flames sank back in the rolling smoke,  
 And the earth for a moment ceas'd to quake,  
 As God, in silence audible, of law and judgment spake.

**THE GOSPEL.**

The sounds are o'er, the clouds have disappear'd;  
 But a gentle voice, like evening, is heard.  
 It whispers low of solemn quiet,  
 Feast and fast, and holy diet;  
 Harvest rich from holy tears,  
 And, for shirt of hair and mourning,  
 Vesture such as virgin wears,  
 Bright with gold, on bridal morning:  
 Where'er the gentle whispers stray,  
 Vanish remorse, and gloomy fear away.  
 Her footsteps are known  
 By the flowers that have grown  
 In sweet spontaneous birth,  
 Since with beautiful feet she walked the earth;  
 Whilst o'er the dim and distant hills  
 A rosy-dawning light,  
 That heaven and earth with mellow'd radiance fills,  
 Sheds on the heart of man the stillness of delight.  
 The stars bend o'er her as she takes her way;  
 The summer lightnings round her play;  
 The earth heaves up its breast, to meet  
 The beauteous preparation of her feet;  
 The waves fall softly as she passeth near,  
 And curl their heads her voice to hear;  
 Circling with silken wing, the dove  
 Hovers before, and sings of love;  
 The flocks from thousand hills, self-offered, come;  
 The groves breathe forth their spices and their bloom;  
 And the cloud-cover'd fountains  
 Call to the moist-marg'd mountains;  
 And rock and valley echo to the word,  
 And sweetly talk of peace restored;  
 Till voice a moment folds her sounding wings,  
 And throbbing silence eloquently sings  
 Of him who left awhile creation's throne  
 To seek the heart of man, and make it all his own.

\* From a volume of poems, by the rev. C. E. Kennaway (for which see the advertisement). We have been much pleased with these compositions, as containing the spirit of poetry. Their author is well known as an able and useful minister.—ED.

**Miscellaneous.**

**WILD HONEY GATHERING.**—Wild honey, or, as the natives call it, "choogar bag," is collected by a small stingless bee, not so large as the common fly. The honey-nest is generally found at the summit of remarkably high trees. When the lynx-eyed native discovers it from below, there he will stand, with his head up, making a dead point at it until it is attained by his gin, who immediately begins with a small tomahawk, and, by a rapid action of the wrist, to cut a notch in the bark of the tree, large enough for her great toe to rest upon. Winding her left arm round the body of the tree, she adroitly raises herself to this notch, and there rests the ball of the great toe of the right foot. She then cuts a notch above her head, and quickly ascends to this; so on in like manner, until she reaches the dizzy height to which she is directed from below, exhibiting throughout the most astonishing stretch and pliancy of limb, and the most wonderful absence of all fear of danger. She recklessly advances towards the extremity of a fragile bough, which appears ready to break. If she can reach the honey, she seizes it, and places it in a sort of calabash along round her neck, at the same time holding her hatchet in her mouth. Where she finds it impracticable to reach the honey, she cuts off the branch, which, with its mellifluous appendage, falls to the ground at the feet of her sable lord, who stands below. The honey is of delicious flavour, after it has been carefully separated from the combs, the cells of which are generally filled with small flies. The natives, however, devour it just as they find it, and are very fond even of the refuse combs, with which they make their favourite beverage, called "bull;" and of this they drink till they become quite intoxicated.—*Braim's New South Wales.*

**IRON IN GOTHIC ARCHITECTURE.**—The use of iron is still greatly extending in Manchester, where the principles of its application are well understood, and all the casting establishments are in active operation. The most novel application of this material is in the independent chapel erecting in Salford, near the Broughton-bridge, from the designs of Mr. Richard Lane. The roof is framed of cast-iron principals, curved, and meeting at the top in a gothic arch. Each half is in two pieces firmly bolted together, and the principals are connected by tie-rods. The feet of the principals are spread out, and rest on blocks of stone, but are further supported by iron columns, built into the wall, which stand upon stone corbels at the ground level. There are shoes, cast on the principals, to receive the purlins. There will be a school-room underneath. There are two heights of iron columns, the upper supporting the iron girders for the galleries. These girders are curved in form, as to approach nearer to the section of the steps of the galleries. The roof may be made a very effective feature; and that a similar treatment of iron-work in gothic architecture is desirable, has been pointed out in a former number of this journal.—*The Builder.*

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



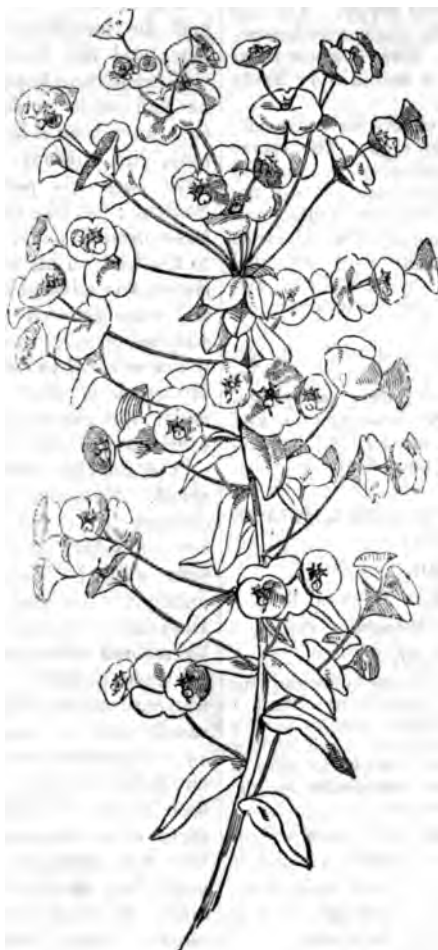
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 601.—AUGUST 20, 1846.

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FLOWERS.

No. X.

WOOD-SPURGE.

Latin, Larytis; French, Epurge.

It is very interesting to observe the variations of the wonderful works of God; how each indivi-

dual is distinguished from another, while all evidence the wisdom and the power of their great Creator. An instance of this is afforded in the flower selected for the present paper.

It has a double stem, generally ending in six principal branches, the calyx holding several flowers of one stamen each, and one pistil, with

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a three-cleft style. The pointal or pistil is the centre part of the flower, formed of the seed-vessel at bottom and the style at top. The peculiarity in the appearance of this plant is, that each of these flowers that top the six principal branches looks more like three in one; two little yellow cups most curiously issuing from a larger one, as our readers will be able to observe in the drawing. The leaves are hairy beneath, ovate or lance-shaped, and narrowed towards the base. The capsules are minutely dotted.

The spurge is a common and profuse grower in the woods of England, flowering very early in the spring, and often, too, in the autumn. It is larger and yellower than either the dwarf or sun-spurge (known better by the name of milkwort). A drop of the juice of any kind of spurge will blister the tongue and give a good deal of pain. It is even poisonous. In fact, all plants possessing a coloured juice are far more likely to be found poisonous than otherwise, or at least are soporific and stupifying, like that of the poppy. And this remark may be very usefully remembered, especially by youthful readers. Were a whole plant of the spurge to be eaten, it would very likely cause death.

The dwarf-spurge grows chiefly in cornfields, from about four to six inches high. The leaves are small, narrow, smooth, and without notches; the stem much branched at the base, each of the branches dividing upwards into three others, and so on; capsules nearly smooth. The milkwort has but one stem, ending in five principal branches, each of them with a leaf under it, and spread out like a star. Its juice is used as a remedy for warts.

Other species have the names of purple spurge, broad-leaved spurge, Irish spurge, hairy spurge, leafy-branched spurge, cypress spurge, sea spurge, Portland spurge, petty spurge, caper spurge, and red shrubby spurge. They are all, we believe, usable in medicine, some to great effect.

#### THE HOLY SPIRIT THE PROMISED HELPER IN PRAYER:

##### *A Sermon,*

By THE REV. RUPERT JAMES ROWTON, B.A.,  
*Curate of Haslebury Bryan, Blandford, Dorset.*

ROM. viii. 26, 27.

"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit; for he maketh intercession for the saints according to the will of God."

THE right way of viewing all the operations of God is to consider them as intended to manifest his glory. If we look in the world around us, and up to the heavens above, he is glorified in the works of his hands; for they show forth his power, wisdom, and goodness. In his dealings with men, he overrules their evil purposes and wicked works to his own glory, which will be still more visible in their final destruction. But his great glory is the work of redemption. For this, angels in heaven and

saints upon earth delight to praise him, and will do so through eternity; and all his ways towards his people on earth have the same great end in view. For this purpose he chose them from everlasting, and in his due time called them from darkness to light: for this, they are kept safe in the covenant of grace; and the work of grace began in them shall be perfected in the day of Christ's appearing, when they shall enter into his kingdom. While on earth they show forth his praise; for, "whether they live, they live unto the Lord, or whether they die, they die unto the Lord;" and, when heaven and earth shall pass away, he will come "to be glorified in his saints, and to be admired in all them that believe."

From this, one important conclusion is, that "his glory he will not give to another:" "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted." God could have kept sin out of the world, which he had made perfect and good: man would then have been a holy creature; eternal happiness, life without intermediate death would have been his portion—and this without a Saviour; for, like the unfallen angels, he would have needed none. But it hath seemed good to the Lord in his wisdom to ordain otherwise. Satan was allowed to bring sin into the world, and man suffered to fall under its dominion, stripped of every thing good, so that neither the power nor will to do good is left in him. He is the wreck of what he was made at first, and, under the curse of God, is doomed to die an everlasting death.

Yet, notwithstanding all this, man *may* be saved. Satan is defeated, for Christ came to conquer him; and means are found to mend every mischief of which he is the author. Is man guilty? There is forgiveness. Is he unholy? He shall be renewed and sanctified. Does he complain of helplessness? He shall be endued with power from on high. Does his strength fail? It shall be renewed in those who wait upon the Lord. The sinner shall be saved with an everlasting salvation, yet only as a dependent creature, like a beggar, living on daily bounty. The whole work must be seen to be of God. Not a limb does man move in the matter, but it is he who first puts life and strength into it: neither will nor power has man except as he receives it from him. He finds him dead, like the dry bones in the valley; and, if he begin to live, it is only because the life-giving Spirit has breathed upon him. Thus man is to be abased, that God may be glorified in him. God *must* do all: this is to humble his pride. God *will* do all: this *may* set at rest his fears. This view is confirmed by the whole tenor of the

word of God, which throughout represents man as at once guilty and helpless, and therefore dependent on his free grace. We may, then, well ask, "Where is boasting? it is excluded," for the whole work of salvation is shown to be of God.

It is well that it should be so; for such is the pride of his heart, that he is ever looking to some ground of confidence independent of Christ. The first plea is, "I am not worse than others;" but the word of God teaches him to confess that he is the chief of sinners. But, allowing this to be true, the next plea is that he may make amends for the past; but from the same word he learns to say, "When I have done all, I am an unprofitable servant." It would next be urged that he is able to repent, were it not said that Christ is exalted at his Father's right hand to give repentance. Then man would trust to his faith, appealing to the testimony of the Holy Spirit respecting Abraham, that "his faith was counted unto him for righteousness;" but, on the same authority, he learns that it is "the work of God, that he believes on him whom he hath sent;" and, therefore, the righteousness imputed to him must be in Christ, not in his own faith. But is it not in his favour that he is willing to be saved through faith in Christ, casting away, as he thinks, his own righteousness, which once he valued, and in which once he trusted? The answer must be in the words of our Lord himself: "No man can come unto me, except the Father which hath sent me draw him." Again, will the earnestness of his prayers avail him nothing? No; for such are his infirmities that he cares not to pray, till God inclines him thereto: he knows not how, till God teaches him, nor has he power, till God enables him.

If, however, the exhibition of man's destitution of all that is good be suited to humble the proud, there is a way by which the same truth may tend to encourage the despondent; for it drives them in utter self-despair to inquire for, till at length they find, the help promised by him who is Almighty to those who need it, and therefore ask for it. And with such it is always a point gained, if they can be induced to step out beyond the narrow circle of self, and fix their eyes on him to whose hand all power is given, to throw away the little calculations of hope or fear, which self-complacency or self-despair may suggest, and to take refuge at once under the shadow of his wings, who is Almighty to help and to save. It is like setting a captive at liberty, and exchanging the dreary prospect seen from his prison-bars for the beauties of an extensive landscape. There are many who have remembered well the promise that God will give to those who ask; but, feeling their

want of power to pray, of words, of thoughts, of earnestness, their hope has seemed to be cut off; and they have mournfully inquired, What good gift can I expect, who know not how to ask for it? God has said he will be inquired of; and this is the point at which I fail. Our text meets the difficulty with a promise of help from above; and thus it appears that the provisions of the gospel are calculated not only to bring down every proud heart, but to encourage every troubled soul.

This chapter contains such a comprehensive view of the peculiar privileges of believers, that it fully justifies us in saying they are "complete in Christ." In him they are free from condemnation: from him they receive the Holy Spirit, who leads them in the way in which they should go, who sanctifies them, and by his power mortifies the carnal man. By the same Spirit their souls are quickened to newness of life, and their mortal bodies shall finally be delivered from the bondage of corruption. They are adopted into the family of God; and, the Spirit of adoption bearing witness of this, they are enabled to rejoice in their new relationship. Thus he is their Comforter; and he so reveals to their faith the glories which await them, that all earthly sorrows sink down into nothing, as things not worthy to be named. And, lest present infirmity should overcast the brightness of their hopes, the same Spirit, as we learn from our text, helpeth their infirmities: "Blessed, O Lord, are they unto whom thou imputest no sin." Who would not be partakers with them?

These words lead us to consider—

- I. The necessity of man;
- II. His Helper;
- III. The help provided for him;
- IV. The effect of that help.

I. The necessity of man. Man is a creature of infirmity. His unrenewed state is one not only of danger, but of helplessness. Sin is like the stroke of that disease which takes from the limbs the power of motion, or perhaps deprives a man of the power of speech. He can neither go to one who can cure him, nor tell him his complaint. He is a pitiable object, living in helpless dependence on the kind offices of his friends. Sin is a spiritual palsy, whose extent is such that its victim, paralyzed in all his faculties, is incapable of doing or even of thinking any thing good. The declarations of scripture in this matter are very decisive: "Without me ye can do nothing:" "We are not sufficient of ourselves to think anything as of ourselves." As members also of the church, we profess to acknowledge the same truth, adopting as we do the language of the tenth article, which declares the necessity of God's

preventing grace, "that we may have a good will," and of the same grace "working with us when we have that good will."

But the infirmity especially intended in the words before us seems to be the inability to pray; because the reason given for the promised help of the Spirit is, that "we know not what we should pray for as we ought." It seems to consist in—1. Want of desire to pray; 2. Want of power to pray.

1. Want of desire. The first turning of the soul to God is in prayer. Our Lord's words disclose to us the cause of this: "No man cometh unto me except the Father which hath sent me draw him:" with which agrees the petition: "Turn thou us, O Lord; and so shall we be turned." And Paul was an example of the effect produced; the first evidence of whose change of heart appeared in the words spoken of him: "Behold, he prayeth."

2. But our text supposes a desire to pray already given, while the power is wanted. In this state a believer is like a man thrown down, struggling to rise, while a heavy weight is pressing upon him, under which he groans, and seems to labour in vain. Satan, who held him captive, is against the effort to pray, for he fears its effects; besides which, he has to struggle against the whole mass of corruption within. And from these two sources numberless and various hindrances arise, as the want of time, which often becomes the excuse for the omission, and still oftener for the brevity, of prayer; and the cares of the world, which get for a time the mastery, and distract his thoughts, sometimes interrupting his prayer, and drowning its voice, till he gives utterance to accustomed ideas with mechanical unconscientiousness, and sometimes making him altogether disinclined to it. Or, again, a sense of sin raises such a mountain of separation between his soul and God, that he sinks into despair at the remembrance of his holiness and his own vileness, till his heart is ready to die within him. "Who am I," he asks, "that I should dare to hope for anything at his hands?" He is likewise oppressed with a sense of ignorance: every thing is indistinct to him: he has not a clear conception of his own wants: he perhaps cannot fully explain them to himself, nor find words in which to express them to God; like a peasant brought suddenly into the presence of a king, so confused with ignorance, fear, and shame, that he is unable to ask for the very thing which he came to seek; yea, scarcely knows why he came at all. In this condition he is promised the help he needs.

At this point, let us stop for a moment to consider what prayer is. It is by prayer that we first turn to the Lord. It is the first manifestation of spiritual life, the infant cry, so to

say, of the new-born soul. It is the means by which pardoning mercy is obtained, the new life unceasingly sustained, and the inexhaustible treasury of the fulness of Christ made available to us. It is in prayer that we who are afar off draw nigh to God "by a new and living way;" throwing off the burden of sin from the conscience, and the burden of care from the thoughts, that by the former our communion with our heavenly Father may be unreserved, and by the latter uninterrupted; and thus we find relief and refreshment in every sorrow, as well as help in every time of need. How important, then, is it, my dear friends, that our prayers be not hindered! and how precious the promise which ensures the help of our infirmities, and that in this respect our help is laid on One that is mighty! May the Holy Spirit grant me his assistance in meditating on this promise, and as a Spirit of power apply it to your hearts, leading you to feel your weakness, and yet to depend with unshaken confidence on the help promised to you. Its value will be most felt by a praying people; for they are most conscious of their infirmities; and to such it is addressed. My friends, test the truth of the promise. Come and see what may be obtained from a God who heareth prayer; and be not discouraged by the inability you feel, but plead the words of the text, and they will be fulfilled to you; so that you will have the twofold joy of prayer taught you and prayer answered, of desires created and desires satisfied. We are to speak of

II. The Helper in prayer. It is the Holy Spirit; and we cannot but observe the great encouragement given us to make use of this privilege. How wonderful is it that, when a sinner would make known his wants to God, seeking the salvation of his soul, and the relief of his manifold necessities, each Person of the blessed Trinity is interested in them!

It is the Father from whom cometh every good and perfect gift, who sitteth on the throne of his grace to hear prayers, and to answer them. It is the Son who presents those prayers to his Father, pleading his own worthiness as reason sufficient for their acceptance. It is the Holy Spirit who puts right desires into his heart, and enables him to offer them aright, so that he may pray according to the will of God. If it be needful that there should be no bar against a sinner's access to God, how should we rejoice, my friends, that every obstacle is removed! It is God who heareth prayer: this takes away every doubt of his power to grant it. The same God is brought into the new relationship of Father: this takes away all doubt of his willingness to do so.

In reference to the two other Persons of the Trinity, we have a twofold intercession. Jesus

pleads in his Father's presence, the Holy Spirit in our hearts: the one for us, the other within us; the Spirit suggesting prayers, and filling the mouth with arguments such as the Father will listen to, and Jesus presenting them to the Father. Is the sinner guilty, and therefore fearful lest his suit should be rejected? Jesus is his Intercessor, who pleads his own righteousness in his behalf, for whose sake the memory of past rebellion is blotted out; and he is forgiven, accepted, adopted into the family of God. No fault is found in him, for there is none in him who stands as his Advocate; with whom, therefore, the Father is well pleased. But does the sinner say, "Though I would approach the mercy-seat, I cannot. I am a child, and cannot speak. I know neither how to approach the mercy-seat, nor what to say when there"? Is he encompassed with infirmity, ignorance, and unbelief? Yet he is not alone, for the Spirit is also his Intercessor. The Father calleth him: the Son maketh a way for him: the Spirit, when he is without strength, lifteth him forward, and "helpeth his infirmities." It is according to this view, that the apostle says to the Ephesians, "Through him (Christ Jesus) we have access by one Spirit unto the Father" (Eph. ii. 18). Thus, then, every discouragement to prayer, and therefore every excuse for its neglect, is removed.

But our text leads us to speak more especially of the character and attributes of the Holy Spirit.

1. He is almighty. Infinite power is provided for human infirmity. Brethren, cast your thoughts abroad, and think of the almighty power of God. Think well of the meaning of that word which describes its extent. Look over the face of the universe, and see it in its exercise. It is God who "stretcheth out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits, his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed for ever" (Ps. civ. 2-6). Think of these things, and you will know who is your promised Helper. He who is the creator and upholder of all things—the same Spirit that "moved upon the face of the waters" when the earth was "without form and void," is he who helpeth our infirmities. Surely his aid must be sufficient and effectual; for his power, like the power of the Lord Jesus Christ to save, extendeth "unto the uttermost."

2. His infinite knowledge is available for the help of our ignorance. "It is the Spirit that searcheth all things, even the deep things of God." He knows the will of God, and there-

fore can make intercession for the saints according to it. He knows us also: "Whither shall I go from thy Spirit? whither shall I flee from thy presence?" All that is said of God's intimate knowledge of us is true of the Holy Spirit; for he is God. He, therefore, knows our hearts, searches our inward thoughts—even though they find no expression from the lips—is acquainted with our inward frames, with all our circumstances, wants, and desires, with all our infirmities, and therefore is well able to afford us help.

3. Let us think of him as a Spirit of infinite love. The love of the Father appears in the compassion shown to a world of rebels. He was not willing that they should perish, and therefore gave his Son a propitiation for their sins, and spared him not from humiliation, suffering, and death. He gave his Son to make salvation possible to all to whom it should be offered; and he gives his Spirit to incline the hearts of his chosen ones to accept the offer. His love is manifest in the gift, the sacrifice involved in it, the objects of it, the result of it. The love of the Son appears in his ready concurrence with his Father's will: "He layeth down his life for the sheep:" and no man taketh it from him; for he layeth it down of himself. And surely, brethren, the equal love of the Spirit appears in his concurrence with the Father's will. Sent forth on his errand of mercy, he undertakes the work of grace in the heart of man, enlightening his darkness till his unbelief is conquered; convincing him of sin till his pride is subdued; persuading and inclining him till his stubborn will is tamed; softening his hard heart till it is made susceptible of love; helping his infirmities, bearing with his perversity, though grieved oftentimes with his backslidings, yet only for a season hiding his comforts, but not withdrawing utterly from him; giving and maintaining his spiritual life in the tainted atmosphere of a corrupt heart and an evil world; moulding the intractable material till it be made meet for the presence of God and the company of angels.

III. The nature of the Holy Spirit's help. The structure of the text seems to show that this is two-fold. That he "helpeth our infirmities," implies his assistance: the reason assigned, that "we know not what we should pray for as we ought," implies his teaching; as a guide might point out to a traveller the path he must follow: but, should the traveller happen to be infirm or lame, the mere direction would not be enough, and the guide would therefore do more for him: he would lend him his arm, and so help him along.

1. Let us first attend to the Holy Spirit's teaching, which meets the two questions which might be asked—"What should I pray for?" and, "How should I pray?" In other words,

it relates to the matter and the manner of prayer.

The matter of prayer seems to be included under the promise—"He shall teach you all things;" and the word of his own inspiration is the medium of instruction. "The entrance of it giveth light," by which the wants of the soul are perceived; and by the Spirit's quickening operations those same wants are felt. All which the scriptures tell of the lost and helpless condition of man shews the need of prayer: all the promises therein contained give the liberty of prayer, and supply its materials. The Holy Spirit causes us to "desire that which he doth promise," bringing into mutual correspondence the blessings which his people most earnestly long to obtain, and those which he has most expressly engaged to bestow. Without tracing the materials of prayer in the promises of scripture, the covenant of grace as contained in Jer. xxxi. 31-34 is a short summary of them. It includes forgiveness of sin, and consequent reconciliation with God; adoption into his family; the teaching of the Spirit, by which men shall "know the Lord," and his sanctifying influence, through which the law of God is written in their hearts, and they walk in his statutes; or, in other words, they love it and keep it.

The Spirit teacheth how to pray—the way and the manner of it. Christ is "the way," according to his own words. Without him, we can know God as an enemy indeed, but never as a Father. Without him, prayer is a sinful, unclean thing, a polluted offering; and a God of holiness would spurn it. The Spirit, therefore, testifies of him as the only Mediator, the prevailing Intercessor, "with whom the Father is well pleased:" he convinceth of his righteousness, its sufficiency and efficacy.

We are to speak of the manner of prayer. By "convincing us of sin," he brings us before God in humility: by "convincing us of righteousness," he encourages us to come with confidence: by creating a sense of want in the soul, he makes us in earnest: the same sense of want, with the application of God's promises to the soul, and the remembrance of his faithfulness, will inspire us with hope; yea, we shall say with David: "My expectation is from him;" and this will lead to patient waiting and perseverance. "My need must be supplied: God is able and has promised to supply it; therefore," says the soul, "I wait on the Lord: my soul doth wait, and in his word do I hope." "Lord, I will not let thee go except thou bless me." But

2. We are to consider the Spirit's assistance in prayer. This is implied in the words: "He helpeth our infirmities;" and in the description of his help: "He intercedeth for us." To

intercede is to plead the cause of another; and it is a successful intercession which furnishes a prevailing plea. Christ's intercession is successful, because the prevailing plea is his own atonement; but the text regards the intercession of the Spirit *within* us as distinct from that of Christ *for* us. It is he who furnishes the heart with feelings and desires. Daily experience leads us to observe how unable the heart of man is to create a desire after any spiritual blessing within itself, at its own will. There are those who know such things are desirable, but mourn that they can think of them with almost cold-hearted indifference. They see their need, but cannot feel it: they can understand that God is worthy of their love, yet they cannot love him as they would: the very frame of which they are conscious is a misery to them; and, if there be any of you, brethren, whom I seem to have been now describing, you must know you cannot alter this your frame merely by your own power. Could you, by the most intense effort, excite yourselves to greater earnestness, most gladly would you do so. This, then, is your "infirmity." A better word could not have been chosen. Would not the lame man gladly throw away his crutches, even by the help of which he can scarcely crawl along, if he could by any effort of his own infuse strength into his crippled limbs? Such a one we commonly, and rightly too, call infirm. And it is indeed an apt picture of that infirmity of the soul, which sin has not only corrupted but enfeebled.

But it is here that the Spirit will help you. He is a quickening Spirit, calling to life those who are dead in sin, awakening those on whom, for want of greater watchfulness, the spirit of slothfulness and slumber has fallen, melting the hard heart, reviving the faint heart. By his powerful influence he fixes down the attention, and calls forth the energy of the soul. Wants are not only seen, but felt: promises are not only understood, but appropriated and realized: the faint desire becomes an earnest longing: the mere wish is turned into a cry: the eye, withdrawn from all other dependence, is directed unto him from whom alone help cometh: the soul, weaned from all inferior objects, "thirsteth for God, yea, the heart and the flesh crieth out for the living God." Wisdom is also his gift; so that, by light let in upon the soul, its necessities are more distinctly seen. There are some, doubtless, who are conscious of an indefinite sense of emptiness, craving after something which they scarcely understand, yet which they know that none but God can give them: even this would be sufficient evidence that it is the "Spirit that quickeneth" them. But it is not always thus: he is pleased to give such clear perception of its wants to the soul,

that its desires shall be definite as well as earnest; and this must have been the experience of the psalmist, when he said: "One thing have I desired of the Lord, that will I seek after."

Utterance is likewise his gift. We have cause to say that, in whatever degree we have the power of utterance, it is from him. But, that we may not attach too much importance to it, he here exercises his sovereignty, by giving or withholding it as seemeth best unto him, or giving it in different measures. Hence it is not the subject of promise. It is a blessing, indeed, frequently bestowed, yet one which our text would not lead us to expect always, or to depend upon as an infallible mark of the Spirit's presence. The pleasure we feel when we have it, and the despondency when withheld, shew our tendency to rest too much on it. And most impressively are we taught our error in this, when, in a season of distressing affliction from without, or of deep depression within, the heart labours under the weight. Perhaps there is a relying confidence in God, yea, "our expectation is from him," so that every other help would be rejected with abhorrence; "yet our spirit may be overwhelmed within us," and our feelings only find vent in groans. Nevertheless, even here the Spirit of God is at work, and the promise of our text fulfilled. The heavens may be black with clouds; and, though the rain may not actually descend, we know they are charged with it, and that none but an almighty hand could have spread them over our heads.

IV. The result of the Spirit's help. Utterance without earnestness would be prayerless hypocrisy. Earnestness, though without utterance, characterizes real prayer. But it is of little consequence whether we have facility of expression or not. Most essential would it be, if the Lord needed to be informed of our necessities, or awakened to sympathy by a moving tale of misery; but, on the contrary, he who searcheth the heart knoweth what is the mind of the Spirit. The Father, previous to the prayer, knoweth the desires of his children, pitieth them, "waiteth to be gracious" to them, and, therefore, when it is offered up, though unuttered, is well understood. But, if understood, it is accepted. How can it be otherwise? for it is offered in the name of Christ—an all-prevailing name; and it is indited by the Spirit, who maketh intercession for the saints according to the will of God. Still further, this unexpressed desire of the heart is granted: "If we ask anything according to his will, he heareth us; and, if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." The condition of the prayer being actually granted is, that

it be according to the will of God; but it is thus, as we learn from our text, that the Spirit intercedeth for us. He frameth our hearts after the pattern of the will and purpose of God, making us to desire that which he doth promise; and, if God be true, the prayer thus offered shall be granted, and the blessing sought obtained.

Brethren, you have strong consolation in these words: they meet your case. See, then, that your prayers be not hindered. Be instant in prayer. Let neither occupation of time nor despondency of soul hinder you. Pray them both down. Think of him who can overcome them. Since this help is promised, ask for it: pray in dependence upon it; and, having such encouragement, come boldly and expect much.

### **The Cabinet.**

**WANT OF FAITH.**—As a want of faith is thus fatal to all goodness, so is it a deficiency far more frequent among men than a careless observer would imagine. I do not mean that many are to be found so fearfully abandoned to themselves and to Satan as to maintain, either with their mouths or in their hearts, that there is no God. I do not mean that, in a Christian land, and among those who from their childhood have been surrounded with the evidences of the truth, and with the association and example of all which is good or great or holy, the number is considerable of those who expressly deny the Lord who bought them. But this I do mean, and this is unhappily proved true both by reason and experience, that there is a great difference between not disbelieving what is related in scripture concerning God and his Son, and actually and habitually believing it; and that many a man has no genuine faith who never in his life either denied or doubted the gospel. Believing, it should be recollected, is an act of the mind consequent upon attention. We cannot believe that which is not present to our thoughts: we cannot have an habitual faith in God, without habitually retaining his image in our minds, as the object of our love and reverence. And, when we consider how many men there are who, to all outward appearance, never think of God or his Son at all, and how many more who endeavour to get rid of religious thoughts, whenever they arise, as unnecessary, untimely, and troublesome, we must allow, I think, that a want of faith is at the bottom of the wicked lives of many professing Christians; that some, who when the gospel is named to them are very far from doubting its truth, are yet, during the greatest part of their lives, to all practical purposes, unbelievers; while others, who from time to time may perhaps believe and tremble, are anxious to make still less the little faith which yet lingers in their bosoms.—*Bp. Heber.*

**SPIRITUAL READING OF SCRIPTURE**—or, although the scriptures themselves are written by the Spirit of God, yet they are written within and without. And, besides the light that shines upon the face of them, unless there be a light shining within our



hearts, unfolding the leaves and interpreting the mysterious sense of the Spirit, convincing our consciences and preaching to our hearts, to look for Christ in the leaves of the gospel is to look for the living amongst the dead. There is a life in them, but that life is (according to St. Paul's expression) "hid with Christ in God;" and, unless the Spirit of God be the promo-condus, we shall never draw it forth. Human learning brings excellent ministries towards this: it is admirably useful for the reproof of heresies, for the detection of fallacies, for the letter of the scriptures, for collateral testimonies, for exterior advantages; but there is something beyond this, that human learning, without the addition of divine, can never reach. Moses was learned in all the learning of the Egyptians; and the holy men of God contemplated the glories of God in the admirable order, motion, and influences of heaven; but, besides all this, they were taught of God something far beyond these prettinesses. Pythagoras read Moses's books, and so did Plato; and yet they became not proselytes to the religion, though they were learned scholars of such a master. The reason is, because that which they drew forth from thence was not the life and secret of it. There is a secret in these books which few men, none but the godly, did understand; and, though much of this secret is made manifest in the gospel, yet even here, also, there is a letter and there is a spirit; still there is a reserve for God's secret ones, even all those deep mysteries which the Old Testament covered in figures, and stories, and names, and prophecies, and which Christ hath revealed, and by his Spirit will yet reveal more plainly to all that will understand them by their proper measures.—*Bp. Taylor.*

THE CHRISTIAN'S WORLDLY ALLOTMENT.—We cannot forbear to mark the combined wisdom and love manifested in our Saviour's allotment for his people: "In the world ye shall have tribulation." This is the gracious rod by which he scourges back his prodigal children to himself. This is the fatherly discipline by which he preserves them from being poisoned with the sweetness of carnal allurements, and keeps their hearts in a simple direction towards himself as the well-spring of their everlasting joy. With all of them this one method has been pursued. All have been exercised in one school: all have known the power of affliction in some of its varied forms of inward conflict and outward trouble, and the experience that has been derived from this source has given abundant evidence that the pains have not been bestowed upon them in vain. "Now," is each of them ready to say—"now have I kept thy word: I never prized it before, I could indeed scarcely be said to know it. I never understood its comforts until affliction expounded it to me.... Heavenly Father! let every cross, every affliction which thou art pleased to mingle in my cup, conform me more to my Saviour's image, restrain my heart from its daily wanderings, endear thy holy ways and word to my soul, and give me sweeter anticipations of that blessed home where I shall never wander more, but find my eternal happiness in 'keeping thy word.'"—*Rev. C. Bridges on the 119th Psalm.*

## Poetry.

### LAYS OF A PILGRIM.

By MRS. H. W. RICHTER.

(For the Church of England Magazine.)

No. XIII.

CHANGE.

"With whom is no variableness, neither shadow of turning."—*JAMES I. 17.*

CHANGE comes on all: the very flower .

That brightly in thy pathway lies  
Buds, blooms, and fades within an hour,  
And dies.

And hope, that once with promise charm'd,  
And seem'd to thee so firm, so sure;  
And joys, that life of care disarm'd,  
Did they endure?

And friends, whose eyes on thee have beam'd  
Affection's fond, confiding ray;  
Whose trusting love abiding seem'd;  
All past away.

Of change, of change, for evermore,  
Does nature in each aspect tell.  
Go, seek the wild and sounding shore,  
Where billows swell;

And mark them hurrying to the beach,  
Raising their snowy crests on high,  
But, ere that barrier they reach,  
Disperse, and die.

Death and decay are waiting ever  
To shadow over earthly joy;  
And hope's sweet dreams fulfill'd, are never  
Without alloy.

Voices from ruins grey and hoary  
Still murmur round the hillocks green,  
Repeating o'er the mournful story  
Of what has been.

O, vain is trust on fleeting things,  
That from thy grasp will fade so soon;  
Sunshine, that round its beauty flings,  
But fades ere noon.

Then, child of earth, since from thine eyes  
Time will each treasured gem bereave—  
All meteor lights, whose radiance dies,  
And but deceive—

Turn thee to one unvarying Friend,  
Whose promise is unfailing ever;  
Whose care and love will never end,  
And fail thee never.

No shade of change thy glory wears,  
Divine, and still unfailing Guide;  
When past away time's gliding years  
With us abide.

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# THE Church of England Magazine.

• UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



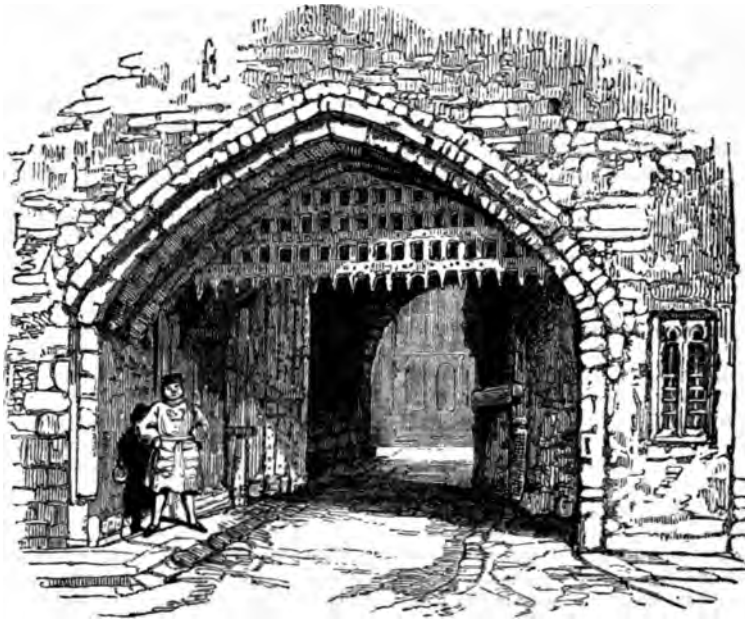
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 602.—SEPTEMBER 5, 1846.

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(Gate of the Bloody Tower.)

## THE TOWER.

THERE is no building in the metropolis which supplies a greater variety of historical recollections than the fortress popularly denominated "The Tower of London." Within its walls, or in close proximity to it, events the most thrilling, from almost the foundation of the monarchy, have occurred. Here the guilty rebel has perished; and here the innocent victim of tyranny has been immured. Sovereigns and subjects, princes and peers, malefactors and martyrs have in their turn inhabited its cells. The sorrowful sighing of the captive has hence ascended, and here the stern resolve of the avenger has been taken. But *all* the secrets of this prison-house will not be known till the day when the earth shall give forth her

slain, and the hidden deeds of darkness shall be proclaimed before the universe.

Thoughts of intense interest will crowd upon the visitor's mind as he paces the wards of the Tower; and scenes both of internal and of foreign story will rise to his eye. Here the Scottish champion, William Wallace, was confined, in 1305. Here, under Edward III., David king of Scotland, and John king of France, with his son, were guarded. In Richard II.'s reign this was the theatre of many diverse events. From its gates that ill-fated prince proceeded to his coronation, and ere long was besieged within its walls: here he resigned his crown to grasping Bolingbroke, and hither his dead body was brought. In the following century extremes remarkably met here. Two kings were in the Tower together: to the one it was a

palace, to the other a prison: Edward IV. kept his royal state hard by where Henry VI. languished in captivity. Under Henry VIII. two queens were captives here previous to their execution, Anne Boleyn and Katherine Howard. Under Mary, Cranmer and Latimer and Ridley were here, expecting that their bodies would be given to the burning flame; and within its circuit suffered the gentle lady Jane Grey. But the list of illustrious or notorious prisoners would be endless. Suffice it to say that hence went Strafford and Laud to their death; and hither came the seven bishops committed under James II.; and that from the Tower, issued Charles II., the last sovereign who used it as a palace, to his coronation.

The oldest portion of the building is the Keep, or, as it is commonly called, the White Tower, built under William the Conqueror, about 1080, by Gundulph, bishop of Rochester. This edifice is quadrangular, 116 feet long, by 96 wide, and 92 high. It consists of vaults, and of three stories above ground; the walls being 15 feet thick at the base, and 12 feet thick in the two upper stories. Here were prisons, in one of which sir Walter Raleigh is said to have been confined; also the chapel of St. John the Evangelist, and the council-chamber. Other parts of the Tower have been built at different times. Thus Longchamp, bishop of Ely, strengthened the fortifications, and surrounded it with a ditch, in the reign of Richard I. John and Henry III. also added to its buildings.

The area within the external walls is about 12 acres. The figure, as inclosed by these, is an irregular pentagon, the principal entrance being at the south-west angle by a stone bridge over the ditch; at each end of which is a tower, the outer one called Martin's, the inner the By-ward tower.

Within the outer defences were a second series, strengthened with many towers, several of which still remain, distinguished generally by names indicative of events with which they were connected, or supposed to be connected. Thus the Beauchamp tower was the prison of Beauchamp earl of Warwick, the Devereux tower that of Devereux earl of Essex. In the former, now used by the officers of the garrison, are several interesting inscriptions, carved by unhappy prisoners therein. For example, there is the word "Jane," attributed to the lord Guildford Dudley: also some Italian lines, which have been rendered "Since fortune wills that my hope shall go to weep to the wind, I wish the time were destroyed: my star is ever sad and unpropitious. William Tyrrell. 1541." Again, above the signature of Philip Howard, earl of Arundel, is a Latin inscription, signifying, "The more affliction for Christ in this life, so much the more glory with Christ in a future. June 22, 1587."

The tower which forms the principal gateway to the inner ward (represented in the cut prefixed to this paper) is called the Bloody tower, from a tradition that here the murder of the two princes Edward V. and Richard duke of York, his brother, was perpetrated. This gateway is a fine specimen of ancient strength: it is 34 feet deep, and its ceiling is boldly groined, and carved. Just opposite is a strong latticed gate in the outer wall, at the head of the flight of steps leading to

the Traitor's Gate, under St. Thomas's tower, about the middle of the southern side; the arched passage of which communicated with the river; and by it prisoners were brought by water to their place of confinement.

The above is but an imperfect sketch of this most interesting fortress; but space and opportunity may possibly be hereafter afforded for a more detailed description of some parts of the noble Tower.

## PAROCHIAL INCIDENTS.

### No. IV.

#### MINISTERIAL CAUTION.

THERE are few things more incumbent on the Christian minister than caution. The necessity of this is experienced more and more as he grows old in the ministry. He may be too incautious; and, if he is, he will sooner or later suffer for it. In no situation is it more needful to bear in mind the psalmist's resolution: "I will keep my mouth with a bridle." Too cautious the minister cannot be. This applies, in a greater or less degree, to every position in which he may be placed. He is removed, in a certain sense, from the world around him. He is very narrowly watched; and one trip in his conduct will often be most malignantly magnified.

Caution should likewise be observed in the opinion he forms of the religious state of those committed to his care, lest it should be too favourable or too unfavourable; for, in many cases, after he has formed, as he may think, the most correct judgment, he will find himself most grievously deceived.

I recollect, in the early days of my ministry (and they must have been those of a score years gone by), being requested to visit a case of very peculiar interest. It was that of a person walking in a sphere of life decidedly above the *lower* class. I do not use the expression *respectable*, because it seems to cast a slur on those whom Providence placed among the humble walks of life. Every man is *respectable*, who fulfils faithfully the duties of his station. This individual, a female, was, in fact, a person of considerable intelligence, and fair education. She could converse freely on many subjects, which shewed her mind was by no means uncultivated. Her manners were very prepossessing; her conversation very agreeable. Her husband, engaged in mercantile pursuits, was abroad; and she had few friends in the neighbourhood, where she for a season resided.

I was called upon by particular request to visit her, being told she was most anxious to have some serious conversation with a clergyman of the church of England; and she was in a locality where this privilege could with difficulty be obtained. She felt herself extremely ill; and ill she was. I do not ever recollect a more delightful interview. She spoke in the most eloquent and forcible language of the rich promises of the gospel, of the blessedness of God's saints, of the happiness of the redeemed in glory. Her whole heart seemed to be surrendered to God, her whole soul to be entranced with things eternal. She appeared to be quite removed from every thing of this world, and to be ranging in a purer and

holier atmosphere. Many were the interviews; and with each successive one I was the more pleased. I can hardly say for certain, but my conviction is, that I administered to her, with one or two others, the sacrament of the Lord's supper. I was only a visitor at the place, and in due time left it; but often did I think of her apparently sweet tone of piety, of her pure and heavenly expressions, and often did I talk to others of the interesting circumstance. In process of time I returned to the same neighbourhood, and almost immediately inquired whether this in my opinion most interesting person died, or had been restored to health. To my inexpressible amazement and deep distress, I was told she had left the place; that she was in no sense a religious character; that I never had seen her, save under the influence of opium, for that she was a confirmed opium-eater; and that all her ecstasies arose from her having imbibed that drug—a blessed medicine, indeed, in the hand of a judicious medical man; but carrying with it lamentation and mourning and woe, destruction to the body, and ruin to the soul, when indulged in as an exciting gratification. But the import of this paper is not to discuss the iniquities of the opium-trade. What became of her I never could hear: whether she was enabled to overcome the enemy, and forego the habit, I never could learn. Whether she is now alive or dead, I do not know—dead, I should conceive, if she indulged the appetite. But this I know: I learned from the circumstance a lesson which I hope has been most beneficial to me in my ministerial career. It has led me to be extremely cautious, in judging of a person's real spiritual state, and even more so of talking of my opinion of it to others.

Where I have found more than usual religious excitement, extraordinary ecstasies, and declarations of visions of glory, I have invariably requested the medical attendant to inform me if these might not be ascribed to some simply physical cause; and, if no medical attendant has been called in, I have as much as possible examined the room, to see if there were any traces of stimulants; and I should most strongly recommend my younger brethren to do the same, for their guidance. The matter is one of extreme delicacy, and requires the utmost caution. I confess I am by no means an advocate for the publication of what are termed triumphant death-beds. That the redeemed may not have clearer views of eternity as they advance nearer to its shore; that there may not be a brightness irradiating the dark valley of the shadow of death, before it is entered, I would not deny: God forbid. All that I mean to state is, that extreme caution should be used in forming a correct opinion; and, even under all circumstances, it appears to me very questionable how far it tends to real benefit to publish such "death-bed experiences," as they are termed, more especially when, as in many cases, confidence is most unjustifiably violated. Certain it is, many devoted persons have expressed the wish that they might die alone; and many, who have prayed for it, had their prayer answered. At all events, I repeat, the subject is one of extreme delicacy.

And yet, so easy is self-deception, I can quite conceive that the person referred to, had she been questioned as to her using opium, while she

spoke what was untrue, might have, as far as she was concerned, spoken it with a perfect conviction of truth. She did not know she was taking it. She was in the habit of taking cordials. She did not know of what these were composed; and facts have been lately revealed, more especially with reference to the manufacturing districts, where mothers were unknowingly giving to their children, under the specious names of soothing syrups, &c., &c., what brought their children through the path of emaciation to a premature grave. I recollect once plucking a moss-rose-bud: beautiful it was; but, to my astonishment, it held down its head, and fast withered away. I had been using a very strong acid: my hands were not perfectly dry. Is not this somewhat illustrative of the above remarks?

### Biography.

SIR T. FOWELL BUXTON.

No. III.

(Concluded from p. 37).

It was as an advocate of Christian principles in the causes already referred to that Mr. Buxton's usefulness in parliament consisted. On other questions—truth demands the admission—more especially towards the close of his senatorial career, he was inclined to ally himself with those from whom as a wise and consistent man he ought most sensitively to have shrunk. This was a source of deep regret to many of his friends: it was not, therefore, either with surprise or sorrow that they viewed the loss of his election for Weymouth in 1837, which, by withdrawing him from the turmoil of politics, by which also his health had been undermined, left him at liberty to exercise the virtues of private life. He had offers of support towards the attaining of some other seat in parliament; but these he was, happily, induced to decline.

For the remainder of his life, sir Fowell (for a baronetcy had now been conferred upon him) must be viewed in the comparatively narrow circle in which his character shone. His kindness of heart, his hospitality and simplicity of mind, were captivating to those who had the privilege of his society. He was a faithful friend, and a liberal benefactor to the poor. Especially he was a sincere and lively Christian, relying in the merits of his Saviour, and delighting in communion with God. On this point the testimony of Mr. Garwood may be appositely quoted:

"He specially recognized the importance of prayer; and, when he was about to bring before the house of commons a motion on the abolition of slavery, he wrote to various ministers, earnestly soliciting that prayer might be offered up to almighty God in the public assembly, that he would incline the hearts of all to what was righteous and just. In one of these letters, he expresses himself, 'I am very anxious [that prayer should be offered up]. It is in divine help only that I can hope.' The rev. Edward Bickersteth writes me on this particular in sir Fowell's character: 'I had the privilege of knowing Mr. Buxton, both in Norfolk and in connection with the Wheler chapel congregation. It is clear that his many

family afflictions and public trials were greatly blessed of God to his being purified and ripened for his reward. His spirit of prayer and dependence on the Lord were very striking, and in his situation no doubt full of blessing, enabling him to maintain that consistent religious character which made him a worthy successor of Wilberforce.' In his family-worship, his love of God's word, the depth of his devotion, and the strong faith of his prayers, were often especially remarked on by individuals who were privileged to be present. The testimony of one individual on this point is, 'It was indeed communion with God, different from any prayer I ever heard.' A very favourite subject with him was, God's answers to prayer. He searched through the Old Testament to discover the number of cases of this description which were recorded, and discovered no fewer than 200. In his efforts for the civilization of Africa, he ever kept prominent that the gospel was the appointed remedy, and that civilization was only its handmaid. 'The gospel,' said he on one occasion, 'ever has been, and ever must be, the grand civilizer of mankind.' Indeed, his main idea in the Niger expedition was, to facilitate the introduction of the gospel into Africa by missionary labour. 'It may safely be said,' observes one who knew him intimately, 'that his labours for the suppression of slavery were accompanied with daily fervent prayer.' There was so much retirement and modesty, an aversion to speak of his own religious feelings, in his piety, that those who did not know him well, were little aware how devout were his practices."

In sketching the character of such a man, his personal courage ought not to be unnoticed; a very interesting proof of which is supplied by the "Fisherman's Friendly Visitor:"

"We remember, in October, 1823, a collier brig, carrying nine men, was driven on the rocks just off the Cromer light-house. The life-boat was brought out in time; but it was an unwieldy boat (it has since been changed for one more effective), and could not be got off against the tremendous sea. The Sydestrand mortar was fired repeatedly; but the line fell short by about forty yards, and grievous was the disappointment to the sufferers: the vessel went to pieces, and seven of the crew sank irrecoverably: one man was, happily, washed within reach of a party who had fastened themselves to a line on shore; and another was seen on a rising wave, but too far out for hope of saving him. Mr. Buxton, without waiting for a rope, dashed into the surf, caught the man, flung himself on him, and held him against the forcible drawback of the retiring billow, till others could get up to him, and he was dragged back, himself almost exhausted, with his rescued mariner, who was so far gone that he could with difficulty be disengaged from a piece of the wreck which he had clasped as in a death-grasp, till the nails had entered his hands. The sailor was, however, soon restored. The deed was one of extreme peril and daring: most on shore thought Mr. Buxton was gone; and he said afterwards, that 'he felt that the waves played with him as he would play with an orange.' Those who remember his unusually tall, and then powerful frame, will feel the force of this image. He was very grateful to those who came up promptly to his aid

in this affair, especially to a poor blacksmith, named Curtis; and some may remember the proof he gave, that his care extended to the souls as well as the bodies of men, when, after the supper at which he assembled those who were concerned in the awful scene, he read to them the parable of the barren fig-tree (Luke xiii.), and forcibly spoke to them all on the need of securing an interest in Christ their Judge and Saviour, while time was granted them."

Sir Powell Buxton's largeness of heart must also be adverted to. Whenever the call of piety or charity was made upon him, he responded to it. And, if he gave his support to some plans or societies not strictly consonant with the order of the church of England, his conduct, while in a degree no doubt under the influence of his earlier associations, was mainly, it can be as little doubted, prompted by that earnest zeal which looked simply at the end desired, and stopped not to fetter itself, as he would have thought, with inferior considerations. But this point need not be further touched upon. This slight sketch shall be terminated by another extract from Mr. Garwood, relative to the last days of this excellent man, premising only that his decease took place in the early part of 1845.

"We pass over the remaining days allotted to sir Powell, which were days of comparative privacy and retirement, a merciful repose to prepare him for his end. And we now proceed to the last scene, on which we shall say but little, though that little will be of the most satisfactory nature. It was thought that his end was near, by many around him. On the very last occasion that he was at church, he gave out the hymns, which were sung verse by verse, as was frequently his custom. The hymn happened to be that truly beautiful one which we sung last Sunday, beginning with the words, 'All hail the power of Jesu's name.' The very impressive manner in which he did this was remarked; and, when he came to the last verse—

'O that, with yonder sacred throng,  
We at his feet may fall,  
There join the everlasting song,  
And crown him Lord of all,'

he lifted up his face and his voice, as if it were the very prayer of his soul. As soon as the clergyman reached home, he said to his wife, 'We have now heard his voice for the last time.' Such was the impression produced on the clergyman's mind by the remarkable fervour which sir Powell manifested. The apprehension was realized. And I have the testimony of an excellent clergyman, who was privileged to be with him during the last days of his life, that he witnessed his faith and trust in Christ at that period most distinctly. His end was perfect peace; and, to use the words of one present on the occasion, 'it was more like a translation than a death.'

## MISSION OF SAWYERPOORAM.

EXTRACTS FROM THE SECOND REPORT OF REV. G. U. POPE (JAN., 1846), MISSIONARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE following abstract of the returns will serve to show the state of the mission as compared with last year :—

PUTHIYAMPUTTUR AND VEYPELODEI DIVISIONS.	No. of Baptisms during the year.	No. of Communicants.	No. of Catechumens.	No. of Baptized.	PUTHUKOTI DIVISION.	No. of Baptisms during the year.	No. of Communicants.	No. of Catechumens.	No. of Baptized.	SAWYERPOORAM DIVISION.	No. of Baptisms during the year.	No. of Communicants.	No. of Catechumens.	No. of Baptized.	Increase.	Decrease.
	0	0	0	0		0	0	0	0		0	0	0	0		
	2	1	100	31		27	4	119	69		63	50	321	211		
	1908*	0	0	0		0	0	175	0		0	28	0	47		

From this abstract it will appear,

1. That the increase in the number of baptized persons is 61.
2. That there is a considerable decrease in the number of catechumens on our lists throughout the district.

NOTES OF A VISIT TO THE NORTHERN VILLAGES OF THE SAWYERPOORAM DISTRICT, FORMING ITS PUTHIYAMPUTTUR AND VEYPELODEI DIVISIONS.

*January 13th.*—Arrived at Mel-seytalei (20 miles north of Sawyerpooram) with Mr. assistant-catechist Scott. Here I found the catechist and people expecting my arrival. At 11 A.M. Mr Scott examined the people in their lessons, after which I prayed with them, and had a long and interesting conversation with those of the congregation who manifested a desire for immediate baptism. One man, named Gnánamuttu, who has been under instruction about eighteen months, showed a remarkable degree of intelligence and sincerity. The following is a part of the conversation between him and myself :—

\* This includes all those who, though still nominally under instruction, have not quite approved their sincerity by their diligence and order.

*Missionary.*—You are desirous of baptism, but why?

*Catechumen.*—Because I wish to enter the church of Christ.

*M.*—This is a good desire; but do you know what is required of one who is baptized, and made a member of Christ's church?

*C.*—He must renounce the devil and the world, idolatry and vain fables, and all earthly delusions, and trust in Christ.

*M.*—And believe?

*C.*—All the gospel.

*M.*—And how live?

*C.*—According to God's commandments and the holy vedam\*.

*M.*—In what particulars must he reform his life?

*C.*—He must renounce lies, rest on the sabbath, learn all the lessons, live honestly, and pray.

*M.*—And thus by his merits he will obtain salvation?

*C.*—No: what merit? He is a sinner—what else?

*M.*—Then how can he be saved?

*C.*—By the merits and grace of Jesus Christ.

*M.*—This is good doctrine. But who is Jesus Christ?

*C.*—The Son of God—the Saviour of the world.

*M.*—How is he the Saviour of men?

*C.*—He suffered and died for them.

*M.*—And how is salvation the result of his sufferings and death?

*C.*—He suffered the punishment of our sins he bore it all, and expiated sin.

*M.*—And for whom did he suffer?

*C.*—For all men.

*M.*—Then all men will be saved?

*C.*—No; only those who lay hold on Christ.

*M.*—And those who do not trust in Christ?

*C.*—Will eternally perish through their sins.

*M.*—What differences do you see between Christianity and heathenism?

*C.*—Heathenism teaches lies—Christianity the truth. Heathenism teaches men to worship devils—Christianity the true God. Heathenism makes men wicked—Christianity makes men holy. The heathen have no Saviour.

*M.*—Can heathenism save a man?

*C.*—No. Heathens do not know what heaven is: they think that man perishes when he dies.

*M.*—Not all?

*C.*—All about here think so. They say that man is a compound of the five elements (fire, earth, water, air, and ether); and, when he dies, these are dissipated. They say that the soul is like air in a vessel; and, when the vessel is broken, it mingles with the atmosphere.

*M.*—But that which thinks, and reasons, and feels, is that also in their opinion only an element?

*C.*—So they think; and, since they know nothing of God, or the vedam, or another world, how can they be saved?

*M.*—When will Christ come again?

*C.*—At the last day, to judge the world.

\* Meaning the scripture.

*M.*—Well, what do you know about the judgment?

*C.*—When Christ comes, he will assemble all men before his throne, and award to every man according to his works: the righteous he will receive into heaven, the wicked he will send away into hell.

*M.*—What is heaven?

*C.*—God's dwelling-place. It is glorious and holy.

*M.*—What is hell?

*C.*—The place where the wicked are tormented for ever, and which burneth with fire and brimstone. \* \* \*

I proceed to notice the seminary and schools belonging to this district.

1. The seminary, of which the first annual report, or rather, the report of its actual commencement, was published in June last, is prospering. The arrival of J. G. Seymer, esq., M.A., of St. Alban's hall, Oxford, to assist in conducting the institution, has been attended with the happiest results.

The number of pupils is seventy-two, in addition to three scholarships at 7 rupees, and six at 3 rupees 8 annas per mensem, at present held by out-door students. Of these thirty-two belong to the Sawyerpooram district. Thirty-six of the students were confirmed by the bishop in September last.

It is to be hoped that the number on the books will soon be increased to one hundred. Nothing will, humanly speaking, prevent it but the want of funds. This seminary promises to be of the greatest benefit to our Tinnevely missions. The great want in the missions of the Society for the Propagation of the Gospel has hitherto been that of able, pious, and active native labourers. Had we trustworthy men to occupy the villages in which we have converts, I feel assured that the extension of Christianity would be very increasingly rapid. An intelligent and disinterested catechist soon acquires the esteem and confidence of all around him, and, acting under the close superintendence of the missionary, is of unspeakable value in teaching and strengthening the village congregations. If able pious native clergymen could be supplied for each of these villages, how glorious must the result be!

The seminary necessarily occupies very much of my time, and I am especially desirous on this account that this district should be subdivided. An institution, such as this, requires the constant presence of the principal to ensure regularity in all its departments. With the Sawyerpooram division of the district only, I could with comparative ease give the seminary the attention it requires. The students are instructed in theology, bible-history, logic, geometry, algebra, arithmetic, geography, grammar (English and Tamil), and Tamil poetry. A few of the examination papers given at our Christmas examination, which was a private one, and continued for three days, are sent. In June next, our annual public examination will (D.V.) take place. Every lesson is taught them both in English and Tamil.

The officers of the institution, in addition to myself, are, J. G. Seymer, esq., M.A.; Mr. T. P. Adolphus; Appah, Munshi; and Joseph, as-

sistant-teacher. Both the native teachers are, of course, Christians.

2. Of the village schools:

(1.) The Puthur school has been discontinued, as the people seemed careless about it, and a master could be ill spared for the place.

(2.) The Serveikáramnadam school has been, for the present, scattered by the persecution in that and the adjacent villages.

(3.) The remaining schools are in tolerably good order, the number of scholars being one-hundred and fifty-one boys, thirty-six girls; of whom only a very few are heathens.

3. The female boarding-school contains twenty girls, who are making very satisfactory progress.

Three girls have left the boarding-school, as arrangements have been made for their marriage, and it is desirable that they should have time to become accustomed to household work. They are very promising girls, and I feel assured that their influence will be beneficial among their relatives.

4. The adult Sunday-schools are becoming very useful; and the number in attendance, though very fluctuating, is large and increasing. Many private members of the Sawyerpooram congregations are in the habit of taking notes of the Sunday forenoon sermon, and are generally able to give an excellent account of it in the afternoon, at school.

## THE CHARACTERS OF THE FRENCH REVOLUTION.

No. II.

LAFAYETTE.

NEXT to Mirabeau, no person occupied a more prominent position at the commencement of the French revolution than Gilbert Mottier, marquis de Lafayette, who was born of a noble family at Chavagnac, near Brioude, in Auvergne, in the year 1757; and who, notwithstanding he had inherited a splendid fortune, and had married, at the early age of seventeen, the daughter of the Duc de Noailles, was so enthusiastic in his notions of independence and liberty, that he gave up the comforts of affluence and of domestic happiness in order to apply his fortune to the raising and equipping of a body of men, with whom he went out to join the American war of independence, then raging between that country and Great Britain. Having distinguished himself during this war, as a volunteer, at the battles of Brandywine and Monmouth, in 1778, and received the thanks of Congress for his services, he returned to his native country to obtain reinforcements; and, being successful in his purpose, he went out a second time with the army under general Rochambeau, and commanded the van of Washington's forces at the period of the surrender of lord Cornwallis, in 1782. No sooner had peace been effected between Great Britain and America, than he returned to France, inflated with still higher notions of republicanism from the successful issue of the war, in which the Americans had asserted their claims to be an independent people. He found his country, at his return, on the eve of a great com-

motion. The infamous reigns of Louis XIV. and XV. had disgusted every class of society: the revenues of the country had been squandered by reckless dissipation, or wasted in ruinous, sanguinary, and unfortunate wars. Infidelity had sprung up, and the country was inundated with the writings of a class of mis-called philosophers, who were indoctrinating the rising generation with impressions contrary to the spirit of Christianity; and who, disgusted with the intolerance of a prevailing superstition, had leaped from one dangerous extreme to another no less mischievous, and were now inculcating principles which, when carried out, were calculated to shake society to its very base, and to overthrow every semblance of religion and morality.

Louis XVI. had ascended the throne at a moment when the minds of the larger proportion of the French people had become powerfully influenced by the opinions of these men, as well as impressed with the conviction that the oppression of former reigns was no longer to be endured, and that some great change must be effected for the benefit of their moral and social condition. It was at such a moment, when a deadly hostility was being excited between every rank and class of society, that Lafayette reached the shores of France; and, perceiving the critical signs of the times, he instantly formed the idea of "turning his country into an America," and determined that "he himself would become the Washington of it." The reputation he had obtained for the decency of his manners in those dissolute times, and the high character he had maintained by his conduct in private life, had secured him a liberal amount of respect. But he was vain, self-sufficient, and full of notions of his own abilities, though his mind was naturally sincere and straightforward. From the very hour of his appearing upon that fatal scene—the final act of which no one at that moment could contemplate—he asserted that "his object was to push on the revolution; that this alone delighted him, and that he would try every means, except a civil war, to effect a total change in the existing institutions of the country." To obtain celebrity appeared to be his chief design, and, for a time, he had enough of it almost to surfeit him, inasmuch as he effected his object of making "all France for a season to believe that he was the greatest of soldiers, and one of the wisest of statesmen."

At the assembling of the States-general, he was returned as a member, and quickly raised himself into notice by the warmth of his republicanism and by the energy of his actions, in which he manifested an invincible opposition, without foresight or moderation, to constitutional monarchy. As the eventful drama proceeded, Lafayette, enjoying a short-lived popularity, became a conspicuous and prominent actor in it, and obtained the command of a body of men, who were enrolled as a National Guard, under the pretence of defending the country, but in reality to overawe the monarchy and nobility, and to support and strengthen the revolutionary movement; and in this capacity he assisted at the taking and demolition of the Bastille. The work of revolution did not stand still; and, though Lafayette, with many others, who had mainly helped to set the machine in motion, used va-

rious means to restore peace and tranquillity—to effect which they had pledged themselves—its impetus was too great and overwhelming to be restrained by any of their efforts.

On the 6th of Oct., 1789, a furious and lawless mob set out from Paris to Versailles, the residence of Louis XVI., determined that he and his family should repair to the capital; there in future to reside, under their eye, and to be subject to their influence. Their progress thither was marked by scenes of violence and of bloodshed; and it soon became evident, by their reckless conduct, that they would not hesitate to commit any deed against the royal family, or the few of the nobility who yet remained about them, which their savage disposition might suggest. At this critical moment Lafayette determined, revolutionist as he was, to save the king and queen, if possible, from the fury of the enraged populace. They had already broken into the palace, and had sacrificed several of Louis' body-guard as victims of their fury, when Lafayette arrived; and, notwithstanding he placed his own life in jeopardy, and attempts were made to destroy him for his interference, he yet caused the palace to be cleared of the rabble, and harangued the mob from one of the balconies, in order to effect a temporary calm amongst them, in which he was successful. His intrepidity saved Louis, his queen, and his children, for a short time; but he could not prevent their immediate removal to Paris, where not many years afterwards their lives were sacrificed. The revolutionary movement now began to progress much too fast even for Lafayette; and, in his efforts to restrain it, he became as unpopular with the multitude as he had at first been applauded and admired. Having been accused of being cognizant of the attempt of Louis XVI. to escape from France, he perceived that his only hope for ultimate safety was to leave Paris, and to join the army, which was fighting in Flanders against the emigrants and allies, who were by such means attempting to rescue the country from the prevailing anarchy and convulsion. He had not long remained here before mutual hostile accusations passed between him, Dumouriez, and Collot-d'Herbois, of an attempt to effect a counter-revolution. Their disputes becoming at length violent, Lafayette returned to Paris to denounce his colleagues, and to make one further attempt to save the king. He found, however, that all his hopes were frustrated, and that, unless he immediately sought safety in flight, his life would be forfeited to the blood-thirsty spirit of the times. To avoid one danger, however, he fell into another; for, being taken prisoner by the Austrians, he was for five years confined in the fortress of Olmutz until the "Reign of Terror" had passed away, and his liberty was demanded by Napoleon Bonaparte after his successful campaign in Italy. But the *prestige* of Lafayette's former character had now waned; and, though his name is often found mentioned during the consulship and reign of Bonaparte, as well as after the restoration of the Bourbon dynasty, we yet hear of no event of moment in his career till the conduct of Charles X. drove him an exile from the throne of France by the second revolution of 1830, when Lafayette was once more chosen commander of the National Guards, and



became the advocate and supporter of Louis Philippe, the present king of the French. In 1834 he closed his earthly career, at the advanced age of 77 years.

Few of the revolutionary heroes were permitted to remain so long as Lafayette remained upon this earth; and but few of those who were removed by the guillotine, or by other violent deaths, sustained so high a reputation as he did through life; but, as with others, so with him, the great principles of religion never appear to have been the mainspring of his actions. It is not for man, however, to judge his brother's heart: that belongs to God alone; but one of the first principles of Christianity is, to "honour the king," as well as to "fear God," and to promote "peace and good-will towards mankind." How far apart the revolutionary career of Lafayette was from effecting this, must at a glance be evident; but still it is to be hoped that the errors of his career were confined to political objects; and, as no evidence is left of his ever having joined the ranks of false philosophy, Christian charity would pass lightly over his many faults with the expression of a further hope that he may, ere he quitted this earthly scene, have sought forgiveness and acceptance through the Saviour's blood. X.

#### THE DANGER OF A LACK OF KNOWLEDGE:

##### A Sermon,

BY THE REV. THOMAS BEST, M.A.,

*Perpetual Curate of St. James's, Sheffield.*

HOSEA. iv. 6.

"My people are destroyed for lack of knowledge."

WE lose much of the benefit of God's word by not bearing continually in remembrance that the Old Testament scriptures were intended to yield instruction to us, who live under the Christian dispensation, and that they ought to be diligently studied and used to this end; "for whatsoever things were written aforetime, were written for our learning." The New Testament, indeed, contains the latest discoveries of the mind and will of God, respecting the redemption of lost mankind, and the way in which sinners must now return to God, so as to secure his favour and the salvation of their own souls. It makes manifest the way into the holiest. In that part of his book, God speaks unto us, by his Son, the plain words of life and peace. But, still, the New Testament is only "the *engrafted* word." It is a new branch inserted into the stock of divinely-inspired truth; and, although the new branch bears fruit of peculiar and of surpassing richness, yet the other portions of the holy word still remain "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man

of God may be perfect, thoroughly furnished unto all good works."

Now, a large portion of the Old Testament, both the historical and prophetic parts, is occupied with the dealings of God towards the Israelites as a nation: it records the privileges, the crimes, and the punishment of the people, not as individuals, but as a community. And from the history of the kingdoms of Israel and Judah we are to learn how, under similar circumstances, God will deal with a people who act in like manner. So that every warning of God's word, and every judgment of his hand, recorded in these ancient writings respecting Israel and Judah, may be applied to every Christian country which may at any time resemble the Israelites and the Jews, in their unfaithfulness, their provocations, and their sins. This is instruction which the New Testament scriptures were never meant to convey, but for which the previous portions of the sacred volume have been preserved, and will be preserved so long as there shall remain a nation or kingdom upon earth to learn wisdom from the eventful history of these public examples.

I purpose, then, on this occasion, to consider the passage which I have read to you, in reference to our own country, and to inquire how far our character and condition correspond with those of Israel; and may God give us wisdom to perceive what we ought to do, and grace to take warning by the calamities which he brought upon that people for their manifold sins.

I. "My people are destroyed for lack of knowledge." Let us distinctly notice the three particulars which these words present for our observation: the persons, "my people;" their condition, "my people are destroyed;" the cause of that condition, "my people are destroyed for lack of knowledge."

1. "My people." One of the most frequent titles by which the Israelitish nation was distinguished is, "the people of God." And the reason of this special designation may be learned from Deut. xxvi. 17-19: "Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice; and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments, and to make thee high above all nations which he hath made, in praise, and in name, and in honour, and that thou mayest be a holy people unto the Lord thy God, as he hath spoken." Such was the relation that existed between Jehovah and Israel. He was emphatically to them a God; and they

were emphatically to him a people. In consequence of this, "he espied for them," and gave unto them a land flowing with milk and honey, and which was the glory of all lands; a land which the Lord their God cared for: the eyes of the Lord their God were upon it, from the beginning of the year even to the end of the year. He gave them also right judgments, and true laws, and good statutes and commandments. In a word, had it been asked of the days that had passed, which were before them, since the day that God created man upon the earth, and asked from the one side of heaven to the other, the reply of all ages, and in all the languages of the peopled earth, must have been one and the same: "He hath not dealt so with any nation."

But is God's greatest goodness to Israel to be compared with the civil and religious privileges with which he has distinguished this favoured country? Have not we, as a people, succeeded to unspeakably more than was ever possessed by the chosen nation, or even promised to them? We might, indeed, ask of all former times, and through every land; and the result of our inquiry and investigation must be the acknowledgment that God has not only exalted Britain above all the rest of the world, but that the advantages which he has conferred upon her were never surpassed, were never equalled in any other kingdom, or amongst any other people: "He hath not dealt so with any nation." So that we are pre-eminently, as a community, "the people of God," distinguished by his choicest favours.

Now, there is a tendency in nations as well as in individuals to be rendered careless and secure by the long possession of privileges and advantages: "And in my prosperity I said, I shall never be cast down. Lord, by thy favour thou hast made my mountain to stand strong." And the history of Israel is intended to teach a lesson of national warning. But to proceed:

2. "My people are destroyed," are "cut off," are "laid waste," as the word is rendered in other places. Notwithstanding all God's favour towards them, yet he abandoned them to desolation, he gave them over to destruction. We read in this prophet the judgments which he prepared for them, and which at length he brought upon them. He took away her corn and her wine, her wool and her flax, in the season thereof: he destroyed her vines and her fig-trees: he caused her mirth to cease, and her land to mourn. And at length she fell; and God fulfilled the words which immediately precede the text: "I will destroy thy mother," that is, thy metropolis, thy mother-city. "Shalmaneser,

king of Assyria, came up against Samaria, and besieged it." And at the end of three years Samaria was taken; and the king of Assyria did carry away Israel into Assyria. The Lord was very angry with Israel, and removed them out of his sight, because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them nor do them. Thus God accomplished his word in a foregoing chapter. He changed the name of Israel from "Ammi, my people," into "Lo-Ammi, not my people," and stripped her naked, and set her as in the days that she was born, and made her as a wilderness.

And, dear brethren, what ground of security has Britain any more than Israel, except in the favour and protection of God? We might go round about our Zion, and number the towers thereof, and mark well her bulwarks, and consider her palaces: we might reckon up all our munitions of defence and of war. But what would all these avail us, the instant that God should say of us, as he did of Israel, "Go ye up upon her walls, and destroy: take away her battlements, for they are not the Lord's"?

And, dear brethren, it is impossible for any reflecting person to consider the internal state of our country without feeling that we have within ourselves the elements of destruction, the materials for a wide-wasting desolation. And the prosperity and temporal happiness of this land might be scattered as suddenly as by an earthquake, if only the breath of the Lord were to kindle the combustibles which lie prepared even now in our midst. Only let the time of forbearance be passed, and let God arise to judgment; and soon the history of our country might be written in the same brief sentence with which God, by his prophet, described the state of the chosen nation: "My people are destroyed."

3. Let us, then, carefully consider the cause of Israel's desolation: "My people are destroyed for lack of knowledge." We may learn from the first verse what was the kind of knowledge which the people wanted, the lack of which was at once their sin and the source of their ruin: "Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." The people, the nation were destroyed, then, for lack of the knowledge of God and religion. This was God's ground of complaint; and for this he entered into judgment with them. This lack of knowledge was accompanied and followed by a general corruption of morals, as

the next words show: "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood," one murder follows another. "Therefore," says God, "shall the land mourn, and every one that dwelleth therein shall languish:"... "therefore shalt thou fall." God had made known his ways and his will: "He showed his words unto Jacob, his statutes and his judgments unto Israel." Of all the advantages which God's chosen people possessed, the chief was, "because that unto them were committed the oracles of God." This knowledge, however, the people lacked. As a natural consequence, they corrupted their ways; and, when this corruption became general, and the fruits of this religious ignorance were ripe, God thrust in the sharp sickle of his judgments, and reaped the harvest in his wrath.

II. And now, dear brethren, this brings me to the subject which I am desirous of laying before you, and commending to your most serious attention. The condition of the great mass of our population ought on many grounds to be a matter of serious thought and careful consideration with every member of the community. At this time I will only dwell upon one—upon that with which my text is connected, namely, the bearing which the state of the collective body of the people as to religious knowledge must have upon the question of national safety and national ruin. If there be a lack of the knowledge of God and his truth in the bulk of the people, the destruction of the nation will be inevitable. God will have a controversy with the inhabitants of every land which continues in religious ignorance in the midst of the religious light which he has given; and the result cannot be doubtful, when the rod of iron strikes upon the potter's vessel: "Woe unto him that striveth with his Maker." Scriptural truth is the salt which must preserve this country from corruption, and consequent ruin; and, if this salt be not found diffused through the mass of the people, destruction must come. This is the lesson of my text. If we learn not this truth, a large portion of the Old Testament is a dead letter, and the history of Israel has been written in vain.

Intelligence and skill in temporal things may be increased to any extent; secular knowledge may be greatly enlarged; the people may be more generally instructed in arts and science; but all this will not retard, it will only accelerate the fall of any Christian country, whose religion has become an empty name, and of which the body of the people are uninformed. And, dear brethren, if ruin come upon any land, who are the sufferers?

If the body be crushed by a fall, which of the members will escape the anguish? Hence the state of the people is the concern of all. God has bound all classes in one common bond of interest: all must rejoice, or all must suffer together. Now, dear brethren, what is the state of our population with respect to religious knowledge—the knowledge of God, and of his word? I fear no contradiction when I assert that the lack is not only fearfully great, but increasing, and likely to increase unless extensive and persevering efforts be made. The great bulk of the rising generation are, I fear, growing up in greater ignorance and irreligion than that of their fathers: ungodliness, and even infidelity more widely prevails, more openly appears. The very intelligence of the age, the multiplied facilities for the acquirement of secular and scientific knowledge, are aggravating the evil. The bible becomes a more neglected, a more unknown book amongst the labouring classes; while the absorbing speculations and the competing temporal interests of the day are continually diminishing even the few opportunities of knowing God and his truth, which the other classes might have improved.

Dear brethren, what must be the end of these things? Our text tells us, in few but fearful words, "My people are destroyed for lack of knowledge." I believe this truth is beginning to be believed. It is more generally acknowledged and felt that all is at stake; that, if the institutions of the country are to be preserved, if property is to be secure, if our privileges are to be safe, if our country is to stand, we must look not to legislation, not to political wisdom, not to popular intelligence, but to the diffusion of scriptural light; we must impregnate the mass with the knowledge of the bible.

Now, a society has been instituted for the employment of lay persons, whose whole time shall be employed in reading the holy scriptures from house to house, in directing the attention of the lower and labouring classes to the word of God, and to the duty of attending public worship. These scripture-readers are placed under the entire control of the clergy in whose districts they are appointed to labour; and the branch of the society established in this town is under the sanction of the archbishop. There is nothing in this society inconsistent with the discipline of our church; while it is eminently calculated to supply that lack of scriptural knowledge which prevails to such a fearful extent, and which cannot fail to be fatal to the safety and stability of our country, if it be permitted to continue.

The object of this society is one of the very highest importance; while the plan which it

adopts, on account of its simplicity, may be readily carried into effect, if only the requisite means shall be provided. And then as to its probable efficacy, consider the character of God's holy word: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." The word of God is the very weapon which the Spirit of God employs against the wickedness and darkness which are in the world: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." It is to the diffusion of the knowledge of his word that God has pledged his especial blessing: "For, as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be, that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The Israelites were exhorted and directed by Moses as to the way in which they were to act, so that it might go well with them, and that they might be happy and prosperous in the land which the Lord their God had given to them. And the very first precept refers to the daily attention and regard to be paid to the word of God in the dwelling-house and in the family: "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." It is God's own appeal respecting his word: "What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer, that breaketh the rock in pieces?" "Do not my words do good to him that walketh uprightly?" It is by the holy scriptures that we are "thoroughly furnished unto all good works;" and they "are able to make us wise unto salvation through faith which is in Christ Jesus."

Now, dear brethren, can we give credit to these true sayings of God respecting his word, and then doubt whether the reading of the scriptures from house to house, with seriousness and prayerful dependence upon the blessing of God, is calculated to prove a most effectual means of impregnating the mass of our people with religious knowledge and religious feeling, if the plan be carried out into general operation?

But it must be obvious that it will not be practicable to make the trial on any thing like an extensive and effective scale without large funds. Ordinary contributions and ordinary collections will not answer the purpose: sacrifices must be made. And, if the case of Israel be left upon record for our learning, then you must feel the necessity for such sacrifices, and the urgency of this duty. With respect to the bread that perisheth, to bring about a measure which, to say the least, is but experimental, the benefit of which is doubtful, and on which the wisest in political affairs are divided in opinion, what immense sums of money are raised, what immense sacrifices are made! And shall a society instituted for such incalculable importance, of such urgent necessity, with a plan so simple, so feasible, and with a prospect of success so fully warranted by the declarations and promises of God's word—shall such an institution fail, and come to nothing, for want of funds? Should this be the case, and such as have this world's goods, and see this need, shut up their compassion and withhold their effectual aid, will they not have just ground for fear that, as it was with the Israelites, so will it be with them? You will put what you withhold into a bag with holes: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it, saith the Lord"—that is, as the margin renders it, "I did blow it away."

Dear brethren, take this subject into your serious consideration. I have urged only your duty and interest as it respects the state and prospects of your country. But carry on your thoughts to the period when the kingdoms of this world, and all the glory of them, shall have passed away, and to a state of unchanging and eternal duration. Think what multitudes are annually departing out of life in this parish, in which you dwell, in almost heathenish ignorance—without God, without Christ, without hope. The fault may be, in a great measure, their own; but will you pity them the less for that? This society *may* be—yea, we ought earnestly to believe that it *would* be—the means, by God's blessing, of converting many from the error of their ways, and saving their souls from death.

But, while we care for others, let us look to ourselves. How stands the matter between us and the word of God? Has the entrance of that word given light to our minds? Are we making it our counsellor, going to it for advice, and then amending our lives, and ordering our steps, and taking heed to our way, according to it? Has it led us to Christ, and to an intelligent faith in him? Has it given us a good hope, through grace?

Is it sustaining our patience in a course of holy and unreserved obedience? Or are you in danger of perishing—perishing eternally—for lack of knowledge? Consider these things.

### Jubilee Reading.

#### REMARKABLE SOUNDS IN NATURE\*.

"The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh and whither it goeth."—JOHN III. 8.

MOST persons who are accustomed to attend to the varied phenomena of nature must have heard at times strange sounds which they were at a loss to account for. Any one, who has sat alone in a retired dwelling during the stillness of a calm night, may remember to have heard occasionally low murmurings rising and falling on the ear, which ignorance and superstition, or an imagination uncorrected by religion and science, might easily convert into sources of terror. The unaccustomed sounds in nature startle because they occur seldom, or during the night only, when the busy sounds of day are hushed; or, being observed only in particular spots, they thus fall mysteriously upon the ear.

That the intensity of sound is greatly increased by night cannot be doubted; and this has been ascribed by Humboldt to the presence of the sun acting on the propagation and intensity of sounds, by opposing them with currents of air of different density, and partial undulations of the atmosphere, caused by unequally heating different parts of the earth. In these cases, where the air suddenly changes in density, the vibrations which produce the sounds are divided into two waves; and a sort of acoustic mirage is produced in the same manner as a luminous mirage takes place from a similar cause. But there are, probably, other causes connected with the presence or absence, excess or diminution of solar heat, of moisture, &c., which may operate both in the increase and continuance of sound, while many peculiarities of place or season may create or modify certain sounds, which being local admit only of special explanation.

Captain Parry, during the intense cold experienced in Winter Harbour, was surprised at the great distance at which the human voice could be heard: "I have," he says, "often heard people distinctly conversing, in a common tone of voice, at the distance of a mile; and to-day I heard a man singing to himself as he walked along the beach, at even a greater distance than this." The strong tendency of sound to ascend has also a great effect. Humboldt has remarked that the barking of a dog has been heard when the listener was in a balloon at an elevation of about three miles. It has also been noticed that from the ridge of the Table mountain, which is 3,600 feet high, and the upper part of which rises perpendicularly at the distance of about a mile from Cape town, every noise made below, even to the word of command on the parade, may be distinctly heard.

The (as) with which sound travels over water is

\* From "Chronicles of the Seasons." Parker, London, 1844.

well known, but to what extent would be scarcely credited had we not the most undoubted evidence, viz., that of the celebrated traveller, Dr. Clarke. He says: "A remarkable circumstance occurred, which may convey notions of the propagation of sound over water, greater than will perhaps be credited; but we can appeal to the testimony of those who were witnesses of the fact, for the truth of that which we now relate. By our observation of latitude, we were one hundred miles from the Egyptian coast: the sea was perfectly calm, with little or no swell, and scarcely a breath of air stirring, when the captain called our attention to the sound as of distant artillery, vibrating in a low and gentle murmur upon the water, and distinctly heard at intervals during the whole day. He said it was caused by an engagement at sea, and believed the enemy had attacked our fleet at Alexandria. No such event had, however, taken place; and it was afterwards known that the sounds we then heard proceeded from an attack made by our troops against the fortress of Rachmanie, on the Nile, beyond Rosetta. This had commenced upon that day, and hence alone the noise of guns could have originated. The distance of Rachmanie from the coast, in a direct line, is about ten leagues: this allows one hundred and thirty miles for the space through which the sound had been propagated when it reached our ears."

Dr. Arnott relates a case where the sound of bells was heard on board a ship sailing along the coast of Brazil far out of sight of land. The sound was heard during an hour or two, at a particular spot on deck, and it seemed to vary as in human rejoicings. All on board came to listen, and were convinced as to the existence and nature of the sound; but to account for it was impossible. Months afterwards it was ascertained that at the time of the observation the bells of the city of St. Salvador, on the Brazilian coast, had been ringing on the occasion of a festival: their sound, therefore, favoured by a gentle wind, had travelled over perhaps a hundred miles of smooth water, and had been brought to a focus by the concave sail in the particular situation on the deck where it was listened to.

In the gardens of Les Roches, once the well-known residence of madame de Sevigné, is a remarkable echo, which illustrates finely the conducting and reverberating powers of a flat surface. The chateau des Roches is situated not far from the interesting and ancient town of Vitré. A broad gravel walk on a dead flat conducts through the garden to the house. In the centre of this, on a particular spot, the listener is placed at the distance of about ten or twelve yards from another person, who, similarly placed, addresses him in a low and, in the common acceptation of the term, inaudible whisper; when "Lo! what myriads rise!" for immediately from thousands and tens of thousands of invisible tongues, starting from the earth beneath, or as if every pebble was gifted with powers of speech, the sentence is repeated with a slight hissing sound, not unlike the whirlings of small shot passing through the air. On removing from this spot, however trifling the distance, the intensity of the repetition is sensibly diminished, and within a few feet ceases to be heard. Under the idea that the ground was hollow beneath, the

soil has been dug up to a considerable depth, but without discovering any clue to the solution of the mystery. On looking round for any external cause, the observer who has supplied this description says: "I felt inclined to attribute the phenomenon to the reflecting powers of a semicircular low garden wall, a few yards in the rear of the listener, and in front of the speaker, although there was no apparent connexion between the transmission of sound from the gravel walk and this wall. The gardener, however, to whom I suggested this, assured me that I was wrong, since within his memory the wall had been taken down and rebuilt, and that in the interim there was no perceptible alteration in the unaccountable evolution of these singular sounds."

On the smooth surface of ice, and on a much larger scale, a somewhat similar effect has been observed. The following instance is given in Head's "Forest Scenes"—

*March 7.*—The frost continued, and the cold increased to a very low temperature, the effect of which upon the extended sheet of ice, which covered the bay, was somewhat remarkable. It cracked and split from one end to the other with a noise that might have been mistaken for distant artillery; but this, when it is taken into consideration that the sheet of ice was fifteen or sixteen square miles in area, and three feet thick, may be easily imagined. Nor was this all: I was occasionally surprised by sounds produced by the wind, indescribably awful and grand. Whether the vast sheet of ice was made to vibrate and bellow like the copper which generates the thunder of the stage, or whether the air rushing through its cracks and fissures made a noise, I will not pretend to say, still less to describe the various intonations which in every direction struck upon the ear. A dreary undulating sound wandered from point to point, perplexing the mind to imagine whence it came, or whither it went, and whether ærial or subterranean, sometimes like low moaning, and then swelling into a deep-toned note, as produced by some æolian instrument, it being a real fact, and without metaphor, the voice of winds imprisoned in the bosom of the deep. This night (March 7) I listened for the first time to what was then perfectly new to me, although I experienced its repetition on many subsequent occasions, whenever the temperature fell very suddenly."

#### THE GRINDSTONE OAK OF HOLT FOREST.

THE royal forest of lady Holt lies between Alton and Farnham. One spot in it was long a scene of attraction on fine summer-days to many a party bent on joyous pic-nics. On that spot stood the Grindstone oak, a noble tree, thirty-five feet in girth, now become a leafless ruin. Little more than thirty years ago it still retained many verdant branches, and stood amid a goodly company of younger forest-trees. When, in earlier days, the forest was felled, the workmen used this tree, then in sturdy youth, as the support of their grindstone; and, when this work was completed, they left it to become the father of the forest. More than thirty years ago the forest was again

submitted to the woodman's axe, but the noble Grindstone oak was respected in its hoary age, and it still exists, though its beauty has passed away; and, before many years have gone by, its place will be known no more.

Many were our sources of pleasure in these summer holidays in the forest. I remember the sort of shuddering interest we felt in perusing wild stories about the deer-stealers, and the blood-hounds kept at the forest-lodge, to trace the footsteps of these lawless men; and our elder companions would speak of the old forest hunting days, when king John had a hunting lodge on a hill a few miles distant from the Holt, and from which, though the house has long been levelled, we can still look down on the road the king caused to be made to Woolmer, another royal forest—a long green road, which is known by the name of "Green-street," though it is, in fact, a true country road, with copse and common and open fields on either side.

We used to talk also of later times, when sir Simeon Stuart entertained George IV., then prince of Wales and a young man, at his house at Hartley park, on the borders of the two royal forests. The old associations with the name of Stuart were in themselves as volumes of romance, exciting our imaginations, while we spoke of the old mansion at Hartley, gone—levelled to the ground, even in our remembrance, the materials sold and scattered over the country, no mark even of garden or pleasure-ground left, save three or four stunted apple-trees and an aged laurel, which have since disappeared.

These, and many other sources of interest, were at hand on our visit to the old forest of lady Holt; but that too is cleared, refined, tamed down, like many other things now-a-days, until there is little left of that wild sylvan character which was its greatest charm. It is one of the spots of which we may truly say to our young friends, "You can never enjoy it as we have done;" yet it still attracts many a summer-party, and, could the old tree find a tongue, tales of deep interest might be chronicled there.

S. W.

#### ASSER\*.

ASSER, or Ayserius, a monk of St. David's, was a writer of considerable celebrity, though some points in his own history are involved in uncertainty. He was of British extraction, probably a native of Pembrokeshire, and educated in the monastery of St. David's, or Menevia, and hence his surname of Menevensis. His instructor is said to have been Johannes Patricius, a renowned scholar. He was also on terms of intimacy with the archbishop of St. David's, who was his relation. This has given rise to a mistake, which has converted Asser into two other individuals of the same name—an archbishop of St. David's, and a reader in the university of Oxford. It has been affirmed that this Asser was secretary or chancellor to the archbishop, but on

\* The life of Asser was written in Latin, by Francis Wise, M.A., fellow of Trinity college, Oxford, and prefixed to his edition of "Asser's Annals of Alfred" (Oxon, 1722); a work first published by archbishop Parker, at the end of his edition of "Walsingham" (London, 1571).

no good ground. Besides, he tells us himself that the name of his relation was an archbishop Novis, though it does not appear that he was either his secretary or chancellor. Novis held that honour from 841 to 873, when he died.

From St. David's, Asser was invited, from the great reputation of his learning, to the court of Alfred the Great, whom he met at Dean, in Wiltshire, and who received him with great civility, and even evinced for him the strongest marks of favour, so that he recommended him not to return to reside at St. David's, but to continue with him as domestic chaplain, and assist him in his studies; assuring him that he would amply make up to him for his preferments on the other side of the Severn. Asser, however, hesitated to accept this proposal, and seemed to prefer the place where he had been educated and received the order of priesthood. Alfred then expressed his desire that he would at least divide his time equally between the court and the monastery. Asser asked permission to consult his brethren, which was readily granted; but, unfortunately, in his journey to St. David's, he fell sick at Winchester of a fever, which confined him upwards of twelve months, much to the regret of Alfred. On his recovery, he went to St. David's, and, having taken the advice of his brethren on the king's offer, they unanimously agreed that he should accept it, only requesting that his change of residence should be quarterly instead of half-yearly. In this, private interest had not improbably some weight. The monastery and parish of St. David's had often been plundered, and their archbishops sometimes expelled by Hemyed, a petty prince of South Wales. From the favour and friendship of one of their members with Alfred, therefore, the monks hoped, and very reasonably, to derive great advantages in the repression of such violent inroads. When Asser returned, he found the king at Leoneforde. His first visit was for eight months; during which he read and explained to the prince the books in his library; Alfred's great delight being to be constantly reading. Their mutual esteem increased; and, on the Christmas-eve following, Asser received a gift of the monasteries of Ambrosbury, or Amesbury, in Wiltshire, and Banwell, in Somerset, with a silk pall of great value, and as much incense as a strong man could carry. The gift was accompanied with the statement that "these were but small things, and by way of earnest of better that should follow them." The promise was soon fulfilled; for the bishopric of Exeter, and, not long after, that of Sherborne, were bestowed on him. The latter of these preferments he seems to have relinquished in 883. He was succeeded at Sherborne by Sighelm, who was employed by Alfred to carry his alms to the Christians of St. Thomas in India; but the Saxon chronicle clearly proves that Asser survived his quitting that bishopric for seven-and-twenty years, though he always retained the title. From this period he was a constant attendant at court, and is named by Alfred in his testament—which must have been written before the year 885—as a person in whom he had particular confidence. He is also mentioned by the king in the prefatory epistle prefixed to his translation of Gregory's "Pastoral," addressed to Wulfig, bishop of London, wherein he acknow-

ledged the assistance he had received from him and others in that undertaking.

It seems to have been the near resemblance of their genius which gained Asser so great a share in the royal confidence, and was the occasion of his drawing up those memoirs of the life of Alfred, dedicated and presented by him to the king, and which are still extant. In this work there is a very curious and minute account of the manner in which that prince and our author spent their time together. Asser relates, that being at the feast of St. Martin, and having quoted accidentally in conversation a passage from some famous writer, the king was so highly pleased with it, that he wished him to note it down on the margin of a book which he usually carried in his breast. Finding there was no room in the book to record the favourite passage, he asked the king whether he should not provide a few leaves in which to set down such remarkable things as occurred either in reading or conversation. Alfred, who was indefatigable in the acquirement of knowledge, was extremely delighted with the idea, and directed Asser to put it in immediate execution. From this hint sprung the "Enchiridion of Golden Sayings;" for by constant additions their collection began to accumulate, till at length it reached the size of an ordinary pealter; and this compilation is what Asser calls the Enchiridion, and Alfred his "Hand-book" or "Manual." In all probability this learned monk continued at court during the whole reign of Alfred, and perhaps for several years after; but when or where he died has been the subject of some controversy. The Saxon chronicle positively fixes his death to the year 910, which seems to be the most probable. It has been fixed as having occurred in 883, which is impossible, for he himself proves by his own statement that he must have been alive in 894.

I have already mentioned the confusion of certain authors with regard to the personal identity of Asser. To expose their mistakes by argument or history would be a tiresome and needless labour. It is sufficient merely to observe, that Asser the monk, and Asser the bishop of Sherborne, are proved, on the authority of Matthew of Westminster and Florence of Worcester, to be the same person; and that he was afterwards archbishop of St. David's, appears from the annals of that monastery, as well as from the list of Giraldus Cambrensis, who sets him down after Etwal, the successor of Novis. The Saxon chronicles, moreover, never mention two Assers, though they speak copiously of one. On the whole, therefore, we may conclude that our author was the individual who composed the "Annals of Alfred," though the story of his teaching at Oxford is either unfounded or applied to a different person. And in regard to his several promotions, it would appear that, from being a monk of St. David's, he became parish-priest, afterwards abbot of Ambresbury and Banwell, then bishop of Sherborne, which he held for a very short time; next archbishop of St. David's, probably in the year 883; and lastly, primate of Wales in 909, through the kindness of Edward the elder, the son and successor of Alfred. There is no less controversy about the works of Asser than about his life and preferments, for some assert that he never wrote anything except

the annals of king Alfred; whereas Pits gives the titles of five other books, and adds that he wrote many more. Of these one is a commentary on Boece, which is mentioned by Leland. The "Annales Britannicæ" has been published by Dr. Gale, though it bears internal evidence of not being the work of Asser. His "Golden Sentences" are a monument of his learning and industry. A book of homilies, and another of epistles, are also ascribed to him; though the authenticity of these two volumes can only be presumptive, as no ancient author says a word about them. The statement of bishop Godwin, that Asser was buried in the cathedral church of Sherborne, rests on no other foundation than his holding that see; a mode of argument which would apply with equal truth and more force of reasoning to St. David's, as the place of his sepulture. On one point there is no disagreement—that this excellent man was one of the most pious, learned, and modest prelates of the age in which he lived.

### The Cabinet.

CONSCIENCE.—The allegation or plea of conscience ought never to be admitted barely for itself; for, when a thing obliges only by a borrowed authority, it is ridiculous to allege it for its own. Take a lieutenant, a commissioner, or an ambassador of any prince; and, so far as he represents his prince, all that he does or declares under that capacity, has the same force and validity as if actually done or declared by the prince himself, in person. But, then, how far does this reach? Why just so far as he keeps close to his instructions. But, when he once baulks them, though what he does may be indeed a public crime or national mischief, yet it is but a private act, and the doer of it may chance to pay his head for the presumption; for still, as great as the authority of such kind of persons is, it is not founded upon their own will nor upon their own judgment, but upon their own commission. In like manner, every dictate of this viceregent of God, when it has a divine word or precept to back it, carries a divine authority with it. But, if no such word can be produced, it may indeed be a strong opinion or persuasion, but it is not conscience; and no one thing in the world has done more mischief, and caused more delusions amongst men, than their not distinguishing between conscience and mere opinion or persuasion. Conscience is a Latin word (though with an English termination), and, according to the very notation of it, imports a double or joint knowledge; to wit, one of a divine law or rule, and the other of a man's own action, and so is properly the application of a general law to a particular instance of practice. The law of God, for example, says: "Thou shalt not steal;" and the mind of man tells him that the taking of such or such a thing from a person lawfully possessed of it is stealing. Whereupon the conscience, joining the knowledge of both these together, pronounces, in the name of God, that such a particular action ought not to be done. And this is the true procedure of conscience, always supposing a law from God before it *retards* to lay any obligation upon man; for still I

aver that conscience neither is, nor ought to be, its own rule. I question not, I confess, but mere opinion or persuasion may be every whit as strong, and have as forcible an influence upon a man's actions, as conscience itself. But then, we know, strength or force is one thing, and authority quite another: as a rogue upon the highway may have as strong an arm, and take off a man's head as cleverly, as the executioner. But then there is a vast disparity in the two actions, when one of them is murder, and the other justice. Nay, and our Saviour himself told his disciples, "that men should both kill them, and think that in so doing they did God service;" so that here, we see, was a full opinion and persuasion, and a very zealous one too, of the high meritoriousness of what they did; but still there was no law, no word or command of God to ground it upon, and consequently it was not conscience.—*Dr. South on 1 John iii. 31.*

A FUTURE STATE.—The sacred writers had as deep a sense of the emptiness of human enjoyments, and of the vanity of the present transitory world, as any pagan authors, and have described it with as much energy and eloquence. They observe that human life is a mere dream, a fleeting shadow, a sickly flower that blooms and fades in a day; that, short as it is, it is liable to be made shorter by many unforeseen accidents, and that it is attended with a sad variety of sorrows and disappointments. And yet the same writings overflow with the warmest sentiments of piety, represent God as the father and friend of the righteous, whose favour and loving-kindness is better than all worldly blessings, better than life itself; to whom is due, not only the profoundest veneration, but the sincerest love; who is the object of faith and trust and reliance, and to obey whom is the truest wisdom—a language by no means suitable to the doctrine of the soul's mortality, and which could only proceed from the lips, but never from the heart, of one who had no hopes beyond the grave. If our days be short and exposed to many evils, and death closes up the poor transitory scene, the consequence would be irresistible that life is a trifle hardly worth the accepting, and that the condition of man was in some measure and in some respects worse than that of the beasts; for these have no thoughts of things to come, and enjoy the present without any hopes and fears; but man is plagued with desires of immortality—desires which should not dwell in a creature made only for a few days. Where then would be the motive for gratitude, trust, piety, and devotion? He, to whom so little had been given, could love but little. What should inflame his affections and excite in him such lively sentiments of the immense kindness and goodness of God? Who ever heard of such a thing as a devout epicurean? The thought of perishing soon, and of being struck out of the list of God's creatures, would cast a damp as cold as death upon all his attempts towards devotion; and the nearer he drew to his fatal end, the less regard he would have for his Creator. All that he could do would be to arm himself with stubborn resolution, and endeavour to resign with a good grace what would be soon taken from him; but zeal for the honour and glory of God, a religious sorrow for his offences, a desire to please his Maker, pious love and devout sup-



plication, these affections could never take up their abode in his breast.—*Jortin.*

THE SAVIOUR'S HUMILIATION.—As if all this was nothing (his directing all our ways and prospering all our undertakings), God, to manifest himself still further to thee, came down from his blessed throne, clothed himself with flesh, became subject to his own creatures, yea, and unto death itself, and all to redeem thee from it. O, glorious condescension! O, ravishing expression of divine love! that eternity should stoop to time, heaven come down to earth, glory be wrapped in misery; that God himself should become man; and all to reconcile man to himself. O, what is man, that thou shouldst be thus mindful of him? or the son of man, that thou shouldst be thus merciful to him? Who are we, or what is our father's house, that God himself should not only become man, but suffer for us, and undergo cruelties, reproaches, and stripes, from those that could not lay them upon him, did not he at the same time, enable them? that he should be condemned by such as could not pronounce the sentence against him, did not himself vouchsafe them breath to do it; yea, that he should suffer death from them that borrowed their lives from him? O, how can you think of these things, and keep your hearts within your breasts? How are we able to consider how much God hath done for us, and not burn in love to him? O ye that love yourselves, your sins, your lusts, your friends, your lives, or any thing more than God, behold the Most High himself mocked, despised, spit upon, crowned with thorns, drinking gall and vinegar, and, last of all, undergoing the pangs of death, and all to redeem you to the joys of love. Consider, I say, these things, and then tell me whether he doth not infinitely deserve your love more than the things that have it? Consider that he assumed thy nature that thou mightest partake of his: he became the son of man, that thou mightest become a son of God: he hungered, that he might feed thee with his own flesh; and thirsted, that he might give thee to drink of his own blood; he was apprehended, that thou mightest be secure; derided, that thou mightest be honoured; condemned, that thou mightest be absolved; and crowned with thorns here, that thou mightest be crowned with glory hereafter; he came from heaven to earth, that thou mightest go from earth to heaven; yea, "he that knew no sin was made sin for us, that we that know nothing but sin might be made the righteousness of God in him." He who was innocent was punished, that thou who art guilty mightest be pardoned: he was crucified, that thou mightest be glorified. He, who had lived in heaven from eternity, came and died on earth in time, that we, who die on earth in time, might go and live in heaven to eternity. O, how canst thou muse of these things, and the fire not burn within thee? Where is thy heart, that thou dost not throw it all on flames with love at the foot of that God that hath done so much for thee.—*Bp. Beveridge on Matt.*  
xxv.

## Poetry.

### SCRIPTURAL LYRICS.

#### No. VIII.

DAVID MOURNING OVER ABSALOM.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

THE sound of victory rose :  
It spoke of Judah's rest;  
And many a heart, at the battle-close,  
Beat high in the mail-clad breast :  
Tears fell from eyes which little knew  
To weep weak woman's tears;  
While loud that trump of victory blew,  
To calm a nation's fears.

There was one, upon that day  
Of high triumphant joy,  
Who on the ground lamenting lay,  
And mourned his wretched boy :  
Men wondering gazed, his grief to see :  
" My own, my princely one,  
Would God that I had died for thee,  
O Absalom, my son !

" My beautiful, my brave,  
My early hope and pride,  
He lies in a dishonoured grave,  
And as a fool he died.  
O cease that mocking joyous strain ;  
It bids deep anguish start.  
Men, fathers, have ye borne in vain  
A father's human heart ?

" Alas ! it was my crime,  
My deed of blood and lust,  
Blighted my son in manhood's prime :  
My punishment is just.  
But O, upon this guilty head  
Let the quick bolts be driven ;  
And let not others, in my stead,  
Bear the dread wrath of heaven !

" I know, I know it all :  
Thine is a traitor's fame ;  
And evil words in anger fall,  
To blast thy princely name.  
Was it for this thou spurned my love,  
For this forgot thy sire ?  
Braved the commands of God above,  
And sank beneath his ire ?

" Deep thoughts are in my heart,  
Deeper than words may show :  
Say, did no prayer for mercy start  
In thy last hour of woe ?  
I rest not on the harrowing thought ;  
The hour for mercy's gone :  
I know not that by thee 'twas sought,  
My son, my much loved son !"

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND:

HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 603.—SEPTEMBER 12, 1846.

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(The Gleaner.)

## GLEANING.

THE ancient practice of gleaning, or as it is called in some counties, "leasing," is the universal accompaniment of the harvest. There is a mistaken notion prevalent in this country, that the poor

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have a right to glean in our corn-fields; whereas, by the law of our land, no such right exists; and it is entirely at the option of the owner whether they shall be permitted to gather up the ears of corn or not. There is too much humanity about the British farmer to allow him to deny this

privilege to his poorer neighbours; but the misconduct which often arises from a mistaken notion on their part, of the right they have in the matter, might almost tempt him to exclude them altogether. Under proper regulations and restrictions, it is to be hoped that this custom, derived from scripture times, and made the subject of express directions to the people of Israel, may ever continue among us. But stealing, under the colour of leasing or gleaning, is one of the worst descriptions of theft; and all temptations to it should be avoided, by clearing the fields of the inviting sheaves before the poor are permitted to enter.

But

"Be not too narrow, husbandman, but fling  
From the full sheaf, with charitable stealth  
The liberal handful. Think, O grateful think  
How good the God of harvest is to you,  
Who pours abundance o'er y<sup>e</sup>ur flowing fields;  
While these unhappy partners of your kind  
Wide hover round you, like the fowls of heaven,  
And ask their humble dole. The various turns  
Of fortune ponder; that your sons may want  
What now with hard reluctance faint ye give."

THOMSON.

## PASSAGES OF SCRIPTURE ARRANGED UNDER HEADS.

(With suitable Collects.)

No. X.

### STRENGTH.

"Search the scriptures; for in them ye think ye have eternal life."—JOHN v. 39.

"Blessed Lord, who hast caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen."—COLLECT FOR THE SECOND SUNDAY IN ADVENT.

I. Names of God with reference to strength. God is called—

1. My strength. "Behold, God is my salvation: I will trust, and not be afraid; for the Lord Jehovah is my strength and my song: he also is become my salvation" (Isa. xii. 2). "God is our refuge and strength, a very present help in trouble" (Ps. xlii. 1). Additional—Exod. xv. 2; Ps. xviii. 2, xix. 14, xxii. 19, xxviii. 7, lix. 17, cxviii. 14, cxliv. 1.

2. The strength of my life. "The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid?" (Ps. xxvii. 1).

3. The rock of my strength. "In God is my salvation and my glory: the rock of my strength and my refuge is in God" (Ps. lxxii. 7).

4. My strong refuge. "I am as a wonder unto many; but thou art my strong refuge" (Ps. lxxi. 7).

5. The God of my strength. "Thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?" (Ps. xliii. 2).

6. The strength of my heart. "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever" (Ps. lxxiii. 26).

7. The strength of my salvation. "O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle" (Ps. cxi. 7).

8. A strength in time of trouble. "The salvation of the righteous is of the Lord: he is their strength in the time of trouble" (Ps. xxxvii. 39). "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall" (Isa. xxv. 4).

9. A strong tower. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. xviii. 10).

### II. Signs of God's strength:

1. "By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea; which by his strength setteth fast the mountains; being girded with power" (Ps. lxxv. 5, 6). Additional—Ps. xciv. 4.

2. "God is my king of old, working salvation in the midst of the earth. Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters" (Ps. lxxiv. 12, 13).

3. "Thou art the God that doest wonders: thou hast declared thy strength among the people: thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph" (Ps. lxxvii. 14, 15).

4. "He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts" (Luke i. 51).

### III. Praises to God on account of his strength:

1. "Give unto the Lord, O ye mighty, give unto the Lord glory and strength" (Ps. xxix. 1). Additional—Ps. xcvi. 6, 7; 1 Chron. xvi. 28; Rev. v. 12.

2. "Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power" (Ps. xxi. 13).

3. "We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done" (Ps. lxxviii. 4).

4. "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob" (Ps. lxxxi. 1).

5. "O Lord God of hosts, who is a strong God like unto thee? or to thy faithfulness round about thee?" (Ps. lxxxix. 8).

6. He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? ... If I speak of strength, lo, he is strong; and if of judgment, who shall set me a time to plead?" (Job ix. 4, 19). "Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom" (Job xxxvi. 5). Additional—Job xii. 13, 16; Ps. xxiv. 8.

7. "The Lord reigneth, he is clothed with majesty: the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved" (Ps. xciii. 1).

8. "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength" (Isa. xxvi. 4).

### IV. Commands and injunctions about strength:

1. "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. xvi. 13). "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land,

saith the Lord, and work; for I am with you, saith the Lord of hosts" (Hag. ii. 4). Additional—Zech. viii. 9.

2. "Finally, my brethren, be strong in the Lord, and in the power of his might" (Ephes. vi. 10).

3. "Seek the Lord and his strength: seek his face evermore" (Ps. cv. 4).

4. "We then that are strong ought to bear with the infirmities of the weak, and not to please ourselves" (Rom. xv. 1).

5. "Turn ye to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee" (Zech. ix. 12).

#### V. Complaints:

1. "My life is spent with grief, and my years with sighing: my strength faileth because of my iniquity, and my bones are consumed" (Ps. xxxi. 10). Additional—Ps. xxxviii. 10.

2. "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death" (Ps. xxii. 15).

3. "And I said, My strength and my hope is perished from the Lord" (Lam. iii. 18).

4. "The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall: the Lord hath delivered me into their hands, from whom I am not able to rise up" (Lam. i. 14).

5. "He weakened my strength in the way: he shortened my days" (Ps. cii. 23).

6. "What is my strength, that I should hope? and what is mine end, that I should prolong my life? Is my strength the strength of stones? or is my flesh of brass?" (Job vi. 11, 12).

#### VI. Prayers:

1. "Bow down thine ear to me: deliver me speedily: be thou my strong rock, for an house of defence to save me" (Ps. xxxi. 2).

4. "Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress" (Ps. lxxi. 3).

3. "O turn unto me, and have mercy upon me: give thy strength unto thy servant, and save the soul of thine handmaid" (Ps. lxxxvi. 16). "My soul melteth for heaviness: strengthen thou me according unto thy word" (Ps. cxix. 28).

4. "Cast me not off in the time of old age: forsake me not when my strength faileth" (Ps. lxxi. 9).

5. "Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us" (Ps. lxxviii. 28).

6. "For this cause I bow my knees unto the Father of our Lord Jesus Christ.... that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph. iii. 14, 16). "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness" (Col. i. 9-11).

7. "Save me, O God, by thy name, and judge me by thy strength" (Ps. liv. 1).

8. "O spare me, that I may recover strength, before I go hence, and be no more" (Ps. xxxix. 13). "Now also when I am old and grey-headed, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come" (Ps. lxxi. 18).

#### VII. Expressions of confidence:

1. "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for, when I am weak, then am I strong" (2 Cor. xii. 10).

2. "Surely, shall one say, in the Lord have I righteousness and strength" (Is. xlv. 24).

3. "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only" (Ps. lxxi. 16).

#### VIII. Of the wicked with reference to strength:

1. "Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness" (Ps. lii. 7).

2. "He stretcheth out his hand against God, and strengtheneth himself against the Almighty" (Job xv. 25).

3. "He saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent" (Isa. x. 13).

4. "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength; therefore shalt thou plant pleasant plants, and shalt set it with strange slips: in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow" (Isa. xvii. 10, 11).

5. "And the strong shall be as tow, and the maker of it as a spark; and they shall both burn together, and none shall quench them" (Isa. i. 31).

6. "The steps of his strength shall be straightened, and his own counsel shall cast him down" (Job xviii. 7). Additional—Job xviii. 12, 13.

#### IX. Of the weakness of man's strength:

1. By strength shall no man prevail. "He will keep the feet of his saints; and the wicked shall be silent in darkness; for by strength shall no man prevail" (1 Sam. ii. 9). "The flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself" (Amos ii. 14). Additional—Eccles. ix. 11.

2. Our strength passeth away. "The days of our years are threescore years and ten; and, if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Ps. xc. 10).

3. God does not esteem our strength. "Will he esteem thy riches? No, not gold, nor all the forces of strength" (Job xxxvi. 19).

4. It is of no avail in and after death. "One dieth in his full strength, being wholly at ease, and quiet.... and another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them" (Job xxi. 23, 25, 26). "There is no man that hath power over the spirit, to re-

tain the spirit: neither hath he power in the day of death; and there is no discharge in that war: neither shall wickedness deliver those that are given to it" (Eccles. viii. 8).

#### X. The angels excel in strength.

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his words" (Ps. ciii. 20). Additional—Joel ii. 11.

#### XI. General observations:

1. "Wisdom is better than strength" (Eccles. ix. 16).

2. "Wisdom strengtheneth the wise more than ten mighty men that are in the city" (Eccles. viii. 19).

3. "In quietness and confidence shall be your strength" (Isa. xxx. 15).

4. "If thou faint in the day of adversity, thy strength is small" (Ps. xxiv. 10).

5. "They go from strength to strength: every one of them in Zion appeareth before God" (Ps. lxxxiv. 7).

6. "The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity" (Prov. x. 29).

7. "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto the Lord: neither be ye sorry; for the joy of the Lord is your strength" (Nehem. viii. 10).

#### XII. Encouragements and promises:

1. "The Lord will give strength unto his people: the Lord will bless his people with peace" (Ps. xxix. 11). "O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God" (Ps. lxxviii. 35).

2. "Be of good courage; and he shall strengthen your heart, all ye that hope in the Lord" (Ps. xxxi. 24).

3. "In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul" (Ps. cxxxviii. 3).

4. "In the fear of the Lord is strong confidence; and his children shall have a place of refuge" (Prov. xiv. 26).

5. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.... The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness" (Ps. xli. 1, 3).

6. "Now know I that the Lord saveth his anointed: he will hear him from his holy heaven with the saving strength of his right hand" (Ps. xx. 6). "The Lord is their strength, and he is the saving strength of his anointed" (Ps. xxviii. 8).

7. "Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger" (Ps. viii. 2).

8. "It is God that girdeth me with strength, and maketh my way perfect" (Ps. xviii. 32). Additional—1 Sam. ii. 4.

9. "And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. xii. 9). Additional—Job xxiii. 6.

10. "Blessed is the man whose strength is in

thee: in whose heart are the ways of them" (Ps. lxxxiv. 5).

11. "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run, and not be weary: they shall walk, and not faint" (Is. xl. 31).

12. "Wait on the Lord: be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord" (Ps. xxvii. 14).

#### SUITABLE COLLECTS.

First Sunday after the Epiphany.

Fourth Sunday after the Epiphany.

First Sunday after Trinity.

Fourth Sunday after Trinity.

Twenty-third Sunday after Trinity.

L.A.

#### CHAMBERS OF IMAGERY\*.

THE name given, in Ezek. viii. 12, to the rooms in which Egyptian idolatry was practised in Jerusalem is "the chambers of his imagery," or, more literally, "in his chambers with images."

The event here referred to is so striking and so characteristic as to merit some special attention. Ezekiel the prophet, of a distinguished priestly family, had, with other eminent men, been (cir. 599, A.C.) carried away captive into Mesopotamia. There, in the exercise of his prophetic office, he gained great influence with his companions in exile, so that they were wont to apply to him for consultation and advice. On one occasion the elders had met together at the prophet's house, when, mourning over their lot, and wondering at the sorrows of Jerusalem, they began to speculate as to the causes of these calamities—Why their deportation from home? why was Judah an oppressed people? why was the future so dark? The prophet has information to give. At the very time of the conference a divine form stands before him, carries his mind to the capital of his native land, and there leads him to see those idolatrous abominations for which God had brought, and was bringing, evil on his revolted people.

Ezekiel, as a true servant of God, knew, when he left Judah, how corrupt it had become. Yet was he not prepared for the degree of wickedness of which he was now to be informed. In the interval, however, things had grown far worse. Untaught and unwarned by actual punishments, the priests and the people had given loose to their idolatrous and immoral propensities, in which they were encouraged by the regal power (2 Kings xxiv.).

The aggravated sin of Judah was to be exhibited, so as to justify the continuance of the national vassalage, and the necessity of yet more severe chastisements. Ezekiel is accordingly transported in vision from the banks of the Chebar (Ezek. i. 1) to the house of Jehovah, in Jerusalem. Here he is made to witness a most frightful desecration of the sanctuary. The very place that was set apart for the sole worship of the Creator

\* From the "People's Dictionary." London: Simpkin and Co.

is defiled by the actual presence of the worst idolatries: the minister and guardians of the altar are faithless and corrupt.

Carried by the Spirit to the part of the outer court which lay to the north, he took a position at the entrance of the door of the inner court, whence he saw idolatrous rites, which were being offered in the outer court, "the seat of the image of jealousy, which provoketh to jealousy" (Ezek. viii. 3, comp. Deut. xxxii. 16, 21). Within the precincts of the temple of Jehovah, his degenerate people had erected an idol, and worshipped the work of their own hands. Opinions vary as to what divinity this was, being divided between Baal, Astarte, and Thammuz. As, however, the latter is distinctly mentioned in the third vision, and each of the three was worse than its predecessor, we think it unlikely that Thammuz is intended here. We incline to the opinion that Baal was meant, since the idol seems to be represented as standing in direct opposition to Jehovah; and the worship of Baal, more than that of any other vanity, divided the hearts of the children of Israel with the only true and living God.

The next was an insight into the secret mysteries which the Egyptian party, strange to say, had succeeded in getting practised, not only in Jerusalem, but also in the national sanctuary. Idolatry must have been bold as well as powerful. As an indication of the hidden nature of the Egyptian abominations, Ezekiel is represented as making his way to survey the orgies through a wall of mud; a not unusual method of construction in Palestine, especially when haste was required. And when at length the prophet had penetrated through the wall, and through a secret door, he beheld what smote his heart with surprise and grief—"Lo, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about." And, what was more surprising, there, in the midst of clouds of incense, and surrounded by idolatrous paintings, there, in this secret place, stood every man in the chambers of his imagery, and with his censor in his hand; seventy ancients of the house of Israel, at whose head, moreover, was Jaazaniah, illustrious by birth, now also forgetful of his ancestry and his God, and presiding over clandestine rites, which had mystery alone for their recommendation (Ezek. xi. 1).

The description given in the sacred record is very characteristic. It is the transcript of a reality. No one, who is familiar with Egyptian antiquities, can fail to see a close correspondence between the description of this exotic worship in Jerusalem, and the native plant on the banks of the Nile. The wonderful progress made of late in the knowledge of Egyptian antiquities has done very much to throw light on the pages of the bible, confirming as well as illustrating its statements; but in no instance are the illustration and confirmation greater than in the case before us. Here, however, no single cut can bring the facts under the reader's eye. He must make himself familiar with the antiquities of Egypt, if he would be fully aware of the correspondence to which we have referred. A general and yet useful impression may be gained by a visit to the Egyptian gallery of the British Museum. We may, however, subjoin one or two facts. Madden

(Travels, ii. 212), having with great difficulty, and in a manner not unlike that taken by Ezekiel, penetrated into the interior of the temple of Edfou, found himself in a splendid apartment of great magnitude, adorned with an incredible profusion of sacred paintings. Paintings of this kind adorn the walls of tombs, palaces, and temples, throughout Egypt. The subjects are very various. Those, however, which are of a sacred kind, offer to the uninitiated eye combinations the most absurd and forms the most ludicrous. Salt has employed his intimate and personal acquaintance with the subject, in order to give a sketch of the Egyptian divinities:—

"The wildest images, unheard of, strange,  
That ever puzzled antiquarians' brains:  
Genii with heads of birds, hawks, ibis, drakes,  
Of lions, foxes, cats, fish, frogs, and snakes;  
Bulls, rams, and monkeys; hippopotami,  
With knife in paw, suspended from the sky;  
Gods germinating men, and men turned gods,  
Seated in honour with gilt crooks and rods;  
Vast scarabæi; globes by hands upheld,  
From chaos springing; 'mid an endless field  
Of forms grotesque, the sphinx, the crocodile,  
And other reptiles from the slime of Nile."

The scenes painted on the walls of tombs, says Wathen ("Arts and Antiquities of Egypt," 260), "relate chiefly to death and the future state; funeral processions, mysterious ceremonies, the mummy laid out on a bier and attended by the jackal-headed Anubis, the final judgment, the deceased ushered into the presence of Osiris and his four attendant genii, hideous mythological beings, hawk-headed, crocodile-headed, snake-headed. The gods of Egypt were men degraded, not deified; and their natures, if less debased than their form, were wrapped up in a shroud of allegoric mystery, which it was sacrilege to remove. The Egyptians, with a singular perversity, selected the lowest of their animals for their deities—the cat, the crocodile, the ape. Pliny affirms that they worshipped even onions and garlic; and Juvenal ridicules them for it."

Greater abominations still were disclosed than even these chambers of imagery displayed. Directed to turn himself towards the north, Ezekiel looked, and "behold, there sat women weeping for Tammuz." This was a Syrian idolatry; Tammuz, or Thammuz, being the Syrian Adonis, whose death, caused by a wild boar on the mountains near Byblus, the females of the country bewailed; and a neighbouring stream was supposed, at a certain period of the year, to run with blood, in sympathy for his loss. "Something like this," we quote Maundrell, "we actually saw come to pass; for the water was stained to a surprising redness, and, as we observed in travelling, had discoloured the sea a great way into a reddish hue; occasioned, doubtless, by a sort of minium or red earth, washed into the river by the violence of the rain, and not from any stain from Adonis's blood."

A yet deeper guilt remained to be witnessed; for, "in the inner court of the Lord's house," that of the priests, between the porch and the altar, Ezekiel beheld five-and-twenty men who had turned their backs on the temple, and were looking and praying towards the east, with their supplications directed to the sun. Here was a creature, a senseless and inanimate creature, adored in the inner court of the temple, and by

the priests of the Most High, who had thrown off their allegiance to him, and openly worshipped an object of sight. Such impiety could not be exceeded: it was a bold and open defiance of Jehovah, in the very centre of his own house, and a preferring to him, not of the mythological gods of Egypt, whose offensive images veiled important truths, but of the visible sun, palpable to sense—a thing.

And from these four visions did the prophet learn the depth and breadth of the iniquity of his people, and the justice of God in his punishment. We also may hence learn the degradation to which the Israelites must have sunk, when the idolatry of Syria, that of Chaldæa, and that of Egypt, had all found a home around and in the holy place which God had chosen as the abode of his own majesty, and a centre whence should go forth light to enlighten the world.

#### THE MOUNTAINS OF THE BIBLE.

No. VIII.

By DR. WILKINSON.

##### THE MOUNTAINS OF JUDEA.

BESIDES the mountains immediately "round about Jerusalem," to which I have already referred, the "hilly country of Judea" contains mountainous elevations not a few, with which interesting associations are connected. On the north-east is a desolate territory, consisting of high rocky mountains, terminating in one especial peak, which towers above all the rest in this part of the promised land. To this, as it would appear from the single circumstance of its being "an exceeding high mountain," the absurd name of Quarantana has been attached, upon the supposition that it was to the top of this particular height that the devil conducted our Saviour when he "showed him the kingdoms of the world, and the glory of them, in a moment of time." Neither the name nor the tradition can be traced higher than the time of the crusades. It is in the immediate neighbourhood of Jericho, and commands an extensive view of what was once the fertile plain in which that ancient city was situated.

The whole district, of which this and some adjacent mountains form a part, is represented by Maundrell as miserably dry and barren, and rent and disordered, as if the earth had suffered some great convulsion. Sometimes the road leads along the edge of precipices, which threaten destruction on the slightest false step: at other times it winds through craggy rocks, overshadowed by projections jutting out from above. Nothing can be more dreary than these wild and gloomy solitudes. "All around us," says professor Robinson, when describing his journey through this wild region, "we could see nought but waves of naked, desolate pyramidal and conical mountains, with deep wadys between, marked only by the narrow tracks of goats, which climb along their sides to crop the few herbs thinly sprinkled over them. It was one of the most truly desolate spots we had yet visited." We may, therefore, readily understand why the scene of our Lord's touching and interesting parable of "the good Samaritan" was laid on the road between Jerusalem and Jericho.

From that time to the present it has been a common haunt of the most desperate banditti. Not many years since, an English traveller in this very route fell among thieves: he was attacked by Arabs with fire-arms, who "stripped and wounded him, and left him half dead;" and, had not the janissary who attended him obtained the assistance of a Greek servant to convey him to Jericho, he might have been a prey to the vultures who had begun already to hover over him. The mountain Quarantana itself rises precipitately, as an almost perpendicular wall of rock, 1200 or 1600 feet above the level of the plain. The way up to the highest point is described by Hasselquist, who ascended it, as dangerous in the extreme. "It is narrow, steep, and full of rock and stones, which obliged us frequently to creep over them before we could accomplish our design. The difficulty is increased by the valley on one side, which, besides its terrible aspect, is dangerous in case one should slip; for, in that case, it would be impossible to escape death." The eastern part of the mountain abounds with grotts and caverns, numerous inhabited in the earlier days of monasticism. At present some three or four Abyssinians are said to come here annually, to pass the time of Lent upon the mountains, living only upon herbs. It was in the immediate vicinity of this mountain that Israel passed the Jordan to take possession of the promised land, and that they won "by faith" their memorable victory over the first fortified city which impeded their progress. Its caves and fastnesses were in all probability frequented by the prophets Elijah and Elisha; and hence they were accustomed to go down to the Jordan, from the banks of which Elijah was finally separated from his companion, and "carried by a whirlwind into heaven."

In the days of its former fertility, the view which this mountain commanded of the lovely plain of Jericho must have been exceedingly beautiful. It is said to have been one of the richest in the world, enjoying all the rains of the hilly country, and susceptible besides of unlimited irrigation from copious fountains, as the remains of numerous aqueducts still testify. In the Old Testament, Jericho is frequently described as a "city of palm-trees;" and Josephus every where speaks of these graceful trees as being in this situation abundant and very large: he calls the plain a "divine region," and says the fountains watered a tract 70 stadia long by 20 stadia broad, covered with beautiful gardens and groves of palms of various species. So precious likewise was the opobalsam tree, with which this vale also abounded, that the Jews fought here with the greatest obstinacy, to prevent it falling into the hands of the Romans; and, when Pompey and Titus succeeded in conveying a specimen of it to Rome, the balsam sold for double its weight in silver. Not a trace of this valuable tree is now to be met with; and, of the groves of palms, which were still in existence at the end of the seventh century, but one solitary tree yet remains. Water is every where abundant; the climate propitious; the soil fertility itself, still testifying to the truth of the account given of it both in sacred and profane history. It seems to require nothing but industry for its cultivation; yet is it only

covered by thorny shrubs, presenting a remarkable instance of the lavish bounty of nature combined with the indolence of man. The present inhabitants of Jericho are characterised by Dr. Robinson as a personification of indolence, misery, and filth.

To the south of Jerusalem is another mountainous range, on which are situated several localities whose names are familiar to the lovers of sacred history; one in particular, with the exception of Jerusalem the most memorable in the whole world, whose undulating surface was once lighted up with an unearthly brightness; whose rocks and whose vales once resounded to the chorus of heavenly visitors, "loud as from numbers without number, sweet as from blest voices," when they sang "Glory to God in the highest, peace on earth, good will toward men." Bethlehem stands upon a white limestone rock, on the south side steep and precipitous; but the fig-trees, olives, pomegranates, and barley-fields, which cover the north side, show that it was once, and is still, capable of becoming what its name signifies, "the house of bread." Near the top is yet to be seen "the well of Bethlehem, that is at the gate." A well, the situation of which at least exactly corresponds to that mentioned in the books of Samuel and Chronicles, still remains there, protected by a piazza of four arches, under which the water is drawn up, through two apertures. At that juncture of time at which reference is made to it in the history of David, the hosts of the Philistines were encamped in the valley of Rephaim, their garrison was at Bethlehem, and David was in the cave of Adullam, which is on the south-east of Bethlehem, over the adjacent hill of Tekoah. Under the parching heat of the noon-day sun, David gazed upon the well, whose refreshing draughts had so often invigorated his weary frame, and exclaimed, "O that one would give me drink of the water of the well of Bethlehem, that is at the gate." And up to the top of the hill his three mightiest captains fought their way under the darts of the enemy, to manifest their devotion to their beloved commander, and to testify that "for a good man some will even dare to die." "The three brake through the hosts of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David" (2 Sam. xxiii. 16). In the immediate vicinity of Bethlehem are still to be seen vineyards and corn-fields, and verdant hills and dales. In some of these Ruth gleaned in the time of barley-harvest. "Remounting our horses," say some recent travellers, "we wound slowly round the northern slope of Bethlehem, where the reapers were engaged as in the days when Ruth and Naomi returned from the land of Moab." In some of them David tended his flocks in the green pastures, and led them by the still waters. It was certainly in some one of them, but which we know not, that shepherds "kept watch over their flocks by night," when the herald-angel burst upon their astonished view with the announcement, "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." "What a mighty influence for good," observes Dr. Robinson, "has gone forth from this little spot upon the human race for time and eternity!"

Proceeding farther southward, we come to another interesting spot. Hebron, the most ancient existing city mentioned in scripture, or perhaps in the records of the world (for it was originally built, we are told, "seven years before Zoan in Egypt")—called also "Kirjath-Arba" and "Mamre"—is situated on the side of a high eminence, called emphatically "the mountain of Judah" (Josh. xx. 7). It is a tradition of the rabbis that the rays of the rising sun, gilding the towers of Hebron, used to be seen from the temple at Jerusalem, and gave the sign for the time of the killing the morning sacrifice. Its elevation is about 2,700 Paris feet above the level of the sea. Here Abraham sojourned, and Isaac and Jacob. Here the "father of the faithful" received his first possession—that of a burying-place—in the land which God "had promised to give him as an inheritance: 'here were the patriarchs entombed. After the return of Israel from Egypt, Hebron was given to Caleb, because he had 'followed the Lord fully;' and, subsequently, it became the royal residence of David for seven years, and is frequently mentioned in his early history. It was likewise one of 'the cities of refuge,' conspicuous from afar. The surrounding country is still well cultivated. The road, which conducts to Hebron in particular, runs through vineyards of the most rich and fertile description, each one having its watch-tower; while the sides of the hill are studded with the prickly oak and the arbutus, and with fig-trees and pomegranates, and verdant olive-trees in abundance. "Beauty lingers about Hebron still; God blesses the spot where he used to meet with Abraham his friend." Bunches of grapes from these vineyards are said frequently to weigh six pounds, and every grape six or seven drams. Sir Moses Montefiore stated that he once obtained from them a bunch of grapes about a yard in length; somewhat similar, probably, to that which the spies carried on a staff betwixt two. The present town contains a large pool, quite entire, of solid and very ancient masonry, which measures one hundred and thirty-three feet square. There can be little doubt that this is the identical pool over which David commanded the murderers of Ishbosheth to be hung (2 Sam. iv. 12). But the most remarkable object in Hebron is the exterior wall of the mosque, which is built, as is supposed, over the sepulchre of Abraham. This wall is about two hundred feet in length, and one hundred and fifty in breadth; and the lower half of it is of the highest antiquity; the stones very large, and each of them bevelled at the edge in the same manner as the ancient stones, already noticed, of the temple-wall of Jerusalem. One stone, recently measured, was twenty-four feet by four; and another, still larger. Dr. Robinson, an extremely cautious inquirer, as we have before seen, is of opinion that there is every reason to believe that this building does indeed cover the "cave of Machpelah," and that these ancient massive walls are of Hebrew origin, built by the Jews as an inclosure to the burying-place of the father of their nation, and the "friend of God." The Jews are at present permitted merely to look through a hole near the entrance, and to pray with their face toward the grave of Abraham.

• Mr. Bonar.



To the east of the mountains on which Hebron stands, is the Dead sea; and, although the sea itself is hidden from view by an intervening ridge, the deep valley formed by it, and the hills of Moab on the other side, are clearly visible from hence. Here, then, it was, or else upon the intervening ridge, that Abraham stood on the morning after that eventful night of his intercession with Jehovah, "and looked towards Sodom and Gomorrah; and, behold, the smoke of the country went up as the smoke of a furnace" (Gen. xix. 28).

On the north-west of Jerusalem, the whole route from Jaffa—the ancient Joppa—lies over a rocky and mountainous country. The distance might be accomplished in about fifteen or sixteen hours; "but, owing," says Dr. Clarke, "to rugged and pathless rocks, which the traveller must pass, it is impossible to perform it in less than a day and a half. The wildest parts of the Apennines are not less open to travellers." Dr. Richardson describes it thus: "In about two hours and a half from the time we left Ramla" (supposed to be the same as Rama, and about nine miles from Joppa) "we entered the mountain scenery—the 'hill country of Judea.' For some time before we reached the mountains, we kept looking up at their dusky sides, as they rose in towering grandeur to the height of about one thousand or fifteen hundred feet above our heads, covered with sunburnt grass; here and there disclosing strips of the bare horizontal rock, and diversified with a few bushy trees, that stood at very unfriendly and forlorn distances from each other. Having entered the mountain defiles, we moved along a deep and most uncomfortable track, covered with big, sharp stones; sometimes down a steep and almost precipitous descent, which obliged us to alight, and lead our mules; at other times along the dry, stony bed of a wintry torrent, which we had to cross and recross about half a dozen times in the course of a hundred yards: at other times we climbed a heavy and lengthened ascent, with only a few shrubs between us and the edge of the precipice. \* \* \* The hills, from the commencement of the mountain scenery, are all of a round, handsome shape, meeting in the base, and separated at the top; not in peaks or pointed accumulations, but like the gradual retiring of two round balls placed in juxtaposition. Their sides are partially covered with earth, which nourishes a feeble sprinkling of withered grass, with here or there a dwarf tree or solitary shrub. They are not susceptible of cultivation, except on the very summit, where we saw the plough going in several places. They might be terraced, but there are no traces of their ever having been so. No part of the country is so infested as this is by predatory Arabs."

I may here notice that the manner in which the mountains and hills in Palestine were, and are still in some degree, cultivated in terraces, and to which I have frequently made allusion, is this: stones were gathered up and placed in several lines along the sides of hills, in the form of a wall. By such borders the earth was preserved from falling, or being washed down; and thus many beds of excellent soil were formed, rising gradually from the bottom to the top. On these were cultivated, by successive flights to the number of fifty or sixty or

seventy, the pomegranate, the fig, the olive, and especially the vine, whose graceful clusters thus hung over each ledge, and formed a verdant and luxuriant covering for the whole mountain side. This may enable us to understand many allusions in the Old Testament: "Thou broughtest a vine out of Egypt...the hills were covered with the shadow of it" (Ps. lxxx. 9). "My well-beloved hath a vineyard upon a very fruitful hill: he fenced it, and gathered out the stones, and planted it with the choicest vine" (Isa. v. 1, 2). "The mountains shall drop down new wine" (Joel iii. 18). In many mountains these terraces appear still to be perfectly entire, and the soil fully preserved; enriched, doubtless, by having lain fallow for so many ages, and wanting nothing but cultivation and a blessing from above to yield, even yet, an abundant return to the husbandman. How readily, then, may the last-mentioned citation from the prophet Joel receive yet a literal accomplishment! as well as many others of similar import: "Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things" (Jer. xxxi. 5). "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come" (Ezek. xxxvi. 8).

It may be worth adding that, on a high mountain near Karioloonah, in the route to which I have been referring, stands Modin; still called by the same name, and still a place of strength. It is known as the site of the city and tombs of the Maccabees. Here Simon, of that family, set up seven pyramids, one against another, for his father, his mother, his four brethren, and himself. Much building and ruin still remain about the place.

#### THE IMPORTANCE AND NECESSITY OF SELF-SCRUTINY:

*A Sermon,*

BY THE REV. J. JACQUES,

*Vicar of Bywell St. Andrew, Northumberland.*

2 COR. xiii. 5.

"Examine yourselves, whether ye be in the faith; prove your own selves."

THE apostle Paul, in this part of his second epistle to the Corinthians, is endeavouring to put an end to some foolish cavils and objections which had been raised and spread in that church against his title and authority as an apostle, by certain ignorant, and no doubt self-interested designing individuals. He well knew that, if this shocking spirit of party and prejudice should prevail among his Corinthian converts, it would not only affect himself as the minister of Christ, but also prove an insuperable barrier to the farther spread of the gospel by whomsoever

preached, as well as the ruin and perdition of those ungodly men, who willingly allowed themselves to be influenced by it. He also knew that, as religion is a personal thing, and the gospel which he proclaimed of a searching and humbling nature to the heart that it reached with power, so there could be no spirit of jealousy, of interest, or of party, where it was cordially and rightly received. It was, therefore, not difficult for him to see that they, who were so ready to oppose him under the pretence that he was no apostle, and so disposed to try and examine him, while satisfied with themselves, were in truth men of no sound piety, no genuine faith, no spiritual prayer or heart-communion with God. They were professors of religion, but not partakers of the gospel, nor humble followers of Christ. Had they been men of prayer, real followers of the Lamb; in other words, had they really been "in the faith," that very circumstance would have convinced them of Paul's apostleship and authority from God among them; inasmuch as it was the faith which he had preached, and the saving effect of that gospel which he had brought to them by commission from Christ himself. The apostle, therefore, after having defended the dignity of his office, and declared that he preached only Christ Jesus the Lord, and not himself, turns the inquiry upon themselves, bidding them examine whether they were "in the faith," and prove their own selves. Aware of the "deceitfulness and desperate wickedness" of the human heart, he knew that self-scrutiny was expedient for all who professed religion, whether they were or were not sincere in that profession; but especially did he deem it necessary for those whose fruits indicated unsoundness and rottenness at the bottom.

Now that we, who call ourselves Christians, may know for certain whether we are really such or no, let us humbly listen to and obey the serious admonition of the text: "Examine yourselves, whether ye be in the faith; prove your own selves." And, that we may do this the more effectually, let us on this occasion consider

- I. What it is to be "in the faith;"
- II. The nature of the duty here enjoined, and what it implies; and
- III. In what way we may best discharge it.

I. Now

1. The expression "to be in the faith" does not signify merely the having been baptized, and the assumption of the Christian name and profession; though outward baptism and an open profession of Christ's name

are indispensable in his disciples, because Christ has commanded them. These bring us within the pale of the visible Christian churches but, without the inward and spiritual grace; of which they are the appointed signs, they will avail us nothing. Nor does it mean the being able to converse about faith as a doctrine, or meeting for religious purposes with the people of God. Men may do this, and much more, and yet not know in any degree by experience what it is to be "in the faith." Nor does this expression signify the enjoyment of external privileges, such as the sacrament of the Lord's supper, the preaching of the gospel, and living constantly within the sound of it. With all these advantages the seven churches of Asia, mentioned in the book of Revelation, were favoured; and yet among them were many who, though nominally believers, were not really such; who "had a name to live," while they were "dead." The expression of the text, as it is opposed in scripture to "living in the flesh," and in a state of sin, means the being under the influence and guidance of the Holy Spirit—living according to the doctrines and precepts of the gospel we profess to believe, and acting by instruction from the word of God with a view to please him. To be "in the faith" is, in other words, to be acting in all things from a principle of faith in whatever God has revealed, to be conforming to the will of God, and to be transformed (as the apostle expresses it), by the renewing of the mind, into his image. It is to be living in the constant, regular, active, exercise of faith as directed towards God, our Father, our Redeemer, our Sanctifier, our Maker, Preserver, and Judge. It is to be living as in his immediate sight, seeking his honour by uniform obedience, remembering what he is, and what he has done for us, as well as what we ourselves are, and whither we are going.

But more particularly

2. The expression also implies a sense of saving interest in the blood of Christ, and a state of reconciliation and peace with God. They who are "in the faith" are living constantly in the practice of applying by faith to this blood of sprinkling, in order to be cleansed from their daily sins, to obtain peace of conscience, and receive forgiveness from on high. And, thus exercising faith in the atonement, and striving to keep up a sense of peace and reconciliation with God, they cannot, of course, deliberately plunge into or continue in any known sin, though they may inadvertently fall, and rise again, many times; for it is said, "The just man falleth seven times a day, and riseth again." They are "raised from the death of sin unto

the life of righteousness," and, therefore, make it their duty and concern to live in the practice of those good works of love, obedience, humility, and the like, which constitute the special and necessary fruits of the faith implanted in the heart by the Holy Spirit. In short, they are led, as the apostle tell us, by "the Spirit of Christ," because by faith that "Spirit of Christ" dwelleth in them.

But

3. To be "in the faith" implies, farther, a growing into the likeness, and drinking into the spirit and temper of Christ. Faith not only enables the Christian to see the amiableness and excellence of his character as our pattern or example, but also brings us by its exercise nearer the original, and incites us to copy after it. And thus real partakers of the faith of Christ are said to be "growing in grace," becoming more and more like the Saviour in temper and behaviour, and acquiring, by one degree after another, a ripeness for his immediate presence in heaven. Of them it may be said, as it was of the saints in Corinth (2 Cor. iii. 18), "They all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Their faith also keeps them mindful of their former condition, and so leads them to that supreme love to God and the Redeemer, which restrains them from relapsing into sin, and induces them to obedience as matter of choice and pleasure; setting before them also the last awful day of account, when he, who once shed his blood to redeem them from sin and death, will judge of their sincerity as his followers by the fruits which they now produce.

All this, my brethren, is implied in this expression of the text, "in the faith;" so that it will not be difficult for an honest man to ascertain for himself whether he is to be numbered with true believers or not. He may soon know whether he has experienced the peace resulting from true faith in Christ; whether he is now living under the influence of God's Holy Spirit, or is led captive by Satan at his will; whether he is walking by faith so as to please God, or doing only his own will and seeking to please himself. The question closely put may be answered without either doubt or hesitation.

We consider,

II. The nature of the duty here enjoined, and what it implies.

1. In every case of trial or examination, there must always be some object in view, and some degree of uncertainty implied as to the issue of it. If we examine a person in a

court of justice, we profess, in entering upon the work, that we know not beforehand whether he is or is not guilty. Just so should it be with us in the work of self-examination. Some degree of doubt or uncertainty is involved in the question whether we be in the faith. If we were confident at all times that all was right with us, we should in such case deem self-examination wholly unnecessary. But, in the opinion of St. Paul, this great work is far from being needless; for, lest we should deceive our souls by any unscriptural confidence, he has given us this exhortation to the duty in our text. Some men, perchance, may speak very confidently of their state on all occasions, and make this confident feeling a reason for not examining themselves. But let all such take heed how they draw their confident conclusions: "Let him that thinketh he standeth take heed lest he fall:" "Not he that commendeth himself is approved, but whom the Lord commendeth" (2 Cor. x. 18). It is certainly the privilege of true Christians not only to know, but also to rejoice, that they are "in the faith;" but this lawful confidence and this solid joy do not supersede self-examination, or render it unnecessary, but on the contrary, are the result and consequence of it. For it is at these times, when we find that our hearts condemn us not, that "the Spirit of God beareth witness with our spirits, that we are the children of God." So that it is clear that self-scrutiny implies some doubt or uncertainty as to the question, Are we in the faith? and that confidence, before or without the trial, is both dangerous and unscriptural.

2. But this great duty implies also that we are desirous of removing our doubts, and of ascertaining of a truth what our condition is. If we are not really wishful to know this, we shall be sure to put off the work, or undertake it in a careless spirit: for in proportion as we feel the importance of knowing it, will be our exertions to that end. And let it be remembered that, when people have little or no inclination to know this, and so neglect to try themselves, they have in that circumstance proof sufficient, if they think of it at all, that their hearts are not right with God. Men of the world, who feel no interest in the concerns of religion, never trouble themselves to think whether they belong to Christ or no: they feel no disposition to ask themselves the question. This is their mode of conduct with reference to this important subject—they pass it over as a matter of perfect indifference. Now, when professors of religion, who talk largely of the happiness of believers, feel no desire to know for certain

whether they are of the number, and go on neglecting to try themselves, how do they differ, with respect to this duty, from mere men\* of the world, except in external profession? No doubt they are the same in heart, the same in practice. A man, therefore, in order to examine himself aright, must be desirous to remove his doubts, and to be assured by infallible evidence whether or no he is "in the faith."

3. Again, to perform this duty faithfully, a man must be fully determined to pass judgment on himself according to the result of the inquiry. If he come to the task with a partial mind, with a secret design to satisfy his conscience in some evasive manner, his examination of himself will be superficial and unfaithful, and he will be sure to deceive himself. "The heart," says the prophet Jeremiah, "is deceitful above all things, and desperately wicked," and therefore will suggest a thousand views, thoughts, and motives, during the progress of the scrutiny, in order to blind the eyes and deceive the judgment, especially where a man is in love with some secret sin, or unwilling to give up some unlawful pleasure. If, then, we undertake to examine and prove ourselves truly, we must come to the trial with a firm and settled resolution to go through with it, and to pass sentence on ourselves by the rule of scripture, and according to the result of the investigation.

We consider

III. In what way, or by what method, we may best perform this duty. If we are wishful to attend to this duty so as to profit by it, we shall make it a daily concern, and have our proper seasons, if possible, for the work. An occasional trial will not afford us so constant and warrantable a ground of confidence, however favourable, as a daily, or at the least a regular discharge of the duty. We are too apt to become careless in the matter of religion, and therefore have need of general watchfulness and diligent searching of the heart. It is the safest plan to try ourselves often; while, on the contrary, nothing is more likely to produce fatal consequences to the soul than procrastination and postponements with reference to so important and necessary a duty.

But, as a general rule for self-examination, we should remark the signs or evidences of a state of grace and lively faith. If we are "in the faith," i. e., Christians in deed and in truth, and not only in name, these marks or evidences of true religion within will manifest themselves in us. What we mean by these signs of a state of faith, are those fruits of righteousness which abound in all genuine

Christians to the honour and praise of God. They are called, in other terms of scripture, the fruits of the Spirit, because they spring from the Spirit's influence and assistance. Of these fruits, which are easy to be remembered by those who seriously wish to try themselves, we shall here, for example's sake, mention a few.

1. Obedience, then, is one evidence of our being "in the faith." St. John observes, "Hereby we know that we know him, if we keep his commandments." And our Lord says, "Ye are my friends, if ye do whatsoever I command you."

2. Acting under the influence and guidance of the Spirit is another sign. St. Paul says, "For as many as are led by the Spirit of God, they are the sons of God."

3. Sincerity in our profession of religion is also a mark of true faith. St. Paul observes to the Corinthians, "Our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity we have had our conversation in the world." And

4. We may add love to God and the Redeemer above all things. This is so generally understood as a requisite feeling for a Christian believer, that it is scarcely necessary to support it by scripture. We may, however, remark that our Lord has left it on record that, "if any man love his father or his mother more than him, he cannot be his disciple." And there is nothing on which the apostles, in their several epistles, have laid greater stress than this principle of love to God. The love manifested in our redemption constrains believers to a return of love. "We love him," says St. John, "because he first loved us."

These, brethren, are the signs of vital religion, as put down in the word of God, by which a Christian may at once proceed with the work of self-examination. If we bring ourselves to this test of scripture evidence, we can scarcely avoid coming to the right conclusion.

Let me conclude the sermon by urging upon your attention one or two considerations for the practice of this duty:

1. Observe the necessity of this practice from the danger of neglecting it. If you never examine yourselves whether you are "in the faith," it is a sure proof that you are not safe as you are; because your neglect of the duty shows it is no concern of yours to know how you really stand in the sight of God. Your danger is the more imminent because, without proving yourselves in this way, and comparing your state and conduct by the holy law of God, you cannot possibly acquire a proper knowledge of your sins, nor

consequently repent of them. Nor can you, moreover, without attending to this duty, exercise true and lively faith in the blood that purifies, because you know not, you are not sensible how much you need it. If, then, you still persist in neglecting to examine yourselves, remember your situation is a dangerous one, and that, dying in this careless state, we cannot hold out to you any solid hope that all things will go well with you at the last.

2. Consider, next, the possibility of mistaking in this inquiry into the state of your own hearts, and of fatally deceiving your souls, if you are not faithful in the scrutiny. Others have done this; why may not you? Out of ten virgins that, to all appearance, set out well in order to meet the bridegroom, five fatally deceived themselves by their careless disregard of their state, and were consequently excluded from the marriage. And our Lord expressly says that many shall say to him, "Lord, Lord," who shall not enter into his kingdom. You may profess to belong to Christ, and try in various ways to satisfy conscience that you do, while you do not; but, unless you prove your own selves, and see whether you are producing the right fruits of faith in your regular walk and behaviour, such profession will not avail you anything. The day will come which will try you as silver is tried; and, when Christ, who will then be judge of all mankind, will thus address you: "I never knew you; depart from me, ye workers of iniquity."

3. Consider, lastly, the great use and advantage of this practice. If you find out that you do not yet belong to the number of true believers, your examination will lead you to a proper sense of your danger, and probably, by the blessing of God, excite some inward trouble on account of sin. It will be sure to end in this salutary concern, if accompanied by earnest prayer for light and grace from above. This, as you proceed, will bring you to repentance; repentance will lead you to lay hold on the hope set before you in the gospel. And thus this practice of faithful self-examination will prove the means of bringing you into the "faith," and making you a member of God's spiritual family; a blessed and happy consequence, which will fill you with "joy unspeakable and full of glory," and which will call for everlasting songs of gratitude and praise.

But if, on the contrary, you should find that you are already "in the faith;" if you should be able, on scriptural grounds, to satisfy yourselves that your religion is not only a name, but a reality; then your self-

scrutiny will be productive of present comfort and of increased confidence towards God, of greater thankfulness and love to Christ, more earnest desires after a conformity to his will, and greater satisfaction and enjoyment in your religious privileges and means of grace. It will furnish you with all the supports of faith under your various afflictions, warm your souls against the assaults of Satan and the terrors of death, and make you joyful and glad in your anticipations of heaven and your expectations of the crown of glory. Fail not, therefore, you that profess yourselves the servants of God, to "examine yourselves diligently whether ye be in the faith, and to prove your own selves." Make the duty your privilege, and the end of it your own happiness. Every genuine Christian communes with his heart daily, calls it to account, and examines its frame and disposition under the various actions of his life. David says, "I thought on my ways, and turned my feet unto thy testimonies." Above all, call on God himself to help you in the work, and say with the psalmist, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

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### Subsidiary Reading.

#### ANOTHER GRACE DARLING\*.

IN attending to the building of the church, as well as to all my duties in the township in which it was situated, I had to cross a large and rapid river. In the winter this was easy enough, as during that season the ice is seldom less than two feet thick. In the spring it is impassable, in this particular vicinity, for more than a month, during the continuance of the freshets, when it rises to an enormous height, sometimes as much as nineteen feet: on one occasion it exceeded even that height by several feet; and it then left a memento of the extraordinary circumstance, which remained for more than twenty years. In the midst of a violent rapid, some sixty miles higher up the river, there stands a small pillar-shaped rock, twenty-two feet high above the "low-water mark." On its top, which is not more than ten or twelve feet square, is, or rather was, a small birch-tree. Against this tree, upon the top of this isolated rock, a mast, a large pine-log, about four feet in diameter at the butt-end and about eighteen feet long, was left by that stupendous flood. I saw it myself in one of my excursions to some far-off settlement in the neighbourhood. There were no other means by which the log could possibly have been deposited there.

In the summer and autumn the communication was convenient enough by means of a ferry.

\* From "Memoirs of a Missionary in Canada." London, Murray, 1846.

A young man and his sister have kept this ferry for several years, during which they have performed many acts of heroic benevolence, and have rescued numbers of their fellow-creatures from a watery grave. One of these had so much of perilous adventure in it, that I shall make no apology for giving some account of it, the more especially as I was myself one of the trembling and anxious spectators of the whole scene.

A raft of timber, on its way down the river to the nearest port, was dashed to pieces by the violence of the rapids. There was the usual number of men upon it, all of whom, except two, were fortunate enough to get upon a few logs which kept together, and were comparatively safe; whilst their two poor comrades were helplessly contending with the tumbling waves, a boat within reach of them, but without their being able to afford them the slightest assistance. After a minute or two, and when one more would have been their last, a long oar, or sweep, belonging to the wrecked raft, came floating by. They instantly seized it, and held on till they were carried down more than a mile, loudly calling for help as they went along; but what aid could we render them? No craft, none at least which were on the banks of the river, could live in such a boiling torrent as that; for it was during one of the high spring freshets. But the ferryman was of a different opinion, and could not brook the thought of their dying before his eyes without his making a single effort to save them. "How could I stand idly looking on," he said to me afterwards, "with a tough ash oar in my hand, and a tight little craft at my feet, and hear their cries for help, and see them drowned?" He determined at all risks to try to rescue them from the fate which seemed to us inevitable. He could not, however, go alone, and there was not another man on that side of the river within half a mile of him. His sister knew this, and courageously, like another Grace Darling, proposed at once to accompany him in his perilous adventure. From being so often on the water with her brother, she well knew how to handle an oar. Often, indeed, without him she had paddled a passenger across the ferry in her little canoe. He accepted her proposal; and we had the satisfaction of seeing the light punt put off from the shore opposite to that from which we were idly and uselessly looking on, and go gallantly over the surging torrent towards the sinking men. We feared, however, that it would not be in time to save them, as their cries for help grew fainter and fainter, till each one, we thought, would have been their last. We saw that the oar, with the drowning men clinging to it, was floating rapidly down the middle of the stream—which in this particular locality is more than a quarter of a mile in breadth—and would, inevitably, in two or three minutes more be in the white water among the breakers, when their fate must be sealed, and the boat, if it followed, be dashed to pieces among the rocks. This was the principal point of danger, and they had to run down within a most fearful proximity of it, in order to cross the course down which the drowning men were drifting, and, as they did so, to seize hold of them without losing their own headway; for there was not time for that. They succeeded in shooting athwart the current, rapid as it was, just below

the men. With breathless and painful anxiety we saw them execute this dangerous manœuvre. We saw the ferryman lean over the side of his boat for a moment as it passed them, while his sister backed water with her oar.

"They are saved!" some one said, close behind me, in a whisper so deep and earnest that I started, and turned to look at the speaker; when another, who heard him, exclaimed, "No, no! they are gone! they are lost! the boat has left them." And sure enough it had. But, in an instant afterwards, just as we thought they were about to be driven into the fatal breakers, they turned, to our inexpressible delight, as if drawn by some invisible power (the rope the ferryman had attached to the oar was, indeed, invisible to us), and followed the boat.

The ferryman and his sister had yet to pull a fearful distance, for the time they had to do it in, to get out of that part of the current leading to the breakers. And they accomplished it. The man had the bow oar, and we could see the tough ash bend like a willow wand as he stretched out to keep the head of the boat partially up the stream. His sister, too, "kept her own," and the little punt shot out rapidly into the comparatively quiet stream, beyond the influence of that fearful current, which was rapidly driving them upon the breakers.

When his was accomplished, our fears for the safety of the noble-hearted brother and sister were at an end; and we took a long breath: it was, indeed, a relief to do so. Still we continued to watch their further proceedings with the deepest interest.

The moment they got into a less rapid current, which, they knew, led into comparatively still water, they ceased rowing, and allowed the punt to float down with it. The young ferryman now drew up the sweep alongside, and succeeded in getting the two unfortunate men into his boat. While he was doing this his sister went aft, and used her oar as a rudder to steer the boat. At the foot of the current, which they soon afterwards reached, there was no further danger. But we watched them still; and we saw them row ashore, on their own side of the river. One of the poor fellows was so much exhausted that the ferryman had to carry him on his back to the nearest house, where he soon recovered.

Twelve months after this took place I had the satisfaction of presenting to this worthy ferryman, in the presence of above five hundred men, a beautiful silver medallion, sent out to me by the Royal Humane Society, to which I had transmitted an account of the occurrence. Nor was the heroine of my story forgotten. A similar medallion was given to him for his sister. She could not, with propriety, be present herself, as it was the annual muster-day of the militia in that locality.

A concise account of the particulars of the transaction, beautifully engrossed on vellum, and signed by his grace the duke of Northumberland, as president of the society, accompanied each medallion. I need scarcely add, that the old and widowed mother of these young people, who lives with them and is wholly dependent upon them for her support, was a proud woman that day.

## FLOWERS.

## No. XI.

## THE SPOTTED PALMATE ORCHIS.

(Orchis Maculata.)

Greek—Ορχις, οὐρεσιον (satyr plant); Latin—Satyrium  
Italian—Orchis satirione; French—Orchis satyrion.

THE orchis, though not a very common wild flower, belongs to a very extensive family of plants, the exotic portion of which has lately become fashionable to cultivate.

Miller enumerates ten, and Linnæus thirty-three different species. The plants belonging to the order may be divided into two kinds—those that grow in the earth, and those that require to have their roots suspended in the air; the latter being the beautiful tropical plants, the “Orchideous Epiphytes.”

Calyx superior, of three leaves, sometimes coloured, rarely permanent; corolla of three parts; petals, two interior between the lateral and uppermost calyx; leaves less than they are, and generally different both in substance and colour: nectary, a lip in the form of a hollow spur, containing the honey; stamens, partially imperfect; filament, three joined to the style, opposite to the lip; anther solitary, of two cells; germen, inferior, often twisted, roundish or oblong, having three ribs; style, a column united with the filament, and bearing the anther; stigma, on the upper part of the style, facing the lip, sometimes a mere moist depression, sometimes protuberant, and has one or two glands either naked or in a membranous pouch; capsule, of one cell and three valves; seeds very numerous, minute, each enclosed in a loose membranous tunic.

The British orchideæ are all herbaceous, with roots tuberous or fibrous; leaves, simple, smooth, sheathing, or sessile; flowers, in a crisis or spire, and either purple or white. Some are highly fragrant, especially at the close of day; and some very beautiful, as well as singular. The tuberous roots abound in a glutinous matter, from which is formed the salep of the Turks. It is thought nourishing.

Seeds, if collected when ripe and sown immediately, will come up freely; but they may be taken up and transplanted.

The orchis is found in groves, or open chalky downs. Many species of this plant bear a strange resemblance to insects and reptiles, from which they take their names, as frog-orchis, lizard-orchis, &c.

The particular species here illustrated, the spotted palmate Orchis, has the knots of its roots palmate; lip of the nectary flat and three-lobed; bractæas shorter than flowers, sometimes purplish; stem leafy and solid; leaves lanceolate, all stained with blackish spots; flowers violet or white, stained and streaked with purple; calyx coloured as much as the corolla; anther, purplish with green pollen.

It is perennial, and flowers in June and July: it grows in meadows and woods, and sometimes on heathy ground. This and the orchis mascula (*aceras anthropophora*), however, are well worth transplanting to the garden.

The culture of the orchis might prove of great importance in agriculture as a wholesome, cheap, and nutritious article of diet.



### The Cabinet.

THE BEAUTY AND UNITY OF THE CHURCH.—Thy dove, O God! yea, why thy raven rather? I am sure she can say of herself, "I am black." And, if our own hearts condemn us, thou art greater. Alas, what canst thou see in us but the pustules of corruption, the morpheus of deformity, the hereditary leprosy of sin, the pestilential spots of death? And dost thou say, "My dove, my undefiled"? Let malice speak her worst. The church says she is black; but he says she is comely; and that is fair that pleaseth. Neither doth God look upon us with our eyes, but with his own. He sees not as man seeth. The King's daughter is all glorious within: finite eyes reach not thither. The skin-dress beauty of earthly faces is a fit object for our shallow sense, that can see nothing but colour. Have ye not seen some pictures, which being looked on one way show some ugly beast or bird, another way show an exquisite face? Even so doth God see our best side with favour, while we see our worst with rigour. Not that his justice sees any thing as it is not, but that his mercy will not see some things as they are. "Blessed is the man whose sin is covered" (Ps. xxxii. 1). If we be foul, yet thou, O Saviour, art glorious: thy righteousness beautifies us, who are blemished with our own corruptions. But, what, shall our borrowed beauty blemish the while thine infinite justice? Shall we taint thee, to clear ourselves? Dost thou justify the wicked? Dost thou feather the raven with the wings of the dove? Whilst the cloth is fair, is the skin nasty? Is it no more but to deck a blackamoor with white, even with the long white robes which are the justifications of saints? God forbid. Cursed be he, O Lord, that makes thy mercies unjust. No; whom thou accountest holy, thou makest so: whom thou justifiest, him thou sanctifiest. No man can be perfectly just in thee, who is not truly, though imperfectly, holy in himself. Whether, therefore, as fully just by thy gracious imputation, or as inchoately just by thy gracious co-operation, we are in both "thy dove, thy undefiled."—*Bp. Hall on Canticles vi. 9.*

SCRIPTURAL STUDY.—St. Paul had his books, which he read, and his manuscripts too, or collection of notes, which he found to be useful to him, and therefore gives Timothy a special charge to convey them to him. And it is further to be observed, that he earnestly exhorts his son Timothy to the same course of reading and study: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee by prophecy, with the laying on of the hands of the presbytery. Meditate on these things: give thyself wholly to them; that thy profiting may appear to all" (1 Tim. iv. 13-15). Where we have several things observable to our purpose: 1. The exhortation is to Timothy, a man placed by the apostles bishop at Ephesus, the metropolis of Lesser Asia, which, though called the lesser, was of a very great and wide extent; a man that was a beloved son, or darling scholar and disciple, of the great apostle St. Paul; a man marked out long before by prophecies, as one that should prove a very eminent

and excellent person, or by the spirit of prophecy in the apostles, after a singular manner, appointed to the ministry of the gospel; a man accordingly endowed with extraordinary and immediately-infused abilities, signified by the word *χάρισμα*, or "gift," said here to be given him in his ordination. This man St. Paul exhorts to reading and meditation, for the better discharge of his office. . . . The same thing, doubtless, St. Paul intends when he admonisheth the same Timothy to "stir up the gift of God" within him (2 Tim. i. 6), where the Greek word is *ἀναζωπυρεῖν*, which properly signifies to "cherish," or "rekindle" fire (that will otherwise go out and die in its own ashes) by blowing it up, and adding new fuel to it. Thus the gifts of God in men, even the extraordinary gifts such as Timothy had, will soon decay, die, and be extinguished in the ashes, as it were, of their own sloth and negligence, and require continual refreshment and separation from their diligence in reading, studying, and praying; and I add, also, charitable using, and exercising those gifts for the good of others. A learned man thinks that the apostle, speaking of "gifts" more immediately infused from above, alludes to the "fire of the altar" under the law, that first came down from heaven, but was afterwards to be preserved and maintained by the priests with a constant supply of wood, and their continual care in cherishing it (Lev. vi. 12, 13, compared with chap. ix. 24). This is sufficient to show us the practice of the divinely inspired persons under the new testament.—*Bishop Bull on 2 Tim. iv. 12.*

### Poetry.

#### LAYS OF A PILGRIM.

#### No. XIV.

BY MRS. H. W. RICHTER.

#### FAITH.

(For the Church of England Magazine.)

"—And touched the border of his garment."—LUKE viii. 46.

FAITH, trusting faith, entire and pure and true,  
Urged thee to nearer draw, thou blessed one,  
And touch his garment's hem, and healing drew  
From love divine, that shone that deed upon:  
All, all was known; and now thy sorrows cease,  
And the Deliverer bids thee, "Go in peace!"

And we, like her, have faith, without a cloud  
Of doubt to chill our aspirations high:  
Before his footstool have our spirits bow'd,  
Resting alone on him who came to die.  
But "he is risen." His presence may we trace  
In this his church on earth, the Spirit's dwelling-place.

In rite, in ordinance, in praise, in prayer,  
Unto "his garment's border:" we draw near



In each appointed way we yet may share  
The peace, the promise, to the heart how dear!  
His love is ever there to soothe our woe  
And in this blessed fold our souls true peace shall know.

### Miscellaneous.

**THEATRICAL AMUSEMENTS\*.**—With regard to the theatre, and amusements of this kind, Christians must have little to do, if they can find time for them. But, if they could find time, I confess I am at a loss to see what pleasure they can find there. Are not the sentiments usually uttered in such places quite in opposition to the precepts of God's word? Are not pride, vain glory, self-destruction, hatred, dissipation, unlawful attachments, held up to our admiration in many theatrical compositions, considered as trivial faults in most of them, and detested upon right principles in none? You profess, as a Christian, to make Jesus your happiness. What can you find here to bring you into communion with him? Can you, then, sit with complacency, and hear a company of your fellow-creatures with immortal souls uttering sentiments which only tend to make them despise Christ and his ways? But I will leave the subject, dear —, only adding that I do not wish you to give up this amusement from what I say, but from the settled conviction of your own mind, after prayer for the divine teaching. If then you find that you can neither "do it to the glory of God, nor in the name of Jesus," I will not try to dissuade you from it. I was once induced to attend "Matthews at home," and shall never forget the sensation I felt when he told us that his father, who was a good kind of man, but too religious, had tried to keep him from coming on the stage! When I looked round, and saw the merriment expressed in every face, I could not help saying to myself, "This is no place for me: here are no lovers of Christ here; for 'Charity rejoiceth not in iniquity' (1 Cor. xiii. 6), as these poor deluded people are doing."

**PRESERVATION FROM DROWNING.**—A short time after the melancholy death of Mr. Gibbs, of Exeter college, we were favoured with a communication from Mr. White, of Plymouth, upon the subject of drowning; and we very readily give insertion to the suggestions forwarded to us, as they may be serviceable in the case of future accidents. And we can only say that the exertions that have been put forward by the gentleman to whom we allude, towards the prevention of accidents, are highly honourable to him. Rules to govern persons who have fallen into deep water: 1st.—As soon as you find yourself at the surface, whither you are raised by your own buoyancy, let your body quietly take its level, when the water will reach a little above your chin. 2nd.—Place one leg a little forward, and the other a little backward, and stretch out your arms on either side under the water. By a slight paddling motion, you may regulate the position of the head, and keep the mouth and nose above the surface of the surrounding fluid. Make no

efforts, but wait tranquilly until succour arrives: you cannot sink. 3rd.—Do not lay hold of your companion or assistant, or you will infallibly sink him without benefiting yourself. The best swimmer has no more natural buoyancy than you, and would be sunk by the exertion of a very little fall. 4th.—Remain perfectly passive till your helper seizes you by the hair. Upon this, endeavour to second his efforts by throwing yourself on your back. Hold your neck stiff, and let your hind-head sink into the water. Try to propel yourself at this stage by regularly and slowly kicking against the water. Be careful to keep every part of your body, except the face, under water. 5th.—If two or more persons are immersed together, let them keep near to each other. By this means one boat may save the whole party at once; but, if they are dispersed, one at a time can only be picked up. Persons who can float may preserve themselves for a long period: instances in proof might be adduced. I have read that Franklin slept an hour in a bath; and a strong proof may be found in "Campbell's Journey to India," about 1780 or 1785, when he was shipwrecked, and saved by floating on his back many hours; who, in describing the difficulties of his escape, says: "I had often heard it said in Scotland, that, if a man will throw himself flat on his back in the water, lie quite straight and stiff, and suffer himself to sink till the water gets into his ears, he will continue to float so for ever. This occurred to me now, and I determined to try the experiment; so I threw myself on my back in the manner described, and left myself to the disposal of Providence; nor was it long till I found the truth of the saying, for I floated with hardly an effort, and began for the first time to conceive something like hopes of preservation." This, it should be recollected, was in a storm. Rules to govern persons who attempt to rescue the drowning: 1st.—In removing a body from the water, whether in a boat or drawing along by your own efforts, always keep the face upwards. 2nd.—Recollect that you have no more buoyancy than the person you are attempting to rescue. Therefore, do not attempt to raise him out of the water, or you will sink. By a gentle action you may draw him towards the boat or landing-place without fatigue or danger. 3rd.—Always aim at seizing the hair of the hind-head, and keep the nape of the neck and your own arm under the water. Thus you will ensure his face and your own being above the surface. 4th.—Keep your most powerful arm disengaged for swimming, and maintain the other projected forward, having hold, as directed, of the hair of the hind-head. In this way you may advance side by side, he floating on his back and you on your breast. 5th.—As you approach the person distressed, let him know by your voice, and that he must not attempt to touch you. The prospect of speedy succour will add to his confidence and strength. 6th.—Let your movements be deliberate, firm, and gentle.—*Oxford Herald.*

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\* From a letter of Miss Mary Jane Graham's, dated March 22, 1827, in the "Memoir," by rev. C. Bridges, M.A., (Seeley, 1840), pp. 236-237.

THE  
**Church of England Magazine.**

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



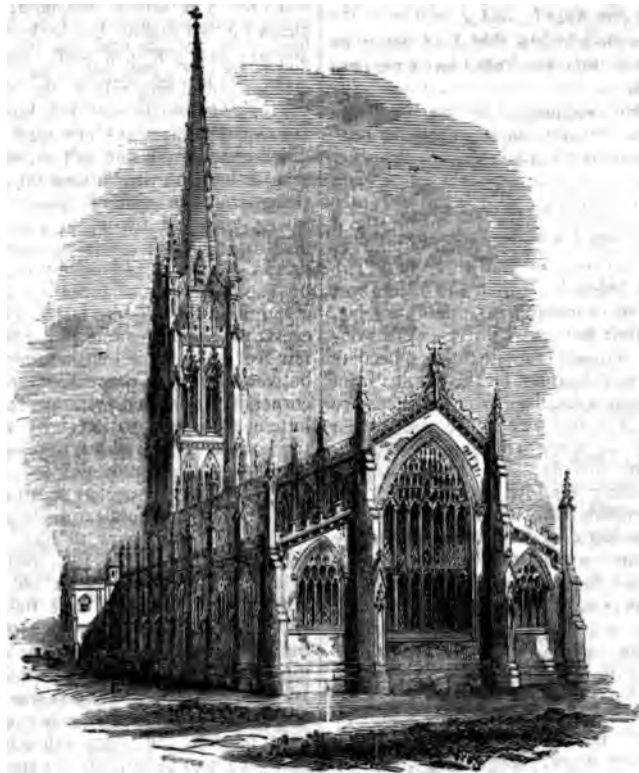
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

‘HER FOUNDATIONS ARE UPON THE HOLY HILLS.’

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No. 604.—SEPTEMBER 19, 1846.

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(Louth Church.)

**LOUTH CHURCH:**

THE county of Lincoln boasts, not without reason, the possession of some of the finest parish churches in the kingdom. One or two of these have already been noticed in these pages; but that of  
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which a view is now presented may challenge competition with almost any other.

In the northern part of the county stands Louth, containing now about 9,000 inhabitants, but, as Camden describes it, in his time, “a little market-town well frequented, which had the name of

Lud, a small river that runneth under Cockerington, the capital place, in times past, of the barony of Scotney." It is situated in a fertile country, about 12 or 14 miles from the coast and 144 from London.

Louth church consists of a nave and chancel, with a tower, crowned by a spire, at the west end. The body of the building is the oldest part, and is of plain pretensions. The walls are strengthened by buttresses, surmounted by pinnacles; those of the chancel, which is the most modern, being the boldest. At the east end a large painted window, with fine tracery, lights the middle, and a small one on each side the north and south aisles. Two well-proportioned buttresses, with canopied niches, separate the windows: the battlements on each side the gable are perforated with quatrefoils, and the angular point supports a cross fleury. The interior is well paved. The pillars that support the roof of the nave are octagonal, the alternate sides relieved by single flutes: the capitals are plain; and the pointed arches are formed by arcs of circles, whose centres are the opposite imposts. In the chancel, each pillar is composed of four circular shafts, forming a quatrefoil, connected at the corners by a cove: their bases rest upon very high plinths, which are surrounded with fascia. The corbel figures throughout this part are well executed: they chiefly represent angels.

But it is the steeple which is the chief glory of Louth church; and this shall now be more particularly described.

"It is completely supported by its four corners, which on the outside consist of similar buttresses, two at each angle, and, though massive, when closely inspected are in fine proportion with the rest of the building. Each inside corner of these abutments swells into an elegant clustered three-quarter pillar, and, though immensely large, appears light to the eye of the observer. The plinth part of the bases on which the pillars rest is four feet high, surrounded with double fascias. Each ascending shaft has its own five-eighths octangular capital, without foliage: these become united, and form a single capital for the whole: from hence spring four pointed arches, whose centres are the third points. The archway to the east is open to the church: by the western one is the entrance, which is mean; but this defect is amply compensated by the masterly window above, which entirely fills up the remainder of the arch. The side spaces are open as high as the side-aisles, where spring obtuse-pointed arches to support the side-walls of the steeple: the remainder of the spaces is then formed into single windows, each divided in the middle by a strong mullion, which mullion externally changes into a separation, and the single window within becomes two finely-proportioned ones without. Above the tops of these four arches, 53 feet from the floor, is a gallery extending round the tower, guarded by a balustrade of tracery-work. Eight large, regular pointed windows, two on each side, give light to this upper part: they are separated from each other by cornice-work and shafts, and connected at the corners by similar workmanship. From the middle shaft of these corners spring ribbed arches diagonally; and from the centre ones of the mullions that divide the windows spring others crosswise: all, if continued, would meet in a

point; but this is prevented by their having to support an open piece of circular stone-work, five feet diameter, which constitutes the crown of this beautiful dome. The ribs from the other shafts issue in different directions, crossing each other at right angles; and their intersections are covered with clusters of flowers. From the gallery to the top of this dome is 33 feet, making its height from the bottom 86 feet. Above this arch hang eight heavy bells, cast, according to the old fashion, very long and weighty in the skirt. The buttresses on the outside contract as they advance in height, still preserving the finest proportion: at each contraction the preceding stages terminate with elegant pediments, supported by grotesque projecting corbels: these pediments are formed by two graceful curves each, the compartments of which are filled up with bold relief, and the outward edges adorned with crockets, terminating at their summits with finials. In this manner they diminish to the top, where they support octagonal fluted turrets, 30 feet high, embattled at their tops, from whence shoot the corner pinnacles, the angles of which are ornamented with crockets, and their points finished like those of the pediments. The faces of the tower are exactly similar, except the lower part of the west, which contains the entrance through a pointed arch, surmounted by a crocket canopy, above which is a fine window, bold in its cornice and tracery. The other windows are two and two, separated by corniced mullions, dividing where the tops begin to converge, and form to each the highly-pointed arch: the superior ones are crowned with graceful foliated canopies, rising in bold relief nearly to the cornice beneath the battlements. At 88 feet from the ground is a gallery round the exterior of the tower, guarded by a parapet wall; and at the height of 147 feet commence the battlements, each side of which is pierced by embrasures separated by the pedestals of three small pinnacles. The octangular centre spire is 141 feet to the tip of the cross; and the top stone projects with a cornice. A few feet beneath is another projection: the space between is nearly perpendicular, and fluted. The corners are enriched with crockets, which contribute considerably to its light appearance. Near the bottom of the sides, answering the cardinal points, are four small pointed windows; and the other sides are connected to the corner-turrets by spandrels of the most exquisite workmanship."

The steeple appears to have been completed in the early part of the 16th century; as we find, from a memorandum in an old account-book relating to the building, that the weathercock was set up, with sundry ceremonies, on the fifteenth Sunday after Trinity, A.D. 1516, the height to the top of the iron cross being 288 feet. In 1587 and 1684, the summit of the spire was injured by storms: at these, therefore, and other times, repairs have been needed. A very efficient restoration has just been completed, at an expense of upwards of 1,700*l.* (chiefly raised by voluntary contributions) under the direction of Mr. L. N. Cottingham. It was found necessary to remove about 15 feet of the building; and, in restoring these, considerable additions were made, so that the height is now as nearly as possible 300 feet. The venerable structure, perfectly renovated, presents a magnificent

\* "Short Account of Louth Church." Louth: Jackson.

object to the spectator, the more so that it is the temple of the living God; to whose pure service may it long continue to be dedicated.



(Distant View.)

### Biography.

THE REV. HUGH WHITE, ST. MARY'S, DUBLIN.

HUGH White was born in the year 1795, the son of Henry Waring White, a wealthy and respectable merchant. He entered Trinity College as a fellow-commoner at the age of fourteen, and soon became conspicuous for talent and diligence. His course in college was, in every sense of the word, successful, notwithstanding the mortification he underwent in the loss of the gold medal, given to students whose diligence had been proved by their undergoing every successive examination, and their ability by a certain scale of judgment, below which their marks were not to fall. Having qualified himself for the last examination by his previous labours, he was prevented offering himself as a candidate by ill health, and forced to relinquish the great prize of his undergraduate course.

When he had been about three years and a half in college, his father sustained a great reverse of fortune; and Hugh, who had most rationally anticipated the possession of affluence, was suddenly reduced to a reliance on his own exertions for support. He engaged himself as assistant in Dr. Miller's school at Armagh, and subsequently resided in a private family in the county of Louth. In 1825 he was admitted into holy orders, for the curacy of Grange, in the diocese of Armagh, having some years before married Elizabeth Rowan, of Mullimore, county Louth, by whom he had five children, two of whom, a son and daughter, survive.

In 1826 he was removed to the curacy of St. Mary's parish, in Dublin, where he speedily acquired, by his pulpit eloquence, general popularity, and, by his unremitting attention to the spiritual and temporal wants of his parishioners, their unbounded love and gratitude.

"We well remember," says the writer of his obituary, in the "Christian Examiner," "at that time the crowds who used to flock to hear his Sunday sermons and his week-day lectures; and we well remember, too, the modest and unassuming demeanour of the youthful preacher, undisturbed and unflattered by the adulation that surrounded him. And soon his equanimity was to be tried; for, a painful and exhausting disease attack-

ing him, he was compelled to submit to an operation, whose effects reduced him to the necessity of first trying a warmer climate, and finally of relinquishing active duty altogether."

Nothing is more to be guarded against than vanity, which is too often the effect of popularity on a young man. If this holds good in every walk of life, how much more does it in those called to the office of the holy ministry! Many a talented, energetic, nay, even spiritually-minded man, has been utterly ruined by the insatiable desire of popular applause, if not of notoriety. He has by degrees entirely lost sight of the more retired duties of his calling: parochial visitations, counselling the poor, the alleviations of a sick chamber, have no charms for him.

Compelled to leave his chapel, specially built for him, Mr. White took up his residence in Kingstown, and subsequently in the neighbourhood of Blackrock. Duty, even of the lightest kind, he was quite unequal to. When comparatively strong, he admitted many to his conversation; and multitudes have felt the advantage of his society, which, with uniform seriousness, united liveliness, and good sense, was even more useful, though in a less extended sphere, in conversation than from the press. He had a fund of important information, and he had the perfect command of it by a powerful memory. To great richness of language he added the brilliancy of a lively imagination and imperturbable good-humour; and his animated countenance threw a glow on the subject of discussion, which secured the attention from flagging.

"Mr. White had been early taught in the school of affliction. He had lost his wife even before his own illness, and never gave her a successor. His beloved sister and two daughters were removed; and he had, in his own weak and uncertain state of health, to watch over their decline, and cheer their last moments by the light that beamed on his own. He had the happiness of knowing that 'they all died in faith, looking forward to the promises;' and, while their removal sobered his latter days, it cast no gloom upon them.

"Mr. White's pecuniary circumstances were to his friends, but very partially to himself, a source of anxiety. The kindness of the archdeacon of Kildare had continued to him for several years the name and salary of curate, though unable to do any duty; but, under a mistaken notion that his circumstances had materially improved, or from some other cause, the salary had latterly been withdrawn. His literary labours had been rewarded by a small sum invested for his family, and their sale gave him an income uncertain and not considerable. An attempt to procure a pension having failed, and assistance in another way having been declined by him from the most honourable motives, all hope of public assistance seemed at an end, when a living became vacant, the income of which, though not large, was sufficient for his wants, and the duty light, and approaching to a sinecure; and to this, with the humanity and regard for the church that have ever characterized lord de Grey's administration, he promoted Mr. White. The presentation was received with gratitude and joy; but our valued friend never lived to give it effect. His weakened constitution was painfully affected by the ner-

that our Lord in the first instance imparted to the eye the most perfect and complete exercise of its functions, and by the second touch communicated to the mind that faculty, that standard of comparison, by which we are enabled to form correct notions of the tangible qualities of bodies, and of their distance from the organ of vision, with such astonishing rapidity of thought as to leave us unconscious of the effort. The observation made with regard to the man when restored, if taken in perhaps its more literal signification, tends to corroborate this inference: "He beheld them all clearly in the distance" (*ὁρᾷ βλεψὲς τηλαυγῆς πάντας*); implying both the men and the trees, now removed from their apparent immediate contact with the eye, arranged in their respective and true positions, and reduced to their due proportions. The man had learned at once, from the all-efficient touch of Jesus, to estimate the intervening distances between them and from himself, as well as to appreciate their comparative dimensions; and this was all that was wanting to give him the full and perfect enjoyment of the organ thus called into activity.

To give sight to the blind, then, in adopting the exposition we have suggested of this case, may be unhesitatingly pronounced a twofold manifestation of divine energy. And the two miracles are in this one instance distinctly separated, not only for the purpose that was more immediately to be served, but also in order to convey the demonstration of an important truth. He, who had a perfect knowledge of the inimitable and delicate mechanism of the human eye, and could with a touch repair its obstructed movement, possessed as deep a knowledge of the still more wonderful structure of the human mind, with all its noble faculties and capacities, and could as instantaneously supply by a touch whatever was deficient in its attainments. It is the exquisite skill of the Great Artificer operating upon his own workmanship. It attests the divinity of Jesus, identifying him with the predicted "Ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah v. 2). It proclaims his absolute sovereignty not only over organized matter, but also over all that constitutes the immaterial, the immortal soul.

This mighty work, designated as a distinctive characteristic of the Messiah, was accomplished by Jesus, and by him alone, by him exclusively. It does not even appear among the miraculous gifts especially conferred upon the twelve apostles (Mat. x. 8) and upon the seventy disciples (Luke x. 9), to qualify them for their respective missions. We meet with one solitary exception in the Acts of the Apostles (ix. 17, 18), but the case is by no means analogous in the most essential points, for it was limited in operation to the removal, from the eyes of Saul, of an external obstruction, with which he had been afflicted for only a very few days. If, then, our Lord Jesus Christ, who "knew all men" and "knew what was in man," intrusted to the frail hands of humanity no power whatever that could exert a direct and positive influence over the properties of the mind, not even to his most devoted disciples, it is to him, and to him alone, that we are to look for that spiritual enlightenment of the understanding, so essential, so indispensable to guide us into

all truth. And he is ever ready, ever willing to dispense freely and abundantly of "the treasures of wisdom and knowledge that are hid in him," to all those that humbly seek him and bow in docile simplicity to the teaching of his Spirit. "Wherefore he saith," in the emphatic words of the apostle, "Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light" (Ephes. v. 14).

#### THE RANGE OF PROPHECY\*.

"And I in the first year of Darius the Mede, even I stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, these shall stand up yet three kings in Persia."—DANIEL xi. 1, 2.

LET us now dwell on some of the lessons which these words supply to us; opening, as they do, a long vista of worldly changes that reach onward to the resurrection of the just.

And, first, the brevity of the announcement is most instructive, and full of a sublime grandeur. The reigns are exactly numbered, and thus become a pledge of the divine foreknowledge which embraced all their changes in one comprehensive glance of wisdom. But not one detail is given; the angel passes them by without a single remark. Yet those three reigns reach forward through fifty years of the world's history, A.C. 534-485. During that interval one whole generation, and half of a second, were born and passed away. The events themselves were various and important. Egypt, once the first of kingdoms, was finally debased into a province; and the pride of the Pharaohs was for ever humbled in the dust. Mighty armies from Asia traversed the Arabian and Libyan deserts. The nations of the east, under Darius, crossed for the first time into Europe; and the conquest of Trajan and of the Huns and Ottomans in later times, beyond the Danube, were first explored by Persian invaders. Tribute was imposed on twenty satrapies and a hundred and twenty provinces, from the shore of the Ægean sea to the Indus. Babylon, so late the mistress of the world, revolted, was besieged and taken, and its proud walls broken down. The coasts of Asia were for the first time explored, and the Indus, now the boundary of our own empire, was navigated by the ships of Darius. "The parts of Libya about Cyrene" were first subdued by the Persian armies. Thrace was subjugated, with Byzantium, the future seat of empire for a thousand years. Greece and Persia were brought more and more into deadly conflict. Sardis was burnt by the Ionians. Cyprus revolted, and was subdued. Miletus was taken, and plundered. Europe itself was invaded with mighty armies; and the battle of Marathon gave an earnest to the Persian monarchy of those heavier defeats which it was presently to endure. The history of Greece, during the same interval, was not less fertile in events of deep interest. Pythagoras flourished,

\* From "The two later Visions of Daniel, historically explained," by the rev. T. H. Birks, M.A., late fellow of Trinity college, Cambridge. London: Seeleys. 1846. We offer no opinion on Mr. Birks's theory of prophecy, as we could not give any except at a length too great for our pages; but we are glad to say that much information and instruction may be reaped from this book. One observation, however, we must make: Mr. Birks uses occasionally more bitter words than ought to have fallen from his pen.—Ed.

and gave rise to a new school of philosophy. Tragedy first began, under Thespis and Phrynichus. Æschylus, Anaxagoras, Pindar, and Sophocles were born. The naval power of Athens arose into formidable strength. The sons of Pisis-tratus were expelled from Athens, and the Tarquins from Rome. In short, few periods have been more fruitful in great events, and in names that have been conspicuous through all later generations. Hundreds of millions were born into this world of change, and reared from infancy to manhood. Each, with his own deep interests and emotions, a world in himself, became an actor in the eventful drama of life; and hundreds of millions, in their turn, sank into the grave, to await the solemn voice of the archangel in the day of judgment.

With all these changes full in his view, the revealing angel passes them by in silence, and veils them all under one short sentence: "Behold, there stand up yet three kings in Persia." His eye of wisdom reached beyond to the most distant ages; and each separate part of the scheme of Providence, though so vast in itself as to confound human thought, is reduced at once to its due proportion in the divine narrative. His purpose was to reveal the trials of Israel, and the delay of their final deliverance; yet not to crush the spirit of his servant with the prospect of a boundless and interminable waste of suffering and sin. Therefore he wisely and graciously contracts the whole into narrow compass. He passes quickly over events just at hand, when the voice of prophecy would be still granted to his people, and dwells chiefly on those middle ages of trial under the Syrian kings, when the last prophet would have ceased his message, and still the dawn of Messiah's presence would not have risen upon Zion. All events are measured here by their bearing on the interests, the hopes and trials, of the people of God; and the conquests of Persia, the birth of Grecian poetry and philosophy, and the expiring struggle of Babylon, are equally passed by in total silence.

And yet these few words, thoughtfully considered, give a dignity to the events of these reigns, beyond all which they can borrow from the skill of human historians, or from the splendour of Grecian oratory. They lift the whole out of the level of mere human perishable interests and passions, and present it to our view as one secret link, foreseen from the beginning, in the eternal counsel of God. The same spirit of prophecy has announced them, which revealed, in the previous chapter, the sacrifice of Messiah and his everlasting righteousness, and which proclaims, in the close of this same vision, the resurrection of the dead. These passing sojourners, like all the later generations of mankind, are here made to pass under a triumphal archway, whose sacred pillars are the atonement and the resurrection, infinite grace and eternal judgment. The kings and princes, the satraps and chieftains of Persia, the poets, historians, and orators of Greece, and all the multitudes who fought at Miletus or at Marathon, are here set before us, as within the grasp of infinite wisdom, which fixed the times before appointed, and the bounds of their habitation, that even in the thick darkness they might feel after the Lord their Maker. How strangely

deep and thrilling will the interest of this prophecy appear, when its first and latest revelations shall blend into one, and the Persians, who fell in the Libyan sands or in the plains of Marathon, shall be found among the sleepers in the dust who have arisen for their final judgment! This prophecy, so wide in its range and so wonderful in its issue, is thus like a glimpse into that Infinite Mind, with whom a thousand years are only as yesterday when it is past, or as one of the night-watches before the morning has arisen.

But the statement acquires a fresh interest, when we connect it with the prophet to whom it was revealed. Seventy years had now passed since he stood before Nebuchadnezzar, then in the height of his power; and he must now have been almost ninety years of age, and ready to be gathered to his fathers.

How empty the world must now have appeared to him, and the glory of its mightiest empire like the dream of a night-vision! The image of gold, and its idolatrous worshippers, had all passed away for ever. The pride of Nebuchadnezzar, and the revels of his grandson, had alike been buried in the silence of the grave. The captivity so long warned of, and the deliverance so long promised, both in their turn had been fulfilled; and still a fresh waste of sin and trouble and change was now opening before him. Well might he utter, with deep emotions of pain and wonder, that earnest inquiry, "O, my Lord, what shall be the end of these things?" when shall this fleeting vision of change be ended, and lasting peace, and solid and eternal felicity, dawn at length on the people of God?

The contrast, indeed, must have been strange to the eyes of Daniel himself; and it is still more wonderful, now that the fulfilment has enlarged the meaning of the prediction. When he stood before Nebuchadnezzar, a lonely captive, Babylon was in the height of its glory. Now, that he is on the verge of eternity, and the glory of heaven is opening around him, the last struggles of the proud city and its double ruin are passed by in silence, as unworthy of a place in this brief notice of the three Persian reigns. At that time Persia was a despised province, and Cyrus was not yet born. Now the predicted deliverer has risen from obscurity into unexampled power, and founded an empire wider than that of Babylon, by victories which would furnish the subject of Grecian romance and eastern fable, and be celebrated through all future ages. And his course also was now almost ended; and five years would see the conqueror himself return to the dust. The history of the prophet resembled in its various changes the fleeting scenes which he had witnessed around him. First, in Judea he was one of the royal seed, and with the hopes which such a descent inspires; presently, in Babylon an orphan and an exile, and then exalted in the gate of the king. High in the favour of an earthly monarch, and honoured with the visits of angels, he is once more despised and forgotten, till the dreadful hand-writing calls him from neglect and obscurity, and he is made glorious in the very hour of Belshazzar's ruin. The den of lions is succeeded by exaltation to the highest place of honour in the Persian kingdom, and the visit of an archangel from heaven. Now, once more, he seems deserted or disgraced; but,

while earth closes against the aged prophet, heaven opens more brightly to his view, and he receives here the last and most wonderful of his visions. Who, then, could enter so deeply as himself into the spirit of the message, while it refuses to dwell on the detail of these reigns, and view them only as the shadows which delay for a little time the dawning of a brighter and eternal kingdom!

But this connexion of the message with the prophet who receives it may supply another lesson, scarcely less important. Daniel was now about to leave the world, after so long and wonderful an experience of its changes, and to enter into his rest. Yet the Son of God does not count it an useless distraction to reveal to him, at such a time, this series of political changes in the earth. His language implies, on the contrary, that the message is a precious gift, vouchsafed to the prophet because of his deep humility and fervent prayer. It is not a mark of a spiritual mind to neglect the providence of God on earth, or to be indifferent to the changes of the world's kingdom. The higher the soul advances in holiness, the more intense will be its interest in the progress of the kingdom of God, and in the display of his long-suffering, his grace and righteousness here below. There seems at first a vast and inconceivable descent, from a celestial vision so glorious to the bare enumeration of three Persian kings; but this is really the highest attainment of heavenly wisdom, to combine reality with mystery, and to bring the most glorious truths of the unseen world, to light up the passing events of time with an interest borrowed from a coming eternity. During those three reigns, that temple was to be rebuilt, in which God incarnate would presently appear; and the conflicts of Persia and Greece were preparing the triumph of that language in which the mystery of godliness was shortly to be revealed and recorded by the Spirit of God, for the salvation of innumerable souls in every age. Like the rock which was smitten by the rod of Moses, the meanest and most barren event of Providence, once touched with a ray of light from God's eternal counsels, becomes a fountain of living waters, to instruct and cheer the whole church of God through countless generations. The changes of worldly politics, seen with the eye of the atheist, are a barren and sandy wilderness: read in the light which these prophecies supply to us, they are a bright land of promise, enriched in every part with earnest and sure tokens of the glory to be revealed.

The history of these three reigns acquires still a deeper interest, when we associate its changes with the angelic warfare which is here dimly revealed to us. The conflicts of Persia and Greece in the reign of Darius, the Ionian revolt, the Thracian conquests, the burning of Sardis, the invasion of Greece, and the victory of Marathon, are no mere arbitrary changes, but are linked inseparably with an angelic conflict in the heavenly places, and before the throne of the supreme Judge. The princes of Persia and of Rome [Greece?], the angel of the covenant, and Michael the chief prince of Israel, are the parties in this sublime contention; and every crime of the rival empires, their kings or chieftains, has its due weight in the counsels of heaven, and is pleaded on either side

with all the energy of superhuman might and angelic wisdom. The cruelties of Cambyzes, and of Darius himself, the growing degeneracy of the Persian chiefs, would be the causes why so heavy a blow was sent upon the empire; and perhaps, also, the favour shown to the Jews, and the decree of that king for the rebuilding of God's house, might be the secret cause why his reign was continued so long, with such general prosperity, and the main reverses were delayed to the reign of Xerxes.

But, whatever might be the special form which it assumed in this instance, the truth revealed is universal in its application. The changes of states and empires do not arise by chance. However unsearchable may be the reasons which influence the counsels of the all-wise God, when he fixes the limits of each reign, the issue of every battle, and the bounds of every empire's power; we are here taught that far more is revealed to the celestial spirits than our dim eyes are able to perceive. The cry of sin from every household, in each kingdom of the world, rises before the throne. Angelic advocates are there, to plead the various claims of justice or mercy, of forbearing grace or offended and affronted holiness; and they watch with intense and eager interest the sentence which issues perpetually from the lips of the King of nations. The history of the world, now such a dreary waste to the spiritual mind because our vision is so earthly, will hereafter reveal to us all the attributes of God in ceaseless and harmonious exercise, with a brightness of holy wisdom that will dazzle and confound us. The prophet was favoured now with a glimpse of this secret glory, in connection with the fullest and clearest of all the inspired predictions. But the vision will be far brighter and more wonderful, when, according to the voice of the angel, he shall stand in his lot in the end of the days, and awake from sleeping in the dust, to shine as the brightness of the firmament. "For now we see through a glass darkly, but then face to face: now we know in part, but then shall we know even as we are known."

But this short clause, so trivial in appearance, assumes a still deeper interest, when we reflect on the prophecies which were given during its fulfilment, and the true character of the revealing angel. During this interval, the same holy messenger, who prevailed to obtain this revelation for the beloved Daniel, continued his work of love by further messages to the church of God. When the second close of the seventy years' captivity was now come, and the predicted troubles began to lour in the horizon, a fresh series of visions were given to cheer the hearts of his people, and prepare them for his own advent in mortal flesh and in great humility. It was in the reign of Darius, so glorious in the eyes of the world, but here passed over silently as the third in order of succession, that another king was announced, whose advent was to be marked by features widely different from the proud grandeur of the world's sovereigns. He, who now appeared with such dazzling brightness before the eyes of the prophet, revealed by Zechariah his own advent to his waiting people: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and



having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The fulfilment of a prophecy seemingly the most minute and insignificant included in it the fresh announcement of other events inconceivably wonderful and glorious. In this third reign it was revealed, for the first time, that the eternal Son of God, Jehovah of Hosts (Zech. ii. 8), would enter Zion in such wonderful condescension of love, and thirty pieces of silver be weighed for his price by unbelieving sinners. But it was also revealed that he would appear again, attended by all his saints; and wonders beyond the proudest triumphs of human royalty, earthquakes, and the rending of mountains, would bear witness to his advent as the King of kings. "His feet shall stand in that day," the prophet declares to us, "on the Mount of Olives; and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west; and there shall be a very great valley.... and the Lord my God shall come, and all the saints with thee." The glory of the reign of Darius has long passed away, and all his mighty empire crumbled into ruins and disappeared. But the prophecy then given by the Son of God remains even now a beacon of hope to the church, and a bright glimpse into a glory still to be revealed, when Israel shall look with agony of remorse on the pierced Saviour, and their sins be washed away for ever, in the fountain he has opened for sin and uncleanness. The succession of human monarchs will then have merged in a more glorious kingdom. "The Lord shall be king over all the earth: there shall be one Lord; and his name shall be One." From the boundary of the conquests of Darius in the farthest India, to those of Cæsar in the remotest countries of the west, all will then be blended in one dominion of peace and righteousness; "and they shall go up from year to year, to worship the King, the Lord of Hosts." The end, dimly revealed to Daniel in the close of his vision, is here more clearly unfolded in its eternal blessedness; when the Son of God shall appear, and the exclamation of joy shall burst from the lips of an admiring universe—How great is his goodness, and how great is his beauty!

#### THE FEAR OF THE LORD:

#### A Sermon,

BY THE REV. JOHN LIGHT, B.A.,

Curate of Coley, Halifax, Yorkshire.

LUKE i. 50.

"And his mercy is on them that fear him from generation to generation."

THESE words, my brethren, form a portion of that song of praise and joy which Mary, the virgin-mother of our Lord, uttered upon the assurance of her conception, and upon the assurance also of the blessedness which should pre-eminently characterize the fruit of her womb. The chapter from whence our text is taken details in the most exact

manner the account of our Lord's miraculous incarnation, and shadows forth to the comfort of Israel the day of its redemption, by the bodily manifestation of "the day-spring from on high." In the immediate context, we read of the virgin's visit to her relative Elizabeth, after the annunciation of the angel, and of her reception by her cousin as "blessed among women," and as "the mother of our Lord." Struck, no doubt, by the coincidence of the salutation with the promise of the heavenly Messenger, her swelling heart gives utterance to its feelings in words of praise and thanksgiving, and not only because she of "low degree" had been raised to the high and imperishable honour of bearing "the Lord of glory," but because in that miraculous act "he had holpen his servant Israel, in remembrance of his mercy," and had redeemed that "oath which he swore unto our fathers, to Abraham, and his seed for ever." And in this act of praise and rejoicing, brethren, the virgin sang not alone: her song was but the faint echo of one which angels must have sung before the throne of God in celebrating the beginning of that reign of grace and mercy which was now about to dawn upon a world dark from its iniquities and miserable from its bondage; a reign which was to reveal to us the character of the Lord, as clad in the most blessed and glorious of his attributes, and to promote his glory by its blessings upon us; a reign in which, the prophet predicted, "Peace should be published, good tidings of good brought, and salvation proclaimed; when God's people should be comforted, and the salvation of our God seen by all the ends of the earth" (Isa. lii. 7); in a word, when his mercy should be more sensibly developed in its dispensation upon them that feared him, whether Jew or Gentile, bond or free. And if, my brethren, such was to be the result of the bodily manifestation of God, humbled to the likeness of a man among us, well might the angels, whose highest office in heaven is to sing God's praise, rejoice in such a prospect of glory, and we also with the virgin rejoice with enraptured thanksgiving that such "a day of good things" has come upon us; when we, by cherishing a holy fear of the Lord, may realize through the channel of Christ mercy eternal, from God infinite and everlasting.

In considering, my brethren, these words of our text, I shall endeavour, in the first place, to set before you a few features in the nature of this mercy of God; and, in the second place, the condition on which we participate in it.

I. "His mercy," says the text, "is



on them that fear him from generation to generation." First, then, this mercy is in its essential nature and existence an attribute of God; and, besides, it is the most glorious amongst them all: its dispensation, at all times and under all circumstances, expresses the favour which he bears to those upon whom it falls, whether deserved by any creatures because of personal obedience, or given on some other account, as in the case of God's mercy towards us men, in acknowledging and receiving us into the adoption of sons, because of Christ's obedience on our behalf, or because of his righteousness, which becomes ours justifyingly and savingly through "the obedience of faith." "For," observes St. Paul, "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9).

And here I am led, my brethren, to observe upon the free or voluntary nature of the exercise of this attribute of God. If we, as the creatures of God's hand, and as bearing the same though a modified intelligence with himself, were only enabled to reap that mercy in its highest or spiritual sense when we had fulfilled a condition, or a series of conditions which would establish a personal claim on the ground of our deserving them, brethren, we should never obtain it; but, being left to the control of our own unruly wills, to the influence of our own corrupted hearts and our imperfect moral affections, we should wander farther from the pale of God's favour, until, having followed the broad and convenient road along which the world hurries unconcernedly and in confused multitude to its end, we should at last find ourselves lost in the depths of the bottomless pit, and clothed upon with unutterable woes. No, my brethren, the dispensation of God's mercy is not a thing dependent in its highest sense upon man's merits as a prerequisite for his adoption into the sonship of God; but it results from the operation of his own un-governed and allwise mind, which wills as it is pleased to will, and gives as it is pleased to give, and flows from that love which he bears towards us because of his covenant "which he swore unto our fathers, to Abraham, and his seed for ever."

But, beside the free and voluntary nature of this mercy of God, and the eternity of its conception by the Almighty mind, it is endless also in its exercise towards us who comply with the required condition: "His mercy is on them that fear him from generation to generation," or, as it is more fully expressed in the original, "unto the generations of generations." This feature in the mercy of

God, my brethren, gives us the fullest perception of its value. Here we but partially realize in our human experience its effects in a spiritual sense, from the ruined condition of the moral nature, but sufficient in a temporal one to assure us of the infinite character of the compassion of God: not an hour of our lives, but we are constrained by its exercise upon us to acknowledge it. Would, brethren, that our souls were so influenced, by the power of God's Spirit striving within us, as to be by its action constrained to praise God in accents of grateful thanksgiving and praise for it, and so to walk before him as "dear children" with a single eye to his glory, that his providence of mercy might be enlarged upon us, and we be thus made more meet continually to receive from him of the abundance of the riches of his grace. For, though, as I have already observed, this mercy, in its primary dispensation, only regards Christ, and his work wrought for us, when it makes us brethren with him, and heirs of the manifold gifts of God, yet, in its general exercise by God upon us in our probationary existence and career here, it depends upon the way in which we exercise the blessed privileges we possess, and the manner in which we fulfil the conditions which we as his believing people have accepted at his hands, and the obligations which these conditions have laid upon us; for only in a faithful discharge of these, "in obedience to faith," can we, or ought we, to expect that God will visit us in his mercy, or bless us with those gifts of grace which necessarily spring from it. And to this effect does Moses testify, when he relates the words which the Lord spake when he descended from Mount Sinai, after renewing the tables of law, saying: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy unto thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, visiting the iniquities of the fathers upon the children and upon the children's children unto the third and fourth generation."

To continually receive, my brethren, at God's hands the fruits of his compassion, we must ourselves continually bear the fruits of his Spirit; we must continually strive after a fuller and riper state of holiness and grace; we must give fuller scope to the action and motions of God's Spirit in our souls; and we must even thirst, "as the panting hart for the water-brooks," with a still keener desire after the treasures of the invisible world." In the spiritual world, as in the natural, nothing is stationary; it either progresses or retro-

grades. The soul, which is not growing more active in its holy motions, more vital in its spiritual feelings, more conformed in its nature to the soul of Christ, more closely allied to God, and more established in his favour, is, on the other hand, becoming more hardened and seared by sin, less influenced by divine injunctions and the strivings of the Spirit within, and more insensible to the voice that calls in mercy, and wees and invites in love, "charm it never so wisely," by giving a looser rein to the corrupt affections of the heart, and by conforming ourselves to the likeness of this world in all things, and, in so doing, departing further from God, from his mercy, his love, and his grace.

Brethren, this latter is a sad condition for a soul that is immortal to exist in: better, far better would it have been for any, in such a case, had they never been born, since the displeasure of God now intimates (unless we speedily repent) his displeasure for ever, and therefore the misery of this mortal life, the misery which fills that dark abode where lost souls abide, shut out from the presence of God's face for ever:

Truly, my beloved brethren, when we review our own lives, and contrast them with the general character of God's dealings towards us; when we reflect upon the character of the world, its sinfulness and God's forbearance, its provocations and God's long-suffering, its ingratitude and yet God's bounty, truly must we be constrained to exclaim in the words of the holy psalmist, "Gracious is the Lord and righteous; yea, our God is merciful." And, if such is the Lord in his dealings towards us, what, I ask, my brethren, should be the character of our actions in relation to him, if he is merciful to spare us when we trespass against him by breaking continually those laws which he has laid down to direct and guide us, when he at the same time is all-powerful to destroy, and justified in the destruction of the sinner on such an account? Should we not "lay aside all hardness of heart, all contempt of his word," all love for that which he hates, all desire for that which he forbids, and, with hearts pierced by the amazing extent of his compassion, turn in penitence and self-reproach to so loving a God, even as the pardoned child turns in humility and confidence to the parent who has nourished it as his own life? for God, my brethren, is a parent to us in more enlarged relations than our natural ones, and shall be conditionally such an one, and we perhaps shall know them no more.

II. But, in the second place, the condition of God's mercy specified in the words of our

text is "fear." "His mercy," observes the virgin in her song, "is on them that fear him from generation to generation;" and this condition we shall now proceed to consider.

The fear of the Lord possesses a twofold character. The first is a filial fear wrought in the heart of all God's children by the operation of the Spirit given to them, and which partakes of the nature of an holy affection. The second is that intense dread which the wicked experience when they contemplate God as clothed in his attribute of justice, and dealing in judgment to every man according to the deeds done in the body. Such a fear as this results either from the expectation of punishment in some sort at his hands, or from the hopeless despair of his pardon and forgiveness; but such a fear as this the child of God feels not, knows not: renewed in the spirit of his mind, he looks upon Christ as his brother, upon God as his Father reconciled—as his friend, who will, at all times and under all circumstances, act a friend's part unfaithfully, who will never leave, nor forsake, though the world may, but will sustain and succour him in all his adversities, and help him effectually in every time of need and distress. No, my brethren; to the true Christian "the fear of the Lord is the beginning of wisdom;" such a fear as begets in us an earnest and anxious desire to forsake sin, and the ways of sin. It is "the beginning of wisdom," because true wisdom consists in a knowledge of our hearts, of our true condition before God, in a knowledge of what we are, and of what we ought to be; so that, knowing our state, we may contrast it with that standard of moral perfection which God's word supplies, and thus be urged to strive after the attainment of "the fulness of the measure" which forms "the stature of Christ."

This, my brethren, is the result which a filial fear of the Lord produces: it begets, I repeat, in the Christian a dread of sin, not only because it tends to his own destruction, but because it is displeasing and dishonouring to God, whom the true Christian loves before all the world beside; and hence by such a fear he is urged to watchfulness and vigilance continually. He knows that "his heart is deceitful," nay, deceitful "above all things," and he fears lest, if he slumbered, it should betray him into the snares of the evil one. He knows that around him on every side the art of the great deceiver has multiplied innumerable temptations, and decked them with the most fascinating charms to allure; but he fears to touch even with his finger the object that dazzles the eye and ex-

cites the heart, lest by so doing his soul should be polluted by the unclean thing.

This filial and godly fear excites also in the true Christian a deep and sanctified reverence for God and his service: in all his goings he regards the Lord as present, in all his doings the power of the Lord helping and assisting; to his prayers and his cries the ear of the Lord opened, and in his down-sitting and his uprising the eye of the Lord upon him, "spying out all his ways." And when, my brethren, we realize in the fear of the Lord—which we might and ought to feel—these perceptions of God's attributes and God's greatness and majesty, then may we conclude that true wisdom dwells within us, and exercises a sanctified control over the motions of the soul; and from such a state of grace shall we, under her guidance, go on from stage to stage in the spiritual course until the last stage of perfection shall be reached in eternal glory; for from heaven true wisdom comes, and to heaven she directs all the children of God, who, influenced by the fear of the Lord, acknowledge in obedience her authority, and follow the path of truth and holiness along which she directs; that pleasant path, on which "peace unspeakable" dwells, and where angels minister the consolations of God to the pilgrim as he journeys Zionward.

And now, my beloved brethren, in conclusion permit me to apply to ourselves the previous consideration in which we have engaged; for, after all, to act faithfully with ourselves, we must deal faithfully and impartially with our own souls, and not merely in an abstract manner with truths concerning it or its destiny; and there would little good result from my bringing the subjects of the "mercy" and "fear of the Lord" before you, unless by doing so you were induced to question yourselves as to whether you enjoyed the one or felt the other.

Are you then, my beloved brethren, in such a state of grace as to feel with a certain assurance that God's mercy is now your portion, and enriching you day by day with the abundance of its fruits? and, in this possession, are you content to regard all things as nothing in comparison with it? And does your heart beat and swell with the motions of a grateful joy, that God has been pleased to give you the blessed assurance of his love and regard for you? the assurance of his mercy, in having called you out of darkness but into light, out of death but into life, even into Christ your righteousness, and hath redeemed you from the evil ground of rebellion, to the obedience of dear children? And is "the fear of the Lord" a principle ingrafted in your

souls, ever fulfilling its work by keeping you in a state of filial obedience and unceasing watchfulness, giving you a fuller perception of God's character, and inspiring you with a fuller and livelier sense of his majesty and power? Brethren, if with you the interest of the soul is the chiefest concern, as it is the highest, you will, in your duty to it, examine it with an impartial scrutiny, and thus, day by day, seek to have it purified from the gross pollutions and defilements of sin, and present it as a gift to Christ, as a treasure for him to guard and keep unto that day when he shall present it spotless before the throne of his Father, saying, "Behold, here is one of the lambs of my fold: it hath eaten of the bread of life at my hands: it strayed not from the green pastures in which I placed it to feed; but it ate of the wholesome food which the dew of thy Spirit caused to spring forth and become rich with nourishment; and, when it was thirsty, it drank also at the still waters of comfort;" and, now that the winter is come, take it, Father, to thy bosom, for my sake, as a beloved one in heaven for ever."

My beloved brethren, would you desire to be presented by the hand of the Saviour as a lamb to God, and to dwell safe housed in the fold of heaven for ever? O cherish then, I beseech you, "a filial fear of the Lord." Love him with all your hearts: serve him in faithfulness, and walk before him in uprightness: study his pleasure in all the actions of your lives. Aim continually at a higher standard of spiritual perfection: let nothing less than "the mind which was in Christ Jesus" be your desire. Fling aside with a Christian disdain all the trumperies of the world. The world, brethren, is a hollow and a heartless thing; and that which the world most delights in is as hollow and heartless as itself. But act, my brethren, as if you really believed yourselves to be indeed immortal, and as if you felt that a nobler and a more exalted subject than the world should engage the renewed minds of the saints of God, even the subject of the spiritual destiny of the soul, and the glory of an eternal God.

CHARACTERS OF THE FRENCH  
REVOLUTION.

No. III.

BAILLY.

JEAN Sylvane Bailly, who was born A.D. 1726, was "the son of an artist, who had been the keeper of the royal pictures, and the writer of many poems. At an early age he attached himself to the study of astronomy, and, whilst yet a young man, published several admired works on that science, or matters connected with it;" the principal of which was his "History of Astronomy." His talents were so far above the average order of his times, that he rose to considerable eminence, and occupied the high position of being a member of three of the great French academies. With many others of the most enlightened of his countrymen, he looked with disgust upon the profligacy of the age, and, from his earliest days, denounced the practices of the court and of the aristocracy of France. He also beheld a machinery in the religious principles of his country—if such they could be called—which only enslaved the heart that was beating for better things, and fettered the conscience and enervated the mind: he also could perceive in it no principle which enforced morality or propagated virtue; and, forgetting that truth ever lies in the mean between superstition and positive falsehood, he arrived at the erroneous conclusion that all systems of religion must be alike false, because that under his daily observation was so notoriously and flagrantly counterfeit; he therefore eagerly embraced the false principles of philosophy which Voltaire, Rousseau, and other writers of such a class had advocated. At the period of the breaking out of the French revolution he had already reached his fifty-third year, and "he went into the states-general," as one of its members, "with the belief that he was to glide down a quiet stream to a blessed Utopia." His own intentions were pure: highly moral in his own private life, he had contemplated the vices of others with disgust, and thought the only remedy to remove them was by a decisive and energetic blow against those who practised them. Disgusted also with the profligate expenditure of the French court and nobility, which began to be more and more oppressive upon the middle and poorer classes of the people, he energetically raised his voice against a continuance of a course which had already involved the government in debt, and could not fail by its continuation to involve it still more deeply.

At first he felt, at his advanced period of life, that it would be far more advisable, and consonant with his love of retirement and of the pursuits of science, for him to avoid mixing himself up with the political movement, though he applauded it, and augured a prosperous issue from it for the welfare of his unhappy country. Well would it have been for Bailly had he listened to the desires of his own peaceful inclinations, and resisted the exhortations and intreaties of his philosophical associates and friends: his end might then have been peaceful within his pleasant retreat of Chailot, instead of his laying down his head upon the scaffold amid the execrations of that people he had desired to benefit; though he had unhappily

adopted means to that end which only recoiled upon himself, and brought a fearful amount of retribution with them.

Bailly had no sooner consented to the unanimous desire of his friends that he should join them in their object of effecting an entire revolution in the existing state of the affairs of France, than he found himself whirled away by a torrent, with rocks ahead and on either side of him; but, being caught within its impetuous waters, struggle as he might to extricate himself, or use what methods he could catch at to resist them in their rapid course, he found them, one and all, unequal and unable to keep him back, or to withhold him from being carried further and further onward towards that vortex that would engulf him. He had listened, against the convictions of his own mind, to the voice of flattery, which lured him into the danger, and further involved him in it by naming him as the first of the twenty deputies on the convocation of the tiers-états; and he found himself irrevocably committed, when it was too late for him to retreat. Henceforth the only method, by which he could keep his head above the waters that were foaming around him, was to be borne along with the maddened stream, which was swallowing up every class of society, and bringing inevitable ruin with it.

In the early stages of the revolutionary movement, ere the monarchy had been compelled to succumb to the dictation of the national assembly—a self-constituted body, made up of the disaffected members of the states-general, from the nobility, clergy, and the popular representatives—Bailly maintained the high opinion his friends had entertained of him, and won the good opinion of the disaffected, from his evident advance beyond many of his companions in revolutionary sentiments and determination.

On the 14th of July, 1789, the revolution may be said, in effect, to have commenced with the destruction of the Bastille, a state prison, in which many a noble captive had been immured, and pined away his life, forgotten and uncared for, at the caprice of tyranny, without having ever been convicted of any other crime than that of having given offence to those who had the power to inflict such punishment. On the occasion of this event, in which many of those who attacked this fortress were slain, Louis XVI. entered the hall of the national assembly, then sitting at Versailles, to assure its members that the bloodshed which had been caused in Paris could not lie at his door, as he had never intended to employ troops against his people, and that, counting upon their love and fidelity, he had ordered every regiment away, not only from Paris, but also from Versailles, and requested that the assembly would forthwith communicate his peaceful intentions to the inhabitants of his capital, and declare to them in his name, that, "since they had feared to trust him, it was he that would trust them."

Acting upon this request, the assembly deputed eighty-eight of their body, amongst whom was Bailly, to proceed to Paris, to communicate to "such authorities" or committees as they might find there, the happy reconciliation which had taken place with the king. The deputation was received with transports of joy, and with many ceremonies. "As the murder, only on the pre-

ceding evening, of M. de Flesselles had left the municipality of Paris without a head, Bailly was immediately elected, by acclamation, to succeed that unfortunate provost, with the higher title of mayor of Paris." It was on this occasion that Lafayette was also appointed commander-in-chief of the national guards. "Bailly was then conducted by the conquerors of the Bastille to the different quarters of Paris, to be presented as their mayor," and was saluted with many honours; against which, with many tears, he protested, as being totally "unworthy of such distinctions, and incapable of bearing the great public burden which his fellow-citizens had put upon him." And well might he protest against his appointment, for he quickly discovered that he had no power to counteract the lawless audacity of the Paris rabble; neither had he the means of checking the outrages they were daily committing, or any authority to punish them for their crimes. Murders were hourly committed in the public streets: whosoever fell under the suspicion of the mob, as being either a priest or an aristocrat, was forthwith seized upon, and, without the semblance of a trial, hurried to the first lamp-post, and there hanged. The guillotine had not yet commenced its work of slaughter: this was to be an after improvement for human destruction in the progress of crime. In vain did Bailly and the municipality issue their proclamations, forbidding the people to take the law into their own hands, by executing whosoever they thought fit, at a moment's notice, upon the lamp-posts: in vain did they "urge that by these excesses they were only serving the enemies of the revolution, who could not fail to contemplate with pleasure such frightful disasters, which must render the revolution hateful, and confound licentiousness with the liberty" they were desirous of securing. Bailly had assisted in creating the calamity, but had not the power to check or counteract it; and he must pay the penalty his rashness could not fail eventually to draw down upon him.

For two years, however, he managed to retain some measure of his popularity, and continued to hold the office to which the popular voice had elected him. But at length, in January, 1791, this popularity vanished in a day. Bailly, with Lafayette, had effected the dispersion of an infuriated mob, who had congregated in the Champs de Mars, by commanding the national guards to fire upon them, and by this day's work signed, the one his own death warrant, and the other a prescription for an indefinite period. Disgusted with all around him, and convinced that what little power he had ever possessed to reduce the people to submission had entirely passed away, Bailly retired from his office; not, however, to seek seclusion, but to involve himself more deeply in plots which eventually were to recoil upon himself. At length, in November, 1793, he was accused of having "used all the means in his power to favour the flight of the royal family to Varennes, of having been a tyrant all his life," and a man of infamous conduct; "but the head and front of his offence was his conduct in 1791, when the national guards had fired upon the people in the Champ de Mars," which had never been either forgotten or forgiven. As a proof that this was deemed his greatest crime, and for which vengeance should

fall upon him, he was sentenced to "suffer on the esplanade between the Champ de Mars and river Seine;" and it was also ordered that a red flag, which he had used on that occasion, "should be dragged in the dirt behind the cart" which should convey him to the place of execution, "and then be burned before his face. His journey to the distant part of Paris appointed for his execution occupied nearly two hours; and he was hoisted and insulted" by the mob "all the way. When he reached the spot where the guillotine had been set up for him, the people insisted that the earth—that ground which had witnessed so many liberty fêtes—should not be contaminated by the blood of so vile a criminal; and, as the people were sovereign to do what they chose, they stopped the death-cart, took the scaffolding of the guillotine to pieces, and began to erect it in another place, in a ditch or hollow on the bank of the Seine, outside of the Champ de Mars, and beyond the esplanade. All these operations, which passed under the eyes of Bailly, occupied a considerable time, forming a novelty in torture. At last the broad blade of the guillotine hung suspended just where the populace wished it; and Bailly, descending into the hollow, saw the red flag burned before him, and then, mounting the scaffold, died."

Such is constantly the reward of those who act out with the intention of ameliorating their race upon other principles than those of religion. Nothing can raise mankind from the depths of infamy into which sin has plunged them, but those holy lessons which the word of God imparts; and to give power to the many, without accompanying it with this choicest of treasures, is to place a weapon in their hands with which they will eventually destroy every constitution of society, no less than themselves. Their souls are famishing for the bread of life; but it is to give them a stone instead of it, to impart to them, as Bailly and others of his friends did, a knowledge that is only powerful for evil, and only productive of crime, of anarchy, and confusion. X.

#### "IT IS ALL FOR THE BEST\*."

In a mining district in England, near the place of my nativity, a gang of reprobates, as miners too generally are, were employed in the works at the bottom of a deep shaft. One of their number was, however, a character of a description very different from that of his wicked comrades. He was of a very religious turn of mind, rather an enthusiast, but as uneducated, though not quite so ignorant, as the rest. He was blessed with a very contented disposition, partly owing to the influences of religion, and partly ascribable to the natural temperament of his mind. Although he had sometimes hard work to find "bread to eat and raiment to put on" for himself and his large family—for he had a wife and six or seven children, with nothing to depend upon but his own daily labour—yet he was happy and thankful. Nay, even when, from sickness, or from some of those numberless accidents to which miners are so peculiarly liable, he was unable to work, he never

\* From "Memoirs of a Missionary in Canada." London Murray, 1846. A very interesting little volume.

murmured, but said "it was all for the best." He made use of this expression, indeed, so frequently—not, however, without a due regard to its import—that it became a bye-word among his reckless companions, wherewith to taunt him on any little misfortune that befel him. On one occasion, just as they were about to descend the shaft to their work, a hungry dog snatched up his scanty dinner, which he had laid down on a piece of wood beside him, while putting on his mining dress. On his attempting to regain it, the dog scampered off with his prize, to the great delight of his comrades, who shouted to him, amid peals of laughter, as he ran after it: "Never mind, its all for the best—its all for the best, Jem!" He heeded them not, but followed the dog for some time, whilst all the other miners went down the shaft. At length he gave up the chase as hopeless, and returned to the pit a good deal mortified, and his temper perhaps a little ruffled at the gibes he had heard, and more of which he still anticipated. He had hard work in reconciling his mind to bear the loss with his usual equanimity, and said rather hastily to the topmen, when he reached them, "Well, well! I dare say it is all for the best;" and it was for the best; for, before this man had time to follow his companions down the pit, there was a tremendous explosion of the fire-damp. Twelve men were killed outright, and two so badly burnt that they died soon after they were hauled up. The one survivor, for there were fifteen men in all, was a helpless cripple for life.

It would be superfluous to attempt to describe the gratitude of the poor man for his providential escape, or to say that no one, however godless he might be, ever afterwards taunted him with his ejaculatory expression of resignation, "It's all for the best!"

### The Cabinet.

THE UNDERSTANDING OF SCRIPTURE.—Do we not see this by daily experience? Even those things which a good man and an evil man know, they do not know them both alike.

What is the reason of this difference? They both read the scriptures, they read and hear the same sermons, they have capable understandings, they both believe what they hear and what they read, and yet the event is vastly different. The reason is that which I am now speaking of: the one understands by one principle, the other by another: the one understands by nature, and the other by grace; the one by human learning, and the other by divine: the one reads the scriptures without, and the other within: the one understands as a son of man, the other as a son of God: the one perceives by the proportions of the world, and the other by the measures of the Spirit: the one understands by reason, and the other by love; and, therefore, he does not only understand the sermons of the Spirit, and perceives their meaning, but he pierces deeper, and knows the meaning of that meaning. That is the secret of the Spirit, that which is spiritually discerned, that which gives life to the proposition and activity to the soul. And the reason is, because he hath a divine principle within him, and

a new understanding; that is, plainly, he hath love, and that is more than knowledge, as was rarely well observed by St. Paul, "knowledge puffeth up, but charity edifieth;" that is, charity makes the best scholars. No sermons can edify you, no scriptures can build you up a holy building to God, unless the love of God be in your hearts, and purify your souls from all filthiness of the flesh and spirit.—*Bishop Taylor.*

AMBITION A HINDRANCE TO TRUE FAITH.—The course of a Christian's life may most fitly be compared to a navigation: his body is as the bark, the human soul the owner, and the Spirit of God the pilot. As there is no seafaring man that can be secured of continual calm, but must resolve as to meet with storms, and with rough and grown seas, as to redeem himself and his passengers from their rage, sometimes with loss of freightage, sometimes of tackling, or (in desperate extremities) of the vessel, with her burden, so is there no Christian that can expect or may desire a general exemption from temptations, but must be content to prevent the shipwreck of faith and conscience; one while with the loss of goods, or other appurtenances of mortal life; other whiles with loss of some bodily part (for, if either hand or foot shall offend us, it must be cut off, rather than Christ should be forsaken); sometimes with losing all friends of friendship or dependence (for he that loves father or mother, brother or sister, kith or kin, superior or inferior, more than Christ, is not worthy of him); sometimes with dissolution of body and soul; for "whosoever will save his life (when Christ's cause shall demand the adventure of it) shall lose it, and he that will lose it shall save it" (Matt. x. 39). Now, where the freightage or furniture of life is precious, as if our fare be delicate, our other pleasures or contentments, in their kind rare and delectable—our alliance and acquaintance choice and amiable—our revenues ample, or authority great—the flesh, once tempted to forsake these for preserving conscience upright, is ready to wrangle with the spirit, as a greedy or jealous owner would do with a skilful pilot, advising in a tempest to lessen the danger by lightening the ship. If the commodities be gross or base, the owner, perhaps, can be well content to have some part cast overboard; but, if costly and dear, or such as his heart is much set on, he had rather adventure to perish with them under hatches, than to see them cast into the sea, for to part with them is death. Some Christians, when blasts of temptation arise, rather than they will break with their friends and acquaintances, do finally sink with them, as ships are sometimes cast away through the owner's unwillingness to cut the cables or lose the anchors; some, when storms of persecution begin to rage, rather than they will hazard loss of body, lands, or goods in truth's defence, drown both body and soul in perdition. Seeing the wisest of us, as we are by nature or left to our own directions, are more cunning merchants than mariners, and, for the most part, as ignorant of the voyages we undertake as skilful in the commodities we traffic for, the best resolution for our safety would be to load ourselves with no greater quantity of riches, honour, or other nutriment of

voluptuous life, than shall be appointed us by the peculiar instruction of God's Spirit, which best knows the true burden of their brittle barks, how well or ill they are able to abide rough seas, or such storms as he alone foresees are likely to assault us. And seeing we are all, by profession, lastly bound for a city which is above, whose commodities cannot be purchased with gold, or silver, or precious stones, much less may we truck for them with our unclean worldly pleasures or delights, which may not be so much as admitted within the walls or gates, our wisest resolution, in the second place, is to account even the choicest commodities that sea, or land, or this inferior world can afford, but as trash or luggage, serving only for balance in the passage; so shall we be ready to part with it when any tempest shall arise, and if extremity urge us, like St. Paul and his company (Acts xxvii. 38), to save our souls with loss of the bark that bears us, and of all the whole burden besides.—*Dr. Jackson.*

**THE GREAT CHANGE.**—Let us, then, learn to look forward, cheerfully and calmly, to our great change. Let us not perplex ourselves about the difficulties or trials of those who remain, but exert a firm and realising faith, that he who has undertaken for us will never forsake the believing seed of his believing people, to both of whom the promises are alike faithful and irrefragable, being "all yea and amen in Christ Jesus." Resting on these divine and blessed assurances, therefore, though the parting must be deeply painful, the separation will be short, and the reunion eternal; and we may commit all, whom we love, into the hands of our heavenly Father, as a faithful God, who will wisely counsel them, and tenderly watch over them, and bring them to their end in peace, and, for his dear Son's sake, restore them to us in glory.—*Rev. H. Blunt's "Exposition of the Pentateuch."*

## Poetry.

### THE LOST.

BY ANNA SAVAGE.

(For the Church of England Magazine.)

WHERE is he? Where the summer-buds are springing,

Or by the rivulet, in childish play?

On the warm air no merry voice is ringing,  
Breaking the silence with its birdlike lay.

Yes! he is where the summer-flowers are blowing,

But cold the little hands that plucked them, now:

The daisies on the grassy turf are growing,

But he, the blue-eyed boy, sleeps there below.

No, no: too fair for earth's most drear embraces,

The silver cord was loosed, our love was vain;

And, shaking from his wings the world's dark traces,

The wandering dove returned to heaven again.

## Miscellaneous.

**THE YEW.**—Yews are believed to be the most ancient trees of Great Britain; and no doubt can exist that there are individuals of the species in England as old as the introduction of Christianity, and there is every reason to believe a very great deal older. It is the opinion of Decandolle, that, of all European trees, the yew is that which attains the greatest age: "I have measured the deposits of one of seventy years; Olhafen has measured one of one hundred and fifty years; and Veillard has measured one of two hundred and eighty years. These three measurements agree in proving that the yew grows a little more than one line annually in the first one hundred and fifty years, and less than a line from one hundred and fifty to two hundred and fifty. If for very aged yews we take the average of one line annually, it is probably an admission beyond the truth; and thus, in estimating the number of lines and years as equal, we make them younger than they really are." We think this reasoning very plausible, and point out to such of our readers as may have opportunities of seeing old yew trees how easily they may ascertain their age. The line here spoken of is one-tenth of an inch. The circumference may be taken just above the base of the tree: the third of this measurement gives the diameter; and every inch of diameter is equal to ten years. There are four measurements of venerable yews in England—those of the ancient Abbey of Fountains, near Ripon in Yorkshire, which yews were well known as early as 1155. Pennant says that in 1770 they were 1214 lines in diameter, and, consequently, were more than twelve centuries old. Those of the churchyard of Crowhurst in Surrey, on Evelyn's authority, were 1287 lines in diameter. There are two remarkable yews still in the same cemetery; and, if they be the same which Evelyn refers to, they must be fourteen centuries and a half old. The yew tree at Fortingal in Perthshire, mentioned by Pennant, in 1770 had a diameter of 2588 lines; and, consequently, we must reckon it at from twenty-five to twenty-six centuries old. The yew of Brabourne churchyard in Kent has attained the age of 3000 years. But that at Hedsor in Bucks surpasses all others in magnitude and antiquity. It is in full health, and measures above twenty-seven feet in diameter; consequently, according to Decandolle's method of computation, this yew has reached the enormous age of 3240 years! In all likelihood this is the most ancient specimen of European vegetation.

**SINGULAR CURE FOR HEAD-ACHE.**—I had a violent head-ache, which the captain undertook to cure; and he certainly succeeded. He made me sit down, seized hold of my head, and, placing a thumb on each side of my temporal arteries, pressed them in such a way as almost to stop the whole circulation of my blood. He then directed me to heave as long a sigh as I could; and I walked in to dinner completely cured. I have seen ladies in this country, whilst suffering under such malady, a year with a wafer stuck on each temple; which, I presume, was only a milder way than my friend the captain employed of driving off this tormentor.—*My Adventures, by Colonel Maxwell, K.H.*

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 605.—SEPTEMBER 26, 1846.



(The Otter.)

## SKETCHES FROM NATURAL HISTORY.

No. XLVII.

THE OTTER.

(Mustelidæ; *Lutra Vulgaris*.)

"Where rages not oppression? Where, alas!  
Is innocence secure? Rapine and spoil  
Haunt even the lowest deeps. Seas have their sharks:  
River and ponds enclose the rav'nous pike:  
He in his turn becomes a prey; on him  
Th' amphibious otter feeds. Just is his fate  
VOL. XXI.

Deserved; but tyrants know no bounds: nor spears,  
That bristle on his back, defend the perch  
From his wide greedy jaws; nor burnished mail  
The yellow carp; nor all his arts can save  
The insinuating eel, that hides his head  
Beneath the slimy mud; nor yet escapes  
The crimson-spotted trout, the river's pride,  
And beauty of the stream. Without remorse,  
This midnight pillager, raging around,  
Insatiate swallows all. The owner mourns  
Th' unpeopled rivulet, and gladly hears  
The huntsman's early call." **SOMERVILLE'S CHASE.**

THE body of the otter is about two feet long, and  
the tail sixteen inches. The legs are short and



stout. On each foot are five toes, which are webbed, and furnished with strong sharp nails. The eyes are large, brilliant, and so placed that the animal can see any object that is above it, useful for the capture of its prey. Its fur is blackish brown, with two small light spots on each side of the nose, and another under the chin.

The otter is a native of Britain, the whole continent of Europe, and America. It inhabits the banks of rivers, where it burrows to some depth. Its principal food is fish, for which it sometimes descends into the sea (though this latter statement has been questioned), and which have an instinctive dread of it. It has been known, however, to resort to poultry-yards, and even to attack lambs and young pigs; walking, according to Walton, six or ten miles in a night. The entrance to its burrow has been stated to be invariably under water, inclining upwards to the surface of the earth; and, before reaching the top, the animal, it is said, constructs several lodges, at different heights, to which it may retire in the event of floods; for, although so much accustomed to water, no animal in more particular in lying dry. At the top of the uppermost of these cells, opens a very small orifice for the admission of air, which is generally placed in the middle of a thick bush of willows, or other shrubs, for concealment. There is much, however, in this long-entertained notion that is incorrect as regards the otter; though holding true with respect to the ornithorynchus. But the otter avails itself of any secure hiding-place. When it has caught a fish, it carries it to the banks of the river, eating the head and upper parts of the body, but leaving the rest untouched. It generally pursues its prey from the bottom upwards, and takes it by surprise.

In Canada, during winter, otters frequently travel a distance. The Indians track them in the snow, and kill them with clubs. It is a slow-paced animal; and, if closely pursued, when the snow is light and deep, it immediately dives a considerable way under it.

Hunting the otter was a favourite British pastime. It has now, however, fallen greatly into disuse. A few otter-hounds are still to be found in various parts of Britain. During the reign of Elizabeth, large packs were kept; this being a favourite diversion of the young nobles, the otter never yielding till the last extremity, and being seldom killed without inflicting severe wounds on its antagonist. When roused, it not unfrequently fixes on an adversary, and maintains its hold while life remains.

Its flesh is, as might be supposed, of a strong fishy taste; on which account it is permitted by the Romish church to be eaten on meagre days.

The otter, though naturally of a ferocious disposition, when taken young, and properly treated, can easily be tamed, and may be taught to catch fish and fetch them to its master: of this the following statements from "Chambers's Journal" are striking illustrations:

"James Campbell, near Inverness, procured a young otter, which he brought up and tamed. It would follow him wherever he chose, and, if called on by its name, would immediately obey. When apprehensive of danger from dogs, it sought the protection of its master, and would en-

deavour to spring into his arms for greater security. It was frequently employed in catching fish, and would sometimes take eight or ten salmon in a day. If not prevented, it always made an attempt to break the fish behind the anal fin, which is next the tail; and, as soon as one was taken away, it always dived in pursuit of more. It was equally dexterous at the sea-fishing, and took great numbers of young cod and other fish there. When tired, it would refuse to fish any longer, and was then rewarded with as much as it could devour. Having satisfied its appetite, it always coiled itself round, and fell asleep, in which state it was generally carried home.

"Otters can be easily tamed, and instructed to fish. A person who kept a tame otter accustomed it to associate with his dogs, who soon became upon the most friendly terms. It would accompany him in different excursions, along with his canine attendants. He was in the habit of fishing in rivers with nets, when the otter proved highly useful, by going into the water, and driving trout and other fish towards the net. Even dogs accustomed to otter-hunting refused to hunt any other otter while it remained in their company; on which account the owner was under the necessity of parting with it, although so useful in his avocations.

"William Collins, who resided at Kilmerston, near Wooller, in Northumberland, had a tame otter which followed him. He frequently took it to fish in the river for its own food; and it never failed to return to him. One day, in the absence of Collins, the otter, being taken out to fish by his son, refused to come at the accustomed call, and was lost. Collins tried every means to recover it, and, after several days' search, being near the place where it was lost by his son, and calling it by name, it came creeping to his feet, exhibiting many unabated marks of affection and attachment."

Bewick mentions a young one which had been so successfully trained to catch fish, that in a single day it would sometimes take ten salmon. When wearied with such exertions, it would decline continuing them, receive its reward in an ample repast on the captured fish, and almost instantaneously fall asleep, being conveyed home in that state.

Bishop Heber also noticed in India a number of otters tethered by long strings to bamboo stakes on the water's edge, and ascertained that it was customary to keep them tame, on account of their utility in driving the shoals of fish towards the nets, as well as bringing out the larger with their teeth. Those which he saw were scarcely less docile than dogs; some swimming about as far as their strings would permit, and others rolling and basking about the sunny banks on which they were stationed.

The method of thus taming is, to procure them as young as possible, which can only be effected by finding them when the dam is absent, and feeding them with small fish and water; then bread and milk is to be alternated with the fish, and so managed that they shall be able to live on bread and milk alone. They are then taught, like dogs, to fetch and carry; and, when they can do this, a leather fish, stuffed with wool, is employed for the purpose: they are then exercised with a dead

fish, and punished if they attempt to tear it; and, finally they are sent into the water after living ones.

The female brings forth, in the spring, from four to five at a birth, in a nest made of grass, generally under some bank or in a hole, and will frequently suffer herself to be killed rather than quit them; and this when she might otherwise have escaped.

Professor Steller says that they are very tender mothers\*. "Often have I spared the lives of the female otters whose young ones I took away. They expressed their sorrow by crying like human beings, and followed me as I was carrying off their young, while they called to them for aid with a tone of voice which very much resembled the crying of children. When I sat down in the snow, they came quite close to me, and attempted to carry off their young.

"On one occasion, when I had deprived an otter of her progeny, I returned to the place eight days after, and found the female sitting by the river listless and desponding, who suffered me to kill her on the spot without making any attempt to escape. On skinning her, I found she was quite wasted away from sorrow for the loss of her young.

"Another time, I saw at some distance from me an old female otter sleeping by the side of a young one about a year old. As soon as the mother perceived us, she awoke the young one, and enticed him to betake himself to the river; but, as he did not take the hint, and seemed inclined to prolong his sleep, she took him up in her fore-paws, and plunged him into the water."

The fur of the otter is much valued, but more in countries on the continent than in Britain. Skins of the American otter are frequently landed here, but chiefly for exportation.

In the British islands there is but one species of otter, the *lutra vulgaris*; the members of the genus, however, are numerous, and spread over all quarters of the globe. Nor are they confined to fresh waters. On the contrary, some are fishers of the sea, and take up their abode, like seals, in the crevices of rocks that border the sea-shore.

Of these we may instance the *lutra stelleri*, a native of the polar regions, which is found chiefly on the coast of Kamschatka, in the adjacent islands, and on the opposite shores of America, but having its range restricted within a very few degrees of latitude. Its whole length is generally about four feet, of which the tail occupies thirteen inches, and its weight from seventy to eighty pounds. Sea-otter skins are of great value, and have long formed a considerable export from Russia, being sold to the Chinese at an average of ninety roubles each.

Another noted variety, which inhabits Cayenne, is about seven inches in length, with a long, taper, naked tail, of a yellowish grey colour, broken by brownish black spots, and having a rough granulated skin.

The fur of the sea-otter is thick and long, and of a beautiful shining black colour; sometimes of

a silvery hue. The legs are thick and short; the toes joined by a web: the hind feet are like those of a seal. Their teeth have rounded eminence, peculiarly fitted for breaking shells. The largest sized animals of this species weigh about eighty pounds.

The sea-otter can swim in various positions. It frequents shallow pools which abound in seaweeds, and feeds on crabs, lobsters, and other marine animals. It breeds but once a-year, and only produces one at a time, which the female suckles and attends with great assiduity for nearly a year.

## THE CHURCH.

BY THE REV. H. RAIKES, M.A.

*Chancellor of the Diocese of Chester.\**

THERE are some words which are in everybody's mouth, but which nobody seems to understand in the same sense. The reason of this is, that the words are understood according to the circumstances in which they are spoken. Being sometimes used in one sense, sometimes in another, they lose all distinct and specific meaning; and, being repeated without being understood, they end by confusing the minds of those who repeat them, and lead to differences which are interminable, because the parties are not agreed as to the cause of their difference. One such word is "The Church." The word is found in scripture. It is a word which continually occurs in the books we read. It is a word frequently used in conversation, and which seems to be intelligible to every one that uses it. But it is a word which has several meanings, and meanings different from each other; and men who are in the habit of repeating it often, and without consideration deceived by the identity of sound, and the similarity of sense, forget the specific distinctions which ought to be kept in view; and fall into a way of speaking which deceives without being dishonest, because it uses words in a sense that does not belong to them.

The simplest meaning of the word is that with which we are most familiar; in which it signifies the building dedicated to God's service, or the Lord's house; and in this, as being a material object, a thing which our sight and touch can ascertain, there is no room for difference or doubt. But it is otherwise as we ascend the scale of meaning, and go higher. The word church not only means the house in which the worshippers of God assemble; but it means the body of worshippers themselves; and it means this, not in reference to the particular congregation assembled together at one place, or to the many who are united under one rule, and who worship by one form, but to the great body of worshippers, whom God has called out of the world, and collected by the power of the Spirit into one. These form, by this their union, the mystical body of Christ.

\* The professor seems to have ascertained this by practising great cruelty.—Ed.

\* From "Tracts for Churchmen." London: Seeleys. A series we have already favourably noticed.—Ed.

They regard Christ as their Head. They derive from him the light, the strength, the health by which they live; and, as his members, they are occupied in doing his will, and in accomplishing what he would have done. This last body, which is described in our creeds as the holy catholic church, comprehends believers of every age, and class, and country. To this church our Lord has promised permanence; and of this church holiness and universality are the character. Permanence was promised by our Lord when he said to Peter, "Thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it;" and the promise of permanence thus made has been wonderfully verified by the preservation of the church through the persecutions by which the first preaching of the gospel was assailed. Familiarity with the event has taken off from the wonder with which this preservation ought to be contemplated; and we think less of the trials through which the church has passed, because we find that it has overcome them. But, if we could transfer ourselves to the time and place when the promise of our Lord was first delivered, and compare the powers that were exerted to crush the gospel with the means that were possessed by those who were commissioned to maintain it, we should then feel that nothing less than the encouragement of a divine promise could have supported the minds of the disciples, as nothing less than the hand of God stretched out in their behalf could have effected their preservation.

Of this church again holiness is the characteristic. "Christ loved the church, and gave himself for it," says the apostle, "that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. v. 25.) It is described again, as "Mount Sion, as the city of the living God, the heavenly Jerusalem, the general assembly and church of the first-born which are written in heaven" (Heb. xii. 22). It is the body of Christ, composed of all those who are his living members; and who, as they belong to him who is holy, must be also holy. It is composed no doubt of men, and considered as men "iniquity cleaves even to their holy things;" but the men who constitute the materials of this church, the Jerusalem that is above, are viewed not as to what they are in themselves, but as to what they are made in Christ. Through their union with him, they become what of themselves they never were, and never could have been: for Christ, made unto them of God "wisdom and righteousness, sanctification and redemption," gives to the whole body that depends on him his own peculiar character; and the church is sanctified, through him who is holy, and who is its head.

This church is likewise universal. Unlike the Jewish church, which was intended for one people only, and admitted none besides within its scope; unlike the churches founded in particular countries, which are limited by geographical or political boundaries; and unlike those churches which have existed only for a time, and then have fallen into decay and been absorbed; this church belongs to every age, and comprehends and comprises every part of the world. In the estimate of

this church there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but they are all one in Christ Jesus (Gal. iii. 28).

The distinctions of age and station, of time and place, are done away with, and each individual is known simply as a member of the body of Christ, and is considered according to the part that he has borne in sustaining the common welfare.

In the church thus considered, we see what can be seen of the preparation for the kingdom of heaven. We see the materials collected and brought together. We see the living stones formed and polished, out of which the new Jerusalem is to be built, and it is from the union and junction of these, when the number of the elect shall be accomplished, that we believe that glorious city is to be constituted, "the foundations whereof are to be garnished with all manner of precious stones, which is to be the abode of God himself, and which the glory of God is to lighten, and the Lamb is to be its light."

This church then is that holy catholic church which we acknowledge in our creed, and which forms the object of faith to all believers. In its present trials, as well as in its future and final triumph, it is to be the means of manifesting to a degree unknown before, the goodness and the wisdom of God: but, as it is the nature of this church to be withdrawn from the earth in proportion as its inmates are ripened, and made fit for heaven; as its members successively pass into the company of the spirits of just men made perfect, and as it therefore comprises both members on earth and members in heaven; it is obvious that many things may be said of this holy catholic church in reference to the latter members (towards whose state, be it also remembered, all are advancing, who are really members of it), which could not be said of it, in reference to the former; and therefore that it would be as vain to look for the glorious qualities which belong to the church of the redeemed, in any earthly society, as it would be to look for the saint made perfect in light, in any creature of flesh and blood, while the man was still compassed about with infirmity, and the corruptible body was pressing down the incorruptible soul.

But though this be the church, which the creed acknowledges, and whose perfected form, perfected in number, perfected in holiness, the faith of all believers anticipates as the consummation of their hopes, we feel that this same word is used in reference to a society of another kind, and which differs from it in all those points which have been specified. The church of which the creed makes mention is holy and catholic; and we have seen the grounds on which these titles may be claimed. But scripture speaks of another church (and yet not another, for it is the earthly portion of the church universal, viewed in another light), a church limited wholly to the earth, a church visible, a church composed exclusively of men as we find them in the world, frail and weak, defiled and unholy; a church likewise divided in itself, and subdivided; limited in its scope; appropriated to different countries; and therefore not catholic as comprehending all in one, nor holy if all its members are to be examined by the light of God's word, and

every part of its practice and doctrine subjected to inquiry.

Our blessed Lord anticipating this church, speaks of it beforehand as the body into which his disciples would be collected; and from the time of his crucifixion it was the name by which their union was known. It is thus we read, that "the Lord added to the church daily such as should be saved" (Acts ii. 47); that "great fear came upon all the church, and upon as many as heard these things" (Acts v. 11). We read again "that great persecution came against the church at Jerusalem" (Acts viii. 1); and there for the first time we meet with the church named in connexion with any particular place, and as belonging exclusively to that. But as the history advances, and the progress of the gospel increased, the phraseology is repeated. We read of churches in the plural, as if that, which seemed in its nature to be one, were capable of being divided into many. We read of churches established, not in Judea only, but in various parts of Asia and Europe. We follow the wanderings of St. Paul and his companions, and find them visiting and confirming churches wherever they go, and in the opening of the book of Revelation we find seven churches in Asia addressed by name as separate and distinct bodies.

Here, then, that which originally had been one, and which in its higher and more perfect sense is essentially one, seems to have become many, and, as the apostle while inculcating unity on the Ephesians (Eph. iv. 4) speaks of one body and one Spirit, even as they were called in one hope of their calling; as he speaks of one Lord, one faith, one baptism, one God and Father of all, who is above all, through all, and in you all; and yet says nothing of one church, it seems as if the union among Christians was to be thenceforth general rather than particular; was to be accommodated to the circumstances in which they were placed; and was to be manifested by a spirit which should overcome external causes of separation, rather than by a command which should remove and supersede them.

The practice of the apostles seems decidedly in favour of this. With all the reverence that was due to Jerusalem, they never attempted to make it the centre of an ecclesiastical kingdom. With all the advantages that were connected with Rome as the capital of the empire, they addressed the converts there as beloved of God, as called to be saints; but never offered to make their practices, or the doctrines held by them, standards for general adoption. The rough Galatians were corrected and admonished; but it was only because "they were removed from him that called them unto the grace of God, unto another gospel;" and, instead of being reduced to the standard of some other church, they are exhorted "to stand fast in the liberty wherewith Christ had made them free, and not to be entangled again with the yoke of bondage."

It is evident, therefore, that, according to the apostolic rule, the local divisions which were found existing in the world were adopted for ecclesiastical purposes. The habit of assembling for secular objects offered facilities for holding religious assemblies; and it seemed more conformable with the character of him who avowed that his kingdom

was not of this world, to submit to all that was already ordained, and to christianize the mass as it stood, than to ordain an alteration for which there was no necessity.

In this way that church, which in its first institution in the wilderness was one, and which in its final development is one, seemed to become many. But unity, which seemed sacrificed to circumstances, was not lost by this apparent division. Perfect unity in form, as well as in spirit, remained in reserve for a future and final triumph; and it was reserved now for a purpose which had not been contemplated before, but which circumstances rendered essential; while unity in spirit became now a test to the church by which the faith of its members was to be proved, and the reality of religion was to be ascertained; and thus God was pleased to draw from the elements of outward division the corrective of the evil that he foresaw and permitted. Had there been but one church on earth, and had uniformity been secured by the hand of power, it is but too probable that general peace might have led to general sleep, and that sleep might have ended in death. But when churches were found in a state of separate existence, holding the same truths, but expressing them in different forms, adopting ceremonies and usages which seemed expedient, but which derived their expediency from their peculiar circumstances, and which differed from those of other countries, just as the climate or the constitution of each might differ; and when these differences had produced the inevitable effect of separation in dislike or prejudice, then the great law of charity, which bade them love one another, began to act as the test by which the spirituality of religion was proved. The command came to all; but it was not acceptable to all. There were some who said, "This is a hard saying: who can hear it?" The carnal-minded and the cold-hearted were incapable of overcoming the prejudices which separated them from others, and could not love those who were not of their own kindred or connexion. But there were always others, who, though conscious of the difficulty, still recognized the necessity of obedience; and who felt that the only way in which they could comply with the call, and shew that they had passed from death unto life by loving the brethren, was by rising above the level of ordinary and formal duty, and by attaining to a loftier and more spiritual frame of mind.

In this way God quickened the hearts of his faithful servants, and prepared them for a membership in the church in heaven, by teaching them to rise above the partitions of the church on earth. He thus was pleased to remind them that the circumstances in which they were allowed to differ were non-essential, and those on which they were bound to agree were essential; that, if there were many churches, there was still but one faith, one Saviour, one baptism, one hope for all; and men who were strangers to one another in the flesh, or separated by political causes, were made to feel that in Christ all are one, and that before God all are equal.

One danger was checked by this, and from one occasion of evil good was produced. The unity which it was desirable to maintain was not destroyed by the division which was inevitable; and the division which did take place and which could

not be avoided, called into exercise feelings which tended to realize the only unity that was possible, by substituting unity of spirit for unity of form as the character of the church. But our nature gives rise to errors, just as the earth brings forth thorns and briars; and the idea of that one church, in which all were to be united hereafter, excited hopes and wishes which were not to be satisfied on earth, and destroyed the union that might have existed in the church by the attempt at effecting a unity which was not to be accomplished.

The apostle's eye beheld the mystery of iniquity working, though withheld for a time from open manifestation by the control of the secular power. He saw pride and selfishness laying hold of gospel truths and gospel privileges, and using them as the means of gratifying worldly desires and of answering private ends. Another apostle saw a Diotrephes casting out of the church men whose chief delinquency consisted in their denying his authority; and each of them foresaw what the latter days would be, when men should be lovers of their own selves, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. We find, therefore, as we descend the stream of history, that men who wished to raise themselves began gradually to magnify the claims of their own church—assumed that it was the representative, the living example of that one church to which all professed allegiance, and in which alone salvation was to be found. They applied to that, and to that exclusively, the name of the church of Christ; and required allegiance to it, as a duty that was owed to God. The assertion of this claim led to consequences that were not foreseen. Men, who had once advanced it, felt that it was impossible to recede. In their case credulity soon became faith. They dared not resign their pretensions, when the glory of God was supposed to be at stake; and resistance to church authority was considered rebellion against God, when the church was regarded as his peculiar ordinance. Those contests, which form the substance of ecclesiastical history, and which it is so painful and so humiliating to read, contests which seemed to begin at the close of the apostolic age, and which have lost little of their violence by the experience of eighteen centuries, were mainly founded on this illusion—an illusion which substituted the work of man for the work of God, and led men to think that they were zealous for the church of Christ while they were in reality contending for their own.

Above and beyond all other candidates for power, the church of Rome, availing herself of the ambiguity of the word, and of the opportunities placed within her reach as occupying the capital of the empire, claimed to be the true church, to the absolute exclusion of every rival, gradually assumed the right of destroying all who differed from her, and attempted to establish unity by the sacrifice of the liberty and independence of the human mind. For a time, indeed, the contest was chiefly carried on with the eastern church; and, while the power of the contending parties was balanced, the spirit of persecution was restrained through the fear of retaliation; and the claim of unity could not be advanced with confidence, while the division was so obvious, and in point of numbers so unfavourable to Rome. But when the

separation of the eastern and western empires became complete, and Rome was left to look at Europe as her own, the idea of unity seemed to be of more easy accomplishment; and the object was pressed as an article of faith with greater rigour and decision. It was in vain that witnesses in sackcloth testified against this unjust and unreasonable assertion, and denied all identity between the church of Christ above and the church of Rome on earth; the secular power was called in to maintain the catholicity of the church; and the awful spectacle was exhibited to the world, of a church calling herself holy and catholic, while drunk with the blood of martyrs, and withholding the bread of life from the famished multitudes around her.

Still "the church" was the name and plea under which these enormities were committed. Men, blinded and stupified by the confidence with which the title was asserted, dared not to canvass the claim or to examine the credentials; nor was it till after centuries of vain and ineffectual struggle, that the spirit of inquiry was enabled to rise up, and to challenge the truth of an assertion by which the world had been subdued and silenced. Enquiry began, and the scales at once fell from the eyes of those who had been in darkness. The study of prophecy contributed to throw light upon the question; and men, who were at last allowed and encouraged to search the scriptures for themselves, not only saw that the prerogative of the church of Rome was unsupported; but they found in the book of Revelation the portrait of a church too nearly resembling that of Rome, to leave a doubt as to the character of the dominion she had claimed.

The general advance in knowledge of every sort, that has taken place since the period of the Reformation, might authorize a hope, that we have now reached a point in history, where experience—the dear-bought experience of the world—should begin to act, and should lead to juster and more temperate views of the question. But the danger now is that the mind, running from one extreme to the other, and never thinking itself safe from one evil till it has rushed into the other that is opposed to it, may be jealous of all authority, because authority has been abused; and may think that no respect is due to a church of man's institution, because more has been claimed by some than can be reasonably given. Still there is a church, and not merely a church in heaven, but likewise a church on earth; and the weakness of man, which teaches him the necessity of combination as a means of self-preservation and improvement, as well as the commands of God and the promises of God—promises made not to men as individuals, but as members of a body; and commands exhibited in practice as well as in word—these all prove to us that, as the sabbath was made for man, that he might rest from labour, and live to God; so was the church ordained for man, that the sabbath might be hallowed, that the word might be preached, that the sacraments might be administered, that the faithful might be united in the confession of their common faith, and in the bond of peace.

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Over the sheep of the flock, therefore, we find that the shepherd's crook is sufficient to secure

obedience; and over the real members of the church, the church authority is strong enough for all the purposes that are needed. It checks the evil of our nature from breaking out; it restrains self-will; it keeps the desire for private edification subordinate to that which is public; it maintains order and decency in services; it holds everything in its proper place, and conduces to general good by the harmonious action which is thus maintained among the several members of the body.

While the sheep are thus held together, and are led in green pastures, and by the side of still waters; the goats scale the mountain's height, and wander as they will. The wild beasts of the forest pursue their own course, and live according to their nature. Into their ways we enter not, for of them we do not speak. We speak now of those alone whom Christ has called with an effectual calling, and whom by his Spirit he has collected into his church—whom he knows, and by whom he is known. Compared with the world around them, they form a little flock; but it is his Father's good pleasure to give them the kingdom. In the noise of profession, and the bustle of excitement, they are often overlooked and neglected by man; but in their meek and gentle spirit, in the love they exhibit for their heavenly Shepherd, and in their kindness towards each other—in their indifference to earthly things, and their quick and lively sense of those that are spiritual, they exhibit their fitness for that kingdom towards which they are being guided. They thus pass from the church militant on earth to the church glorified in heaven, and the discipline and trial of the one prepare them for the blessedness of the other.

#### COLONIAL CHURCH REMINISCENCES.

BY THE REV. THOMAS EYRE POOLE, M.A.,

*Of Magd. Hall, Oxon; Colonial and Garrison Chaplain of Free Town, Sierra Leone.*

#### NO I.

SIERRA LEONE.—WANT OF EPISCOPACY IN AFRICA.

To the liberal and Christian mind, which takes a wider and more extensive range of thought, in its views of men and measures, than the mere aggrandizement of political power or the force of political expediency, colonization, above all other subjects, is one now fraught with intense interest. Involving, as it necessarily does, the happiness and interests of thousands of our countrymen, who by the tide of human events are compelled to seek in the boundless ocean of enterprise and speculation an honourable relief to those wants which neither talents nor industry, in the rapid increase of population and crowded paths to professional advancement, can supply to the majority at home, it ought to be the primary object of an enlightened and Christian government, such as that of England, to promote and maintain to the utmost of its ability that happiness and those interests.

Now, it cannot be denied, I believe, with any truth, that these ends have been manifestly advanced of late years, in most of our British colonies. The rapid strides of art and science under the divine favour, in extending the benefits of

civilization throughout them; the ease and quickness whereby national intercourse and association are now encouraged and aided—these causes have unquestionably served, to a great degree, to produce and confirm such desirable effects.

At the same time, whilst this is allowable as true, and we are called upon to be thankful for the same, yet it will be granted that to another and more sacred source we reasonably look for the full diffusion and durable consolidation of these benefits to mankind. To the dissemination of sound religious knowledge and gospel truth, through the medium of religious catechetical schools, no less than the teaching of the pulpit; to the restraining influence over the illicit and unsubdued passions of our nature, by the well-wrought impressions of a pure and unpretending morality, man's real happiness and best because eternal interests are chiefly and primarily to be attributed, in the hands of a merciful God.

Through what channels have these inestimable benefits been for the most part more faithfully conveyed, or by what means more extensively and happily diffused, with a very few painful exceptions, than those furnished in the ministrations of the established church of England, not at home only, but also abroad? Not to mention, exclusively, the ecclesiastical and spiritual advantages which have generally accrued to a church establishment, so long as the unadulterated doctrines of Christianity have been preached; neither to confine its valuable influence to these particular results, when the services of divine worship have been duly performed by men especially and apostolically set apart and consecrated for the ministry, in the simple forms and unpretending ceremonies of its reformed ritual, as well as the sublime and orthodox liturgy of its prayer-manual, we may look yet further. Will any impartial, sensible person refuse to admit this premise—that, even politically and civilly, its beneficial power has been largely experienced by society, from its well-organized union with the state?

To those acquainted with history, this view of the case will be seen to be formed upon a somewhat more substantial base than the mere deductions of speculation and theory. Facts not to be controverted attest and support it. And, where this knowledge is not attainable, ingenuous and observant minds must see in the zeal, piety, and loyalty of the established clergy, as a collective body, an ample testimony to the correctness of these statements.

And shall Africa alone, with her colonial churches and increasing church-missionaries, her numerous excellent catechetical schools, and growing Christianity, be denied the necessary and merited benefits of an episcopacy? From the inconveniences and difficulties, unavoidably attendant on the absence of a spiritual head, to whom only, as is natural and proper, a clergy ought and can best look for advice and guidance in their sacred avocations, and on whose knowledge of ecclesiastical jurisprudence alone they can securely trust to find a canonical authority in matters pertaining to external policy and discipline, the church of Sierra Leone enjoys not any of the benefits of a sound church government. And the evil effects of this deficiency, as presently will appear, are not less pain

fully felt in the ministrations of the sanctuary, than experienced in the general duties of the chaplaincy and church-ministry at large, in this colony. Yet, as it is universally known, and will be freely admitted by the influential and reflecting portion of its community, especially in Free Town, its capital, there exist here all the elements, natural, civil, and artificial, which are essential to constitute an established church in the full, legitimate sense of the expression; and these only require to be brought forth from their dormant, confused state of existence, into useful operation, and made serviceable to the welfare of religion, by the judgment and seasonable energies of a prudent and pious bishop.

Populous and extensive; healthy, by comparison with most of the other parts of this vast continent, in its location; running parallel with and near to the sea, Free Town, impartially speaking, presents many powerful considerations for an early introduction of episcopacy into it. Its harbour is safe and spacious: its merchants, native and European, are numerous and highly respectable; and the intelligence of its residents is of a superior and progressive character. Their anxious desire for the due administration of an ecclesiastical jurisdiction and a well-organized church ministration in all its offices; the additional inducements, that it is the seat of government, the residence of the civil and military authorities, the nucleus of traffic and communication with most of the inland tribes and foreign merchants resorting to this part of the coast—all offer to a Christian and British public the strongest arguments for such a measure. In Free Town, moreover, stands the colonial church, St. George's—a substantial stone edifice, capable of accommodating a numerous congregation. The building commands a full view of the harbour; and, in its *toute ensemble*, is imposing. It might therefore serve for a cathedral. But, virtually and intrinsically, the colonial church, as ecclesiastical establishment, at present is a mere name and skeleton, claiming in no solid instance, a parochial feature. All the materials, as I have said, are at hand for organizing one, if there were a spiritual head empowered to put them into practical effect. With the means, however, for want of this, there is not the power to execute this on the spot, which can only be accomplished by episcopal authority; a disadvantage severely felt by the minister and congregation in Free Town: nothing, indeed, short of episcopalian jurisdiction can alleviate the drawbacks to the colonial and general church being what it ought to be—a parochial system in form and ritual, in order and discipline, as well as in the spirit of the letter. This, from what I have often heard expressed on the subject, would be not only acceptable to the community, but most conducive to godliness.

The missionary churches, I believe, recognize the salutary co-operation of churchwardens: the colonial church knows it not. In the parishes of the church-missionaries are schools for both sexes of children: the colonial church school provides instruction for boys alone. The chaplain of St. George's, from previous custom—although, as it must be well known to almost every reader of these remarks, most contrary to the canons of the church—has to provide surplices, linen for the

offertory, the washing of the same, and all the other necessities for the eucharist, at his own expense. The boys' school, numbering upwards of one hundred children, is conducted by one principal master only, very inadequately remunerated; and the establishment is miserably supplied with religious books. The room, too, in which they assemble for daily instruction is altogether disproportioned to the numbers. The church, as well as the burial-ground—and this evil extends to all the churches and church-yards alike—is not consecrated: even the place of interment attached to the colonial church, and which is open to every denomination alike, is so indifferently secured, and so shamefully attended to, that it is exposed to the violation of every animal, and presents the appearance of a neglected wilderness, rather than a churchyard. The very first interment which I had to attend presented to me the most painful evidence of what I state, in the distressing sight of human bones, unstripped of their flesh, exposed a prey to unclean animals, which were feeding upon them.

The remedy for these, and many other evils, is wanting in the absence of a spiritual head to the church; for the rights and privileges of the colonial chaplaincy at Free Town, and the chaplain's legitimate authority as the chief and responsible ecclesiastic, are questionable and undefined—so much so, that he has not, in common with every other clergyman in England, the choice of his own substitute, when obliged to leave the colony for health, or any other needful cause; an instance of which is at this moment to be adduced in my own case.

Nor is this all which is to be regretted from the deficiency of episcopacy in Africa. The many onerous duties which devolve upon the colonial chaplain, in the spiritual labours of the gaol—which fall to his exclusive charge—the varied services of the garrison, the numerous burials, baptisms, and marriages\*, all of which he has to compass single-handed, render it physically, no less than opportunely impracticable for him to supply, regularly and efficiently, so extensive a field of ministerial labour; and, as the church missionaries have ample claims on their time and attention, nothing short of severe indisposition and absolute necessity can induce the colonial chaplain to trespass on their kind assistance.

Such are some of the inconveniences and difficulties which are proving stumbling-blocks to the effectual working of the church as it is in Sierra Leone; a state of things which has not, I fear, been made known so timely and explicitly as was required. But the anxiety and desires of my dear flock to have these evils removed, and a better and more refined order established, demand of me this simple, yet true, picture of the existing condition of the church of England, as recognized in the principal ecclesiastical establishment of this colony. Without desiring in the least to detract from, I have no doubt, the well-intentioned la-

\* Instead of the usual becoming and safe method of publication of banns in church, or the regular special licence, with such a fee attached to it as to render its use not common, whereby, in this populous and unenlightened community—speaking *en masse* of the state of the population—the risk of polygamy would be avoided, any individuals, however unknown to the chaplain, may be married on a certificate from the colonial secretary, for half a dollar, which is his fee for the same.



bours of those who have preceded me in the occupation of my sacred office, or to cast a shade of doubt upon them, I must own, the experience of a few months has been sufficient to point out to me the indispensable need of consecrating a bishop to Sierra Leone, or bestowing upon it a dignitary second to that office. Far be it from me to leave upon the minds of the readers of these observations any impression tending to reflect upon any department; yet I should not be doing my duty to him in whose holy cause I am engaged, neither acting faithfully by the trust vested in me by my sovereign, did I not thus speak out boldly, as I ought to speak.

It was since writing these remarks that I became acquainted with the munificent donation of a Christian lady, which now, in some measure, promises to facilitate the much wanted aid of which I have been speaking. May it please the Lord to put it into the hearts and minds of the rulers of our church to bestow such a blessing upon our Zion. In closing this paper, I would only offer what my observation has led me repeatedly to state to many of my parishioners in Sierra Leone, the moderate expense, as well as the facility, with which the desirable object here discussed might be accomplished. Whether a bishopric or any other dignitaryship be ultimately given to our church at Free Town, the combination of the chaplaincy with either of them, and an assistant clergyman or chaplain, as the case might be, would lessen the present labours of the chaplain, and meet all the spiritual wants of the colony. And this would be uniting all the advantages to be obtained by such a measure, at an annual expenditure of not more than a 1,000*l* or 1,200*l*. a year, which might be apportioned between the two offices proportionably to their rank—say 700*l*. to the principal, and 300*l*. for the assistant clergyman; or 800*l*. and 400*l*. The chaplain now receives 500*l*. Thus, too, would one serious objection, and the possibility of it, be removed—that of allowing emolument to be, in any degree, the incentive to the acceptance of such an office.

#### THE UNCHANGEABLENESS OF THE LORD :

##### A Sermon,

BY THE REV. R. KEMP,

*Vicar of Wisset, and Perpetual Curate of Walpole, Suffolk.*

HEB. xiii. 8.

"Jesus Christ the same yesterday, to-day, and for ever."

THE world in which we live is full of changes: it has pleased the Almighty that even the most beautiful parts of this visible creation should be full of change. Days and seasons follow in quick succession, and chase away each other: the leaf dies, the grass withers, the flowers fade. And not only all that we see is subject to change and uncertainty, but man himself, who marks and mourns those changes, is as variable as the

rest. His honours fade: his pleasures wither: his riches make themselves wings, and fly away, as an eagle towards heaven. To-day he may occupy an elevated post of fame, and stand upon the very summit of human glory: to-morrow another may step into his place, and drive him into obscurity. To-day he may rise in his speculative imaginations, and view himself beyond the reach of misfortune; when lo, a seeming trifle occurs, and he drops into the dust. Here there is nothing abiding: every thing is passing away before our eyes, or assuming a different appearance.

What changes in a few years in our health, our residence, our condition, our friends! Our bodies undergo many changes in the course of a long life: we are not what we were. Our minds change: the desires of yesterday may not be the desires of this day; the purposes of youth are abandoned in age; and, after a few fleeting years of vanity and vicissitude, we must experience that great and solemn change, when the desire of our eyes will vanish, our bodies return to the dust, and our souls appear before the unchangeable Jehovah, to give an account of the deeds done in the body.

If we look into the domestic circle, what changes in a few years! The habitation, once occupied by friends and relations, is now the place of mournful silence, or become the abode of new inhabitants.

What is the history of nations but a narrative of changes? How have kingdoms risen, flourished, and again sunk into oblivion! How have monarchs been hurled from their thrones, and crowns and sceptres trampled in the dust!

Examine the history of the church, and there we witness a continual scene of changes. "Our fathers, where are they? and the prophets, do they live for ever?" One "generation passeth away, and another cometh: the wind passeth over it, and it is gone; and the place thereof shall know it no more." We have only to look back upon the years that are past, to learn from the retrospect the truth of God's word: "vanity of vanities, all is vanity."

Outward changes are passing over us every day. Yesterday is gone, and we shall see it no more: this day is rapidly departing from us, and with it thousands of immortal souls. O, how vain, how unsatisfying are all sublunary things! Mutability is inscribed on all human affairs. Where, then, amidst all the changes of this mortal life, shall we find real and lasting consolation? where shall we find an unchangeable friend, on whom we may rely in the hour of dis-



treas? My text answers these questions: "Jesus Christ the same yesterday, to-day, and for ever."

The important truth contained in this portion of scripture was suggested by St. Paul, to comfort the Hebrews under the loss of their ministers. He exhorts them to remember those who had the rule over them, to call to mind their faithful instructions, and to imitate their bright example; and, for their encouragement, he assures them that, in the midst of all human vicissitudes, "Jesus Christ" is "the same yesterday," before time began, "to-day" whilst time continues, and "for ever," when time shall be no more. Change of time, past, present, and future, makes no change in him: "with whom is no variableness, neither shadow of turning."

In noticing the text more fully, it may be proper to consider that "Jesus Christ is the same yesterday, to-day, and for ever,"

I. In the perfections of his divine nature;

II. In the arrangements of divine Providence.

III. And in the dispensations of grace.

I. "Jesus Christ is the same yesterday, to-day, and for ever," in the perfections of his divine nature.

"He is the everlasting Father," "whose goings forth have been from of old from everlasting." Ministers and private Christians, however excellent, are all creatures but of yesterday, crushed before the moth. Nothing is more precarious than human life; and, when extended to its utmost limit, it is but as a span, a day, an hour, a moment. But Christ is the first and the last. He who received life from none communicates life to all. The rational life in man, the spiritual life in saints, and that eternal life for which they are preparing, are all from Christ. Not only our being, but our intellectual and moral excellencies are from him. By his grace we are what we are, as Christians. Ministers derive their gifts, and magistrates their authority, from Christ: "All things were made by him; and without him was not any thing made that was made." It was he who spread forth the heavens like a curtain, that laid the foundations of the world, and fixed the boundaries of the sea. From him the sun receives its light, and the stars their influence. Universal nature owns him its Sovereign and its Lord. By him were all things created that are in heaven, and that are in earth, visible and invisible: whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him.

He, who was perfect God, displaying all the perfections of his nature before his incarnation, is perfect God now, possessing all the

attributes of Jehovah. His divine nature was in no way altered by assuming the human nature; for he became man, not by the conversion of the Godhead into flesh, but by taking the manhood into God; so that he remained in his divine nature, when he was incarnate, the very same he was before, without addition, diminution, or alteration. For he is "the same yesterday, to-day, and for ever;" which words are expressive, not merely of a long duration, but a true and proper eternity; an existence that never had a beginning, nor shall ever have an end. Perhaps the apostle alludes to Psalm cii., where it is said, "Thou art the same; and thy years shall have no end." That this passage is applicable to the Messiah is evident from the first chapter of this epistle and the twelfth verse, where the same words occur, and prove that Christ is "God over all, blessed for ever."

When God revealed himself to Moses, "I am that I am" was his name. Our Lord himself, on many occasions, asserted his claims to this title, and said to the Jews, who viewed him as a mere man: "Before Abraham was I am;" and, when he appeared to the apostle St. John in a vision, this was his language: "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty." He is before all things; and by him all things consist. He is the head over all things to the church; the fulness of him that filleth all in all. He is the mighty God, in whom are hid all the treasures of wisdom and knowledge. He is Lord of all, all in all. "I am" is his memorial to all generations; and the name denotes necessary existence and absolute immutability. Let us with grateful admiration contemplate the dignity of our blessed Lord, who is the immutable Jehovah, "the same yesterday, to-day, and for ever," in his person, office, and doctrine.

II. "Jesus Christ is the same yesterday, to-day, and for ever," in the arrangements of divine providence.

Independent of all creatures and events, he sits at the head of the universe, unchanged, and incapable of change, amid all the successions and commotions by which it is agitated. Nothing can happen, nothing can be done, beyond his expectation or without his permission. Nothing can frustrate his designs, or disappoint his purposes. In its own place, in its own time, in its own manner, each exists in exact obedience to his commands, and in exact accordance with his divine will. All things beside him change and fluctuate without ceasing. Events exist and vanish; kingdoms rise and fall; beings live and expire. But his own existence, the thoughts

which he entertains, the desires which he admits, and the purposes which he formed, are "the same yesterday, to-day, and for ever."

The dispensations of Providence are often very mysterious. "His ways are past finding out," too deep to scan with mortal lines. Though they may be obscure to us, who are of yesterday, and know nothing, they are not to him, with whom the darkness and the light are both alike; and, whilst his short-sighted creatures are misconstruing his all-wise arrangements, and ready to adopt the desponding language of him who said, "All these things are against me," he whispers from the dark cloud, "Fear not: it is I; be not afraid:" "what I do thou knowest not now, but thou shalt know hereafter." There are mysteries in nature, which the wisest philosopher cannot explain; and there are mysteries in Providence, which the greatest divine cannot understand.

"God is his own interpreter,  
And he will make it plain."

It is no uncommon thing to see the young, the healthy, and the excellent of the earth, removed from the circle of their friends and the sphere of their usefulness; while the aged, the infirm, the useless, and the ungodly, are permitted to remain, to the injury of families, the annoyance of society, and the discouragement of the church. Sometimes the great Head of the church takes away very acceptable ministers, in the midst of their usefulness, and at a time when their services (according to human wisdom) appear to be indispensable. It was so in the days of St. Paul, who, in the verse preceding my text, thus admonishes the Hebrews: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." As if he had said, True, the King of Zion has removed some of your faithful pastors from you, who will no longer instruct you, who will no more pray for you; but the great Shepherd and Bishop of souls lives to instruct you, and to plead your cause in heaven, and is able to raise up other useful labourers, who will show unto you the way of salvation; for he is "the same yesterday, to-day, and for ever."

The way to the promised land was through the waste howling wilderness: the high road to heaven is through much tribulation. The Old Testament saints were an afflicted people: the disciples of Christ suffered much for righteousness sake. The first Christians took joyfully the spoiling of their goods, knowing they had in heaven a better and more enduring substance. "Yea, and all that will live godly in Christ Jesus

shall suffer persecution." "In the world ye shall have tribulation; but in me ye shall have peace," said the unchangeable Saviour, who was with Joseph in exile, with the three Hebrews in the fiery furnace, with Daniel in the lions' den, with the church in the wilderness, to sympathize with his people in their sorrows. "In all their afflictions he was afflicted too: in his love and pity he redeemed them, and carried them all the days of old," and has said, for our consolation, "Lo, I am with you alway, even unto the end of the world."

Yes, he is with his people now, to supply their wants, to preserve them from danger, to deliver them from their adversaries, to sanctify every providence, and to prepare them for the employment and enjoyment of the heavenly state. Did the angel of the covenant perform all his promises to our forefathers? then be assured he will fulfil all his promises in reference to us, upon whom the ends of the earth come. Heaven and earth may pass away, but not one jot or tittle of his word shall fail; for he is "the same yesterday, to-day, and for ever," not only in the perfections of his nature, and the arrangements of divine providence, but

### III. In the dispensations of divine grace.

That gracious hand, which was stretched forth to save an apostle from sinking in the mighty deep, is now as ready to save the trembling soul from the abyss of endless misery. That compassionate eye, which was once directed towards an ungrateful disciple, which was the means of restoring the backslider, still looks with love and pity upon every penitent sinner, and encourages backsliders to return to the path of rectitude and peace. That heart, which was overwhelmed with sorrow in the garden of Gethsemane, and pierced on the cross of Calvary, is as full of tenderness now as it was when the Saviour exclaimed in the agonies of death, "Father, forgive them; for they know not what they do." He, "who gathered the lambs in his arms, and carried them in his bosom, and gently led those that werewith young", will "never break the bruised reed or quench the smoking flax." The same compassionate Saviour, who wept over Jerusalem, and dropt the tear of sympathy at the grave of Lazarus, is still the friend of sinners—"a friend who loveth at all times, and a brother born for adversity." He, who supported the Israelites in the wilderness, and fed the multitude in a miraculous manner, feeds and clothes his people now; and, in addition to these temporal mercies, he grants unto them the bread of life, the garments of salvation, the pardon of their sins, the acceptance of their persons and services,

and promises to give them an incorruptible inheritance and an immortal crown.

Did Jesus Christ, in the days of his flesh, extend his mercy to profligate sinners, to the thief upon the cross, to Saul of Tarsus, who styles himself the chief of sinners, and even to his murderers, and will he close his compassionate ear to the prayer of the humble penitent, who seeks mercy at the foot of the cross? No: it cannot be. Though exalted to the highest heaven, he is not unmindful of us: his ear is not heavy, that it cannot hear; neither is his arm shortened, that it cannot save. He waiteth to be gracious; for his mercy endureth for ever. "We have not a high priest who cannot be touched with the feeling of our infirmities," but a faithful High Priest, who "is able to save to the uttermost all that come unto him, seeing he ever liveth to make intercession for us;" and thus he addresses us from his word this day: "Him that cometh unto me I will in no wise cast out." His name is "Jesus Christ," a suitable Saviour, an all-sufficient Saviour, and an only Saviour for lost sinners: he is the Anointed, the Messiah, and therefore duly qualified for the great work of saving sinners from the love, the guilt, the pollution, the dominion, and the consequences of sin.

Is Christ Jesus the same yesterday, to-day, and for ever, the immutable, and eternal Jehovah? Then let us take care that we do not insult or neglect him. He is worthy of our love, our obedience, and our adoration. Neither is there salvation in any other; for "there is none other name under heaven given among men whereby we may be saved." If we despise him, "there remaineth no more sacrifice for sins but a certain fearful looking-for of judgment and fiery indignation, that shall devour the adversaries."

The backslidings and provocations of the best men in the world are enough to shake the purposes of kindness in any mind which is not absolutely incapable of change: the eternal and immutable Saviour is the true refuge of his people only because he cannot change. Amid all their wanderings, their unbelief, their hardness of heart, and their multiplied transgressions, they have hope and security, because his truth is immovable, and his promises endure for ever.

In conclusion, let us attend to our Lord's question: "What think ye of Christ?" To the ancient church he was "altogether lovely, the chief among ten thousand." Is he so in our estimation? The apostle Peter says: "Therefore unto you which believe he is precious," yea, preciousness itself. Is Christ precious to our souls? If so, we have abundant cause to rejoice. Our frames, our cir-

cumstances, and our friends may change; but we have access at all times, in all places, and under all circumstances, to an unchangeable friend, "who sticketh closer than a brother."

With everlasting love and almighty power engaged on our behalf, what reason have we to fear, either in reference to our own security, or the safety of the church which is built upon the unchangeable rock, the Rock of ages, against which the gates of hell shall not prevail. Worldly treasures will soon be exhausted, earthly fountains will soon be dried up, our dearest connexions will soon be dissolved; but "Jesus Christ is the same yesterday, to-day, and for ever." Under the influence of these important truths, the believer in Christ Jesus may smile in adversity, rejoice in tribulation, and triumph over the last enemy in the pleasing anticipation of a glorious immortality.

"Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

#### FLOWERS OF THE MATIN AND EVEN SONG.

By MARY ROBERTS.

##### BELLIS PERENNIS—COMMON DAISY.

(From bellus, "pretty;" daisy, "the eye of day;" opening with the sun, closing when the sun sets.)

"WEE, modest, crimson-tipped flower," art thou, too, one of Flora's watches, noting upon earth the sun's progress in the heavens? The name of robin is given to that fond bird which, as legends tell, covered the innocent children with green leaves, when sleeping their last sleep in the lonely forest; and to thee a name is given which tells of the sports of childhood, and of the love which has been shed upon thee from one generation to another. The daisy, then, is called "bainwort," from the delight with which the young are seen to gather it; "the eye of day," because, while other flowers are still sleeping, no sooner does the sun appear on the horizon, than the daisy is awake. Who is there that does not love the daisy—"la belle Marguerite" of the French; the meadow pearl, so called from its pearly look among the grass; the bonnie gem of the Ayrshire ploughman, that "wee, modest, crimson-tipped flower," which is associated with all the sports of childhood and all the delights of home? A thousand undefinable emotions are blended with this simple flower. It recalls to mind not only the race in the green meadow or beside the wood walk, the stringing of its emerald-tinted stars, when the petals had fallen off, and the butter-cups and primroses, which often lured our steps into the damp grass or beside the streamlet's brink, but the home, the home in which our young days passed. It might have been a mansion, or a cottage; but there our father watched over us, and there our mother



(Common Daisy.)

smiled upon us; and over its blessed threshold our brothers and our sisters went and came; and we too passed in and out, when roses blossomed beside the open door, or the snow lay cold and white upon the ground. The daisy is the flower which, of all others, calls up such wayward fancies. It is among flowers what the cuckoo is among birds; and he who hears the one, or sees the other, in a distant land, might break his heart in longing for all the hopes and joys, the comforts and the virtues, which are comprised in that one word—home. The daisy, too, is the meekest-looking of flowers: it grows in mead or glade, on commons or broken grounds, rough with stones and pebbles, on which few other plants will vegetate. Where the wind has deposited a scanty supply of earth, blown up from the dusty road, or swept from out the quarry, there the daisy will take root, and clothe the arid soil with beauty. There, too, the little hawkweed, will sit beside her; the one to tell when the sun is about to rise, the other to remind the weary labourer that he may rest from his work at noon.

The daisy has also another simple task assigned her; and this she faithfully performs. She not only watches for the sun when the day begins to dawn, but she tells of coming showers: she folds up her snowy or pink-tinted leaves around the golden disk which they encircle, when journeying clouds obscure the rays of the warm sun; and thus it often happens that acres of waving grass, which have looked as if covered with a white sheet, are, by the effect of a coming shower, suddenly restored to their pristine verdure. Poets, in all ages, have loved to speak concerning it. Milton, in his musings by dimpled brook or fountain-brim, saw, in poet's vision, wood-nymphs decked with the simple daisy, keeping their merry wakes and pastimes beside the gushing waters. And he, who likes to visit the green meadows that stretch away

from the ruined towers of Ludlow castle, may see the daisy on the river-brink, where grew her congener when Milton walked there, and when the spacious walks of the old castle resounded with cheerful voices. At that time the earl of Bridgewater, lord president of Wales, presided with regal dignity; but the halls of Dudley castle are roofless now, and those who ruled or served within them have long since laid them down for a far-off waking. Cowper, the melancholy Cowper, who sought to soothe the sadness that consumed him with seeking out the beauties and the wonders of creation, noticed the simple daisy, the emblem of innocence, gathered by young hands in the spring and playtime of the year, when the villagers went forth, with all their train of little ones, to seek for king-cups in the meadows, and to "prink their hair with daisies." Shakespeare, too, and Burns, have spoken of it. Who has not read the lament of Scotland's gifted son, when his ploughshare turned up the modest crimson flower, and laid its beauties in the dust? Chaucer, the father of English poetry, he who wrote of nature in those stormy times where Henry IV. and Richard battled for the crown of England, loved to look upon this lowly flower, to watch its unfoldings in the early morning, and its closings up when night drew on.

"Of all the flowres in the mede,  
Than love I most these flowres of white and rede,  
Such that men called daisies in our town:  
To them I have so great affection,  
That I get up, and walking in the mede  
To see this flowre against the sunne sprede,  
When it upriseth early by the morrow,  
That blisful sight softneth my sorrow;  
And when that eve come on, I renne blithe,  
As soone as ever the sunne ginneth west,  
To see this flowre how it will go to reste."

Thus, then, is the first darling of the year immortalized. But there are higher thoughts than those of poetic joys or sorrows, or childhood's sports, or old men's communings, that rise within us when we look upon the daisy. The daisy, in

common with all other plants, contains that unchanging substance called carbon, which has never been obtained in a separate state, of which the taste, the smell, and colour are unknown. Infusible and indestructible by the action of caloric, it can, therefore, neither be laid hold of nor detained, when the vegetable in which it dwells has fallen to decay, although existing completely formed in the tenderest blade of grass or the smallest flower that opens to the sunbeams. Who, in looking at the simple daisy, could discern the unalterable carbon that dwells within her? Who might conjecture that, when her flowers are seen no longer, and her leaves have lost their greenness, withering from off the parent stem, and seeming to be lost for ever, there would arise from out the decaying leaves, as a spirit from its earthly tenement, a gas, a vapour, which the eye may not behold, and which, either hovering around the place from whence it rose, or floating through the air, waits only for the emerging of the daisy, or of some herb or flower from the parent earth, at the return of spring? Into these it becomes absorbed; and then again its active ministry is seen in the developing of leaves and blossoms, which are destined, as the months roll on, to undergo a similar decay and renovation.

Thus are we instructed by the simple daisy, in common with her kindred of wood or field, to remember that one of the constituent parts of both animal and vegetable bodies remains unaltered amid the changes and decompositions which continually take place. It follows, therefore, that, though the pins of the mortal tabernacle have been pulled up, and the dust has returned to its kindred earth, from one generation to another, yet that the component parts are still unchanged, ready to enter into a new and glorious combination, whenever the fiat of Omnipotence shall call them forth again. Man, in his folly, may query "How can the dead be raised up? with what body do they come," when not a trace of them remains? To this there is an answer; for the whole creation is filled with emblems. Invisible things, that relate especially to our present state of being, are made known by the things that are: even the shrubs and flowers which grow beside our path-way are faithful monitors, and, either in their decay or renovation, suggest to us thoughts of hope or consolation. Most of them, when months have done their work, grow weak in their decrepitude, and, yielding no longer flowers, nor yet leaves, with which to gladden the place where they have grown, die down into the earth. Still they are not lost; for, again upspringing from the root or seed, the same plant apparently, though not the same, is seen, as if rejoicing in the consciousness of its new existence. The young herb or flower that thus opens to the sun, sparkling with the dews of morning, and fresh from out its earthly bed, bids the passer-by not to sorrow for those who are departed as one who has no hope, but rather to see in its beauty and its freshness the emblem of their rising up.

Mourn not, then, child of sorrow,  
As one who has no hope;  
But from each fair flower borrow  
Thoughts with thy grief to cope.  
When stormy winds were sweeping  
O'er paths by mortals trod,  
Those little flowers were sleeping  
In peace beneath the sod.

A voice thou hearest never,  
But by its strong might known,  
On mountains brown with heather,  
In valleys left and lone,  
Call'd forth each fair flower sleeping,  
Where crushing rains have been;  
Or fierce tornadoes sweeping,  
Have marred the sylvan scene.  
Now list the wood-lark sing,  
The murmur of the rill;  
And lo, sweet flowers are springing  
Beside thy pathway still.  
And thus, for Christ's dear sake,  
The lost, the lov'd, shall come,  
When speaking thunders wake  
The death-cloids of the tomb.

### The Cabinet.

**THE FATHERS.**—We venerate the primitive fathers and martyrs of the Christian church, as examples of holiness and of patient endurance in the faith; but they were fallible men like ourselves, and, as authoritative teachers, stand at an immeasurable distance from the inspired apostles of our blessed Lord. Hence we are alarmed at hearing any exalt the authority of the traditions of the fathers in the interpretation of Christian doctrine, or set up any rule by which scripture is to be interpreted, except that of comparing one part with another in a spirit of prayer: "Let us reverently hear and read holy scripture, which is the food of the soul. Let us diligently search for the well of life in the books of the Old and New Testament, and not run to the stinking puddles of men's traditions (devised by man's imagination) for our justification and salvation:" "Read it humbly with a meek and lowly heart, to the intent you may glorify God, and not yourself, with the knowledge of it; and read it not without daily praying to God that he would direct your reading to good effect; and take upon you to expound it no further than you can plainly understand it" (first homily). So we are alarmed at hearing of any reserve in setting forth the truths of scripture—of any reserve in following out to the utmost extent our blessed Lord's command: "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved: he that believeth not shall be damned." We deprecate any reserve in patting the gospel into the hands of any who desire to receive Christian instruction. I refer to these subjects with a view to caution you against leaving the pure word of God, "which is profitable for doctrine, for reproof, for instruction in righteousness," in which will be found strong meat for those of your flocks who may be "of full age," and "milk" for those who may be as "babes."—*Charge of the bishop of Bombay in 1841.*

**SABBATH RECREATIONS.**—We are not wishing to set up the standard of ritual exactitude on this point, or to say that by those whose occupations confine them closely during the week no part of the intervals of public worship may be spent amidst the calm and contemplative scenes of nature, where, as in the eventide meditations of the patriarch, the soul might converse with God. But that such is not the end for which sabbath recreations are usually taken let our parks tell, as along their crowded drives the carriages are heard murmuring in hoarse blasphemy: let our

public gardens tell, where fashion advertises her last-invented freak, and where woman, forgetful of her lofty duties, will stoop to be made a card for dress-makers, or a gazing-stock for lounging vacancy: let our suburban tea-grounds tell, as cup and glass produce harsh discord with the evening chimes, and the hushed stillness of a sabbath-sky is broken by mirth and song and jocund revelry: let our thronged steam-boats tell—but what need have we of further witnesses? Sabbath recreation, as we all know, is only another name for sabbath desecration; and the pretext of seeking health for the body is but an excuse for an enjoyment which is either to famish or to corrupt the soul.—*Sermons on the Sabbath, by the rev. D. Moore.*

CONTENTMENT.—Not so with him who has learned contentment in the school of Christ. The basis of his contentment cannot be shaken. Friends may fall like the summer brooks; and the unkindness and treachery of man may sorely grieve his spirit; but he has a friend in the everlasting courts above, that "sticketh closer than a brother." And the storms which rage without only endear to him more and more the refuge and sanctuary where he has sought, and where he has found his everlasting peace. The riches which the "rust and moth doth corrupt" may fail: the costly house must, perhaps, be parted with; the expenditure limited; the table curtailed of its wonted portion. But his heart and affections are already fixed upon the enduring riches; and what is left is enough to sustain him in his pilgrimage to Zion. "He eats his meat with gladness and singleness of heart, praising God;" and the rich vouchsafements of spiritual strength and comfort which he receives impart a double relish and sweetness to it. And, even should darker clouds gather round his path; should the prospect of leaving his wife a widow, and his children fatherless and destitute, awaken melancholy bodings, yet can he trust his God enough to leave to him his fatherless children and his widowed wife. But who, O who can speak the contentment of his spirit on the eve of his departure for that scene to which his earthly trials have long since turned his hopes and his fondest desires? for he is on the border of that land where universal contentment reigns, purer than ever fancy pictured amidst its imagined peaceful groves, and tranquil vales, and fields of everlasting repose.—*Rev. Denis Kelly.*

BELIEVERS THE JEWELS OF GOD\*.—There is one remarkably expressive figure in reference to this subject in the book of Malachi: "In that day will the Lord make up his jewels." The precious stones which are to be from the bowels of the earth are fit emblems of the people of God, then to be brought forth: composed of the common materials of the flint and sand and clay which we see around us, they owe all their beauty to that secret transformation effected beneath the surface of the earth, which art has tried in vain to imitate, and which so fits them for their bright destiny, that, when at length the mine

is visited, and the sun shines upon them in his strength, the light streams from them with a brilliancy and splendour which dazzles and delights the eye, and which cannot be mistaken, so that they are deemed at once as fitting ornaments of a monarch's crown. O, brethren, this is like the work that is carrying on now in preparation for the great day; the hidden secret operation of the Holy Spirit in the hearts of his people. By nature the children of wrath, even as others, he forms them to be "a crown of glory in the hand of the Lord, a regal diadem in the hand of our God." When the Sun of righteousness shall arise upon them, then shall the true character of that divine work be recognized in all its distinguishing, in all its surpassing brightness: "then shall ye discern between the righteous and the wicked, between him that serveth God and him that serveth him not:" "they shall be as the stones of a crown:" then shall the hidden source of their light and glory, even God their Saviour, be fully and everlastingly revealed. Brethren, if this be so, see, I beseech you, that this work be really, effectually carried on in your hearts.

### Poetry.

#### THE DRESS-MAKER\*.

By THE REV. W. MI'LVAINÉ.

(For the Church of England Magazine.)

WHY weepest thou? Sister, why weepest thou?

Say, is it that thy meal is coarse and scant?

Pallid thy look, and careworn thy young brow,

Daughter too true of misery and want,

Sad dweller in the peace-forsaken haunt.

Why weepest thou? Hath memory o'er thee shed

The light sepulchral of some vanished years,

When blessing rested on thy childhood's head,

Undimmed thine eye by sorrow's scalding tears,

Unbent thy spirit by life's woes and fears?

Say, mournest thou the links, all hopeless rent,

Of heart and home, which thou hast left for aye,

To ply thine ill-requited task; low bent,

Like trampled flower, in premature decay,

Far from joy's sun-light, and hope's milder ray?

"Tis not for banished joys my sorrow flows;

'Tis not for present pain tears dim mine eyes;

Throbs long forgot this aching bosom knows:

It is, that sympathy should spend one sigh

On my lorn lot. God speed thee, passer-by!"

ISAIAH xliii. 26 (AND CONTEXT).

"Put me in remembrance: let us plead together: declare thou, that thou mayest be justified."

(For the Church of England Magazine.)

LORD! if my cause be tried,

How may I plead with thee?

Transgressions have been multiplied,

Nor can my soul be justified.

By any human plea.

\* See No. dxxxviii., p. 339.

\* From rev. Edward Arnold's sermon on "The Manifestation of the Church at the Coming of the Lord." No. 1 of the Lent lectures of 1844, on Prophecy, pp. 21-23. J. Nisbet, 1844.

Not only have I wrought  
That which I should not do,  
But, when I have forgiveness sought,  
The very sacrifice I brought  
Needed forgiveness too.

A heart divided, torn,  
And weak and wavering,  
By earthly disappointments worn,  
By earthly wishes overborne,  
Was all that I could bring.

And, if remembrance trace  
One holy thought or pray'r,  
'Twas that the Spirit of thy grace  
Had waited in the holy place,  
To meet and bless me there.

I may not plead with thee;  
Yet, Lord, I may not fear :  
Still thine own Spirit pleads for me,  
Though with a voiceless fervency\*,  
Which thou alone canst hear.

He pleads the grace of one  
Who bears the eternal name ;  
Thine own anointed holy Son,  
Whose sacrifice the pardon won,  
Which thy adopted claim.

This, Lord, is all my plea :  
May it, by faith applied,  
A full forgiveness win for me  
In that great day when I must be  
Condemn'd or justified.

H. B. KING.

Fulham.

### Miscellaneous.

THE BROTHERS OF LA TRAPPE.—The following curious and exact particulars of this ascetic order were gleaned during a recent visit to the monastery of La Trappe, whilom the Bernardine abbey, situated a short distance from the manufacturing town of Mortagne, Normandy. The monastery is at present composed of twenty-five fathers, comprising the most rev. Louis-Marie, general of the Trappistes, and of fifty lay brothers. The establishment consists of an immense house, with extensive gardens, fish-ponds, stables, sheepfolds, cow-houses, &c., covering a space of several acres, and nightly tenanted by sixteen horses, twenty-six cows, one bull, one hundred sheep, a magnificent ram, sixty pigs and sows; and three hundred geese. The wheat upon the estate is very fine, almost every blade carrying eight ears; and the fruits and vegetables are of an extraordinary size. We remarked a water-mill of English construction upon one of the ponds, which abounded with pike, carp, tench, roach, &c. Close to the convent is the grotto of St. Bernard, the founder of the order, which was re-established and reformed in 1663 by abbé de Rance. The fathers of La Trappe wear a white serge

gown, with a hood attached to it, and the brothers brown ones. The *frère-hôtelier*, or house-steward, alone wears, over a white robe, a sort of black cape: he is the clericone of the convent visitors. All the Trappistes have their heads shaved with the exception of a small tuft upon the crown. They wear a woollen shirt, which is changed every fifteen days; no trousers, merely linen drawers summer and winter; shoes within doors, and heavy sabots for farm work. Each has his employment, turn about, from which the superior is not even exempted. When a brother commits a fault he is condemned by the most reverend, according to its gravity, to eat upon the ground, or kneeling a certain time with head bent to the earth. The youngest of the fathers is about twenty-five years old, and the most aged seventy years. They sleep, without undressing, upon a plank covered with a thin straw mattress and a woollen coverlet. No member of the order is permitted to have money in his possession. All that is received by the brother servitors from visitors ought to be placed in the convent-box. When a father or brother dies he is buried coffinless, in his religious dress, and placed in a sitting posture in the cemetery. The most rigorous silence is imposed upon all the Trappistes; and they communicate with each other by signs, like the deaf and dumb. From the 14th of September to Easter these devotees eat only one slight repast during the day: the remainder of the year they make two or three, according to the heaviness of their work. Winter and summer they retire to rest at eight, and rise at two in the morning. They then repair to the chapel until five, and from thence to labour in the farm and the fields. Every kind of work is done in common, and without distinction of persons: all is for the good of the monastery; and each monk submits to the most servile labour in a spirit of penitence and humiliation.—*Bell's Messenger*.

EARLY RISING.—It is a certain sign that our hearts are set upon a work, when the thoughts of it cause sleep to depart from us, and we awake readily, constantly, and early to the performance of it. David delighted in the holy exercises of prayer and meditation; therefore "he prevented the dawning of the morning," and was beforehand with the light itself; therefore his "eyes prevented the watches," that is, the last of those watches, into which the night was by the Jews divided: he needed not the watchman's call, but was stirring before it could be given. Climate and constitution will, doubtless, make a difference, and claim considerable allowance; but, by Christians who enjoy their health in temperate weather, the sun should not be suffered to shine in vain, nor the golden hours of the morning to glide away unimproved; since of David's Lord, as well as of David, it is said, "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."—*Bishop Horne*.

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\* Rom. viii. 26.

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND

HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 606.—SEPTEMBER 30, 1846.

## RUINS OF THE NORTH OF ENGLAND.

No. I.

JERVEAUX ABBEY, YORKSHIRE.

By WM. HYLTON LONGSTAFFE, M.A.I.

"There stood a lone and ruined fane,

Midst wood and rock, a deep recess  
Of still and shadowy loneliness;  
Long grass its pavement had o'ergrown:  
The wild flower waved o'er the altar-stone:  
The night-wind rocked the tottering pile,  
As it swept along the roofless aisle;  
For the forest-boughs and the stormy sky  
Were all that minster's canopy."

HEMANS.

In a verdant nook of the beauteous valley of the Ure stands the sequestered ruin of Jerveaux abbey. The name of the river was formerly spelt "Yore;" and that of the abbey is easily derived Jore-vale, or Yore-vale. On the tombs in the building it is uniformly "Jorevallis;" and Jerveaux is merely the French form of the Latin word. For some miles round, almost every house by the road-side has some memorial, plundered from the ruins, built into the walls; and from this cause, and many others, little surprise can be felt at the present shattered state of this once elegant temple.

And yet Jerveaux, as a ruin, is an exquisitely beautiful and deeply interesting pile. The approach presents a far different aspect to that of the noble Rievaulx, in consequence of the church, so conspicuous a feature in the fair abbey of the Rye, being here almost completely demolished; while the majestic refectory and other domestic arrangements of the monastery stand forth in all their massive grandeur against the surrounding foliage. The abbey wall and moat remain, with a run of the clearest water for the use of the abbey; and an ancient causeway leading to it may be traced on the road leading from Kilgram Bridge and Bedale.

It is a curious circumstance that so many abbeys were removed from their original place. Byland abbey, near Easingwold, before the monks built the present structure, had been founded at Old Byland and Oswaldkirk; the rea-

son assigned for leaving the former place being the odd one that the monks could hear the bells of Rievaulx, which disturbed them at their devotions. Jerveaux Abbey was also once removed. In the time of Stephen, Akarias, son of Bardolf, lord of many possessions in Yorkshire, gave to Peter de Quinciano, a devout man and able physician, and other monks of Savigny, one carucate and-a-half of land in Wandesley-dale (Wensley-dale) at Fors, called Dale Grange, to which he added three carucates more in Worton, where Peter and his companions began to form an abbey, and so erected simple edifices A.D. 1145, first called Fors, then Wandesley-dale, afterwards the Abbey of Charity. It was Cistercian, and made subject to Byland; from whence, in 1150, an abbot and twelve monks were sent, who, in 1156, grew dissatisfied with the locality, and removed by consent of Herveus, son of Akarias, the founder, to the present situation, taking the bones of Akarias and his wife with them. There John de Kingeston, then abbot, began to found the present building, dedicating it to St. Mary. It was richly endowed from time to time, and flourished till the dissolution, when Adam de Sedbergh, the last abbot, was hanged for his opposition to the king's measures, and the abbey church reduced to a ruin. The following curious letter relates to its destruction (Dodsworth's MSS.):

"A letter from Richard Bellicys, 14 Nov.

"Pleasythe your lordship to be advertysed, I have taken down all the lead of Jerveaux, and made it into pecys of half foddres, which lead amounteth to the number of eighteen score and five foddres, with thirty and four foddres and a-half that were there before; and the said lead cannot be conveyt, nor carried until the next sombre, for the ways in that countre are so foul and deep that no caryage can pass in wyntre. And as concerninge the raising and taking down the house, if it be your lordship's pleasure, I am minded to let it stand to the next spring of the year, by reason of the days are now so short, it wulde be double charges to do it now. And as concerninge the selling of the bells, I cannot sell them above 15s. the hundred, wherein I wolde gladly know your lordship's pleasure, whether I sholde sell them after that price, or send them





[(Tomb—Jerveaux Abbey.)]

to London; and if they be sent up, surely the conveyance will be costly from that place to the water. And as for Bridlington, I have done nothing there as yet; but spayed it to March next, because the days are now so very short; and from such time as I begin, I trust shortly to dispatch it after such fashion, that when all is finished, I trust your lordship hath appointed me to doo; and thus the Holy Ghost ever preserve your lordship in honour.—At York, this 14th day of November, 1658, by your lordship's most bounden headman,  
(Signed) "RICHARD BELLICYS."

At the dissolution the yearly revenue amounted to 455*l.* 10*s.* 6*d.*, Speed; 234*l.* 18*s.* 6*d.*, Dugdale. The site was granted to Matthew earl of Lenox, and now belongs to the marquis of Aylesbury.

From this time to the present century, the abbey continued in an utter state of desolation,

subjected to a systematic course of plunder to build cottages and mend roads with, and became blocked and obscured by earth and rubbish, "with nettles skirted, and with moss overgrown." It has been, however, by the liberality of the noble proprietor, completely excavated; and its present state certainly reflects the highest credit on all parties concerned. The excavation brought to light several curious tombs and altars, and a magnificent tessellated pavement, which, however, soon perished on exposure; but some portions, preserved in a summer-house, sufficiently bear witness to the former splendour of the whole work.

There is nothing very remarkable in the architecture of Jerveaux: there are some specimens of transition-Norman, probably the work of the first abbot; but the general style is pure and good

early English, with a few portions of later date. The ground-plan is very perfect, owing to the accumulation of soil, which fortunately preserved the lower parts from destruction. The church is, as usual, cruciform, with aisles and lady chapel. In it I counted seven altars, each with the three steps, said to symbolize repentance, faith, and good works: one, in the north transept, is perfect, with five crosses (the Saviour's five wounds) upon it: in the front a stone has been removed, in order to get at the reliques deposited within it. There are two curious piscinas in the church, in the floor. On a stone at the west end are the three escallops, the badge of the abbey, combined with three drops in a knot-work pattern. The piers and arches are all very fine. The chapter-house is an exquisite little structure: the piers are as sharp and beautiful as when first sculptured; and the corbels of the stone roof still retain some of the ancient colouring: a seat runs round the room, where sat the monks in solemn conclave. The general kitchen has three enormous fireplaces, nine feet wide, and has some singular apertures in the walls, whereby the viands were conveyed smoking hot to the refectory and abbot's private-room—a good contrivance. Near is a small chapel, with altar and piscina, where one of the brethren said prayers before meat—probably often a reluctant duty when the goodly savour reached his olfactory organs. The abbot appears to have had a small private chapel above his room; and above the refectory was the dormitory, which was divided into small apartments by wooden screens, each brother having a separate window.

Perhaps to an antiquary the most interesting feature of Jerveaux is its splendid collection of sepulchral slabs, in which respect it yields to few or no other abbeys in the kingdom. In the chapter-house are some very early coffin-shaped stones, with inscriptions, but no device: that to the memory of the first abbot, now almost 700 years old, is as perfect as when laid down: "†TVMBA JOH'IS P'MI ABB'IS JORNEVALLIS;" and adjoining it are those of the third, fifth, and eighth abbots. In the same room is a fine large slab to Peter de Snape, seventeenth abbot, with a cross, mitre, and pastoral staff: the mitre was assumed by this monastery, though, as it is not included in the list of mitred abbeys, its right to it seems questionable. In the church are numerous slabs; many of which have no legends: one remarkably fine one, with chalice and wafer, is to the memory of one Brian Aysgarth\*; another to William Sallay, also a priest; another to one T. Dunwell, chantry priest of St. Leonard, at York; besides others, and an early cross-legged effigy of a Fitzhugh. There is a stone coffin, seven feet long; and in the farm-house adjoining are the remnants of a dado of a tomb, decorated with numerous coats of arms; the top being used as a sink, while the arms are built into stable-walls. In Middleham church is preserved the stone which covered Robert Thornton, the twenty-second abbot: it bears a *thorn-bush*, a *tun* (rebus on the name), the mitre, and pastoral staff; and at the opposite bank of the river, in a farm-yard, are some memorials from the abbey; amongst

others, a very rude one, to Gernagan, parson of Tanfield, a village in the vicinity. In Aysgarth church (appropriated to Jerveaux) is some of its rich woodwork: on one stall is a hazle growing out of a tun, surmounted by a W., for William Heslington, abbot in 1475; and on a screen the initials of the last unfortunate abbot remain, who has left his memento in his prison-chamber in the Tower of London.

While I and an archæological friend who had accompanied me from Bedale were hunting up all these old memorials of the dead, we were surprised at the sudden entrance of his brother from Leeds, also an antiquary, and the three musty Dryasdusts, drawn together by similar tastes from divers parts, formed a very delightful trio of antique admirers. The last comer was chiefly struck with the profusion of sweet wild flowrets mantling the crumbling stones with a veil of the chastest beauty, throwing a wild luxuriance over the otherwise desolate scene. We eat wild strawberries in abundance from the now unhallowed altar. Well might the poet exhort the visitor of a ruined abbey—

"And, home returning, soothingly swear  
Was never scene so sad and fair."

#### GALLIO; OR, THE TEMPORIZER\*.

"'Fallible man,' the church-bred youth replies,  
'Is still but fallible, however wise;  
And differing judgments serve but to declare  
That truth lies somewhere, if one knew but where.'  
COWPER.

GALLIO was only a specimen of a numerous class which existed in his own day, and which has existed in every age of the church since.

We are apt to imagine, while reading the stirring events recorded in the sacred oracles, that contemporaries must needs have taken the liveliest interest in them. But there were multitudes by whom these events passed unnoticed and unregarded. Even during those transactions, the memory of which shall fill the universe with wonder during the countless ages of eternity, how many remained unconcerned! How many in the holy city, on that day of days, that awful day, when the blood of atonement was shed upon the cross, were as unconcerned and as unmoved as if all things went on in their usual course! Business was attended to; pleasure followed. There was feasting, and visiting, and trafficking proceeding as usual. And the same indifference and unconcern was manifested to the labours and the preaching and miracles of the first propagators of Christianity. There were multitudes who gave themselves no concern about them, or took up opinions on hear-say or idle report, and never gave themselves trouble to inquire any farther. They looked with indifference and contempt on the whole subject. How many of the haughty Romans were like Gallio! How many of the Epicurean and the stoic philosophers! How many of the wise after the flesh, the mighty, and the noble, were like Gallio! They, like him, took what they thought the prudent and politic determination to keep clear of the matter altogether; to mix themselves up in no way with what they conceived to be their contemptible squabbles.

\* From "Characters," by the Rev. Denis Kelly, M.A. London: Edwards and Hughes.

\* This is the one figured on the opposite page.

They gave themselves no trouble to listen to "these babblers," but dismissed the subject from their minds with sovereign contempt.

In Gallio, therefore, we have a specimen of a numerous class which existed in his day. But, although times are much altered since, and Christianity occupies a very different place in the estimation of the world at large, and none can now regard it as a contemptible superstition, yet a spirit similar to that of Gallio exists amongst a large class. Nor is that spirit the less pernicious that it is often disguised under the name and profession of Christianity. The Gallio spirit still survives: there still exists an indifference, a selfish apathy (part of that fallen nature we inherit from Adam) which we may fitly designate a Gallio spirit. We allude now to those who, calling and professing themselves Christians, are yet ruled and swayed by the principles and maxims of the world, and never rise up to those higher and holier motives and aims which Christianity inspires. Self they make the spring and the end of all their actions. Under the name of Christians, and under a decent observance of the externals of religion, they foster a hard, worldly spirit. They are actuated and swayed solely by selfish aims and views. According to the spirit of that world, they weigh and judge every thing according as it affects their own immediate interests; and, therefore, they regard the smallest earthly good—anything, in short, that is fitted to promote these interests—as far beyond whatever has not the same direct tendency. As a natural consequence, therefore, such persons have, or can have, no sympathy with the aims and motives and objects of the true Christian. The single eye, the devoted heart, the love of souls, self-denying labours, and dangers, and sufferings in the cause of Christ, will appear to such persons much in the same light as did the labours and sufferings of the apostle to Gallio, and men of his stamp. They, like the proud and haughty Romans in their day, look down from the lofty eminence of their imagined superiority on those they call "saints," as weak and wild visionaries. Speak to such of the services done, or the sufferings undergone solely with a view to God's glory and the good of souls, they deem it all fanaticism. They may outwardly assent to them as commendable; but their secret persuasion is, that they are all the offspring of fanaticism. A zeal for divine truth, a yearning desire for the salvation of souls, missionary enterprise, all this is enthusiasm in the eyes of these "pompous sons of reason." They can feel no sympathy with such emotions. They wonder at, and cannot, at least on ordinary principles, account for the extravagance and folly (as they deem it) of those who give up ease, and comfort, and kindred, and home, and country, for objects which to them appear visionary. The labours of a Brainerd, or a Swartz, or a Martyn, or a Williams (though they may, perhaps, join in commendation of them) appear to them those of self-interested enthusiasts. They feel nothing in common with them. They secretly smile at the enthusiasm which is enkindled in others, or perhaps openly ridicule it. "What is his object?" is usually their first inquiry: if it is replied, "The glory of God," they shake their heads, or listen with a smile of incredulity. They cannot understand such an end as this, or give credit for it. To

work simply and solely for God, to labour for the good of souls, to expend time, and talents, and money, with a view to this object, they have no sympathy with all this. No, this Gallio spirit would leave things as they are: expediency is its idol. Religion it regards to be all very well as a state engine, as a great political auxiliary, but of no use further: the spirituality of it they despise. Therefore they would, in so far as they are concerned, let things remain just as they are. They would leave the hundred wheels that are now in motion to ply themselves. So far as they are concerned, they would put a stop to the efforts that are now made for the evangelizing of the world. They would leave the millions of heathens who slumber in pagan ignorance, and darkness, and idolatry, to sleep on. They cannot see any thing so very dreadful in leaving them in the same condition as their fathers. "Things were quite as well," they say, "when we heard nothing of all this work about converting the heathen." Nor are we to be surprised at this conduct. Not feeling the value of their own souls, they cannot be expected to care much for the souls of others. They alike disregard the efforts made for the conversion of souls at home. The efforts made to turn men from darkness to light, from the power of Satan unto God, to lead men to repentance and faith, to turn them from vice, and depravity, and profaneness, and sabbath-breaking, to holiness, virtue, and sobriety; the labours of ministers to circulate God's word, to preach the gospel, to extend the kingdom of Christ upon earth—for things like these they have no heart: they cannot enter into them: they have no sympathy with God's servants in these matters. Locked up in self-complacency, they try to keep every thing away from their own immediate circle which might disturb their self-complacency. The hopes, the fears, the joys and sorrows of God's ministers, their yearning desire for souls, these are emotions quite out of the reach of their comprehension. They may, indeed, fulfil the duties imposed on them as members of society. But their religion is a cold, heartless, formal service—there is no life in it. They are wrapped up wholly in themselves and their own affairs. They are strangers to the duty of "drawing out their souls." The object at which angels rejoice—the conversion of sinners to God—is dull and uninteresting to them. For all the joy the event imparts to them they would leave things just as they are, leave the barren land to remain in its sterility, they would leave souls in their native blindness, darkness, and ignorance. We mean not that they would offer opposition to what is actually doing towards this object, except the opposition of coldness and slight, and sneering indifference; but, as to active, earnest interest, as to expending time and talents and zeal, as to joining heartily in the good work, they never dream of it. The questions which agitate the minds of Christians, whether as connected with the interests of truth, or with the check of false doctrine, are idle and indifferent matters to them. And, as in Gallio's day there were those who laughed at what he called "certain questions of words and names of their law," or as in the time of Luther there were hundreds who regarded the whole matter in debate as the squabble of monks, or as in times nearer our own the great revivers of

religion were looked upon as extravagant enthusiasts, laughed at, and insulted, so, alas! are there many now who, with the hard spirit, hackneyed in the ways of the world, regard with utter indifference, or perhaps turn into ridicule, the labours and toils of those who are justly esteemed the most active, zealous, and devoted labourers in the vineyard of the Lord, and who regard a love of souls and a zeal for God much in the same light in which Gallio did St. Paul and his party when he unceremoniously dismissed the matter as a mere question about "words and names."

## MISSIONARY RECORDS.

## No. XIV.

THEY (the committee) "venture to ask, whether the missionary cause be not at this time the grand means of enlarging the Redeemer's kingdom? whether it be not pre-eminent among the objects of piety and charity? whether it do not claim from some, whom God has distinguished by a larger measure of his gifts and graces, the consecration of themselves to the noble office of missionary? whether it do not claim from many, who are 'rich in this world,' more liberal and self-denying offerings than they have hitherto made? whether it do not claim from all who love the Lord Jesus, and know the voice of his salvation, earnest and constant prayer to the God of missions, to enlarge the charity of the church at home, to send forth labourers into his vineyard, and to pour upon all missionary operations copious streams of his life-giving Spirit?" (Report of the Church Missionary Society, 1846).

CHRISTIAN KNOWLEDGE SOCIETY.—The amount of receipts from all sources, during the past year, has been 97,589*l.*; and the issue of books as follows:—

Bibles . . . . .	115,941
Testaments . . . . .	89,669
Common prayer-books . . . . .	285,044
Books and tracts . . . . .	4,451,620

Total . . . . . 4,942,274

SOCIETY FOR THE PROMOTION OF CHRISTIANITY AMONG THE JEWS.—The receipts for the past year, 1845-46, were the following:—

Annual subscriptions . . . . .	£1,041
Donations and life-subscriptions . . . . .	1,251
Legacies . . . . .	232
Associations and collections . . . . .	21,880
Jerusalem Mission and Scripture Fund . . . . .	387
Hebrew church at Jerusalem . . . . .	128
Hospital at do. . . . .	394
School of Industry and Hebrew college do. . . . .	20
Jewish converts' relief do. . . . .	91
Widows of missionaries and disabled missionaries . . . . .	175
Miscellaneous . . . . .	787

In all, including fractions under 1*l.* . . . . £26,369

The expenditure was 27,668*l.*, which included—Foreign missions and schools, 7,422*l.*; Jerusalem mission, 4,657*l.*; Jerusalem hospital, 1,886*l.*;

college at Jerusalem, 723*l.*; school of industry at Jerusalem, 127*l.*; Jewish children and schools, 2,005*l.*; Warsaw institution, 437*l.* Not included in the above total are 748*l.* of receipts, and 911*l.* of payments on account of the New Temporal Relief Fund. Three pupils in the "Operative Jewish Converts' Institution," in Palestine-place, who had been prepared for the missionary work in the Hebrew college, have, within these few weeks, been sent forth by the London society to proclaim the "glad tidings of salvation, through a crucified Messiah," to their benighted brethren of the house of Israel. That they remember with gratitude the temporal, and especially the spiritual benefits which they have enjoyed, is proved by the following extract of a letter addressed to the committee by one of them: "A period of six years has elapsed since I was first led, in the Lord's good providence, to experience your Christian and parental kindness; and, while I acknowledge your great goodness, I cannot but pray for the prosperity of your most charitable asylum. I have been appointed, by the London Society for promoting Christianity among the Jews, a missionary to my brethren in Jerusalem; and I trust that, by divine grace, I shall be able to proclaim to them the unsearchable riches of Christ, both in season and out of season. I earnestly solicit your Christian prayers to Almighty God for the success of the mission, and the preservation of the missionaries."

In your institution I learnt the first principles of true religion, namely, to be humble before my God, and to put my trust in him, and him only, through Jesus Christ my Lord and Saviour; and, as these are the principles still taught in your institution, I can only say, Go on and prosper; and be assured that the Lord will not forget your good works, but that he will reward you in due season. Be assured, also, that my prayers are already offered up before the throne of grace, for the success of your efforts, and will be daily offered in that royal and holy city where the Saviour himself first offered his prayers for Israel's deliverance: 'Pray for the peace of Jerusalem.' An equally grateful communication has been received from another of the three Christian-Jews appointed to the missionary office.

PASTORAL AID SOCIETY.—The receipts for the past year have amounted to 22,541*l.*, and the payments to 21,744*l.*, which last sum includes—"Grants for curates," 16,452*l.*; and for "lay assistants," 2,333*l.* The society provides 279 incumbents with the means of supporting 266 curates and 55 lay assistants, at an annual charge of 25,418*l.* These incumbents have 2,012,543 persons under their charge. In the testimony which the bishop of Winchester bore to the character and importance of this society at the late annual meeting, he observed: "I should be most ungrateful indeed, if I were not to add that its conduct has been as excellent as its principles have been pure. Connected as I am with many societies, I confess that there is none in which I repose greater confidence than in that which has assembled us this day."

CHURCH MISSIONARY SOCIETY.—The income for the last year, which was 102,458*l.*, is 2,791*l.* less than in the preceding year. This deficiency is principally occasioned by a diminution in

legacies to the amount of more than 2,000*l*. The subscriptions derived from auxiliary associations are also 804*l*. less. Upon the whole, however, the excess of the receipts over the payments was 1,078*l*. The report of the society offers a very cheering prospect of the future spread of the gospel. "While in some particular localities," it observes, "the heathen are renouncing idolatry, and putting themselves under Christian instruction in large masses, like the 6,880 Tinnevely converts of the last year, in every station throughout India we discover the evidences of a transition state—a weakening of Hindoo superstitions and Mahometanism, an undefined but prevalent conviction that Christianity will ultimately triumph, and a rapidly growing ascendancy of European intelligence over native habits and literature."

**IDOLATRY.**—*Dahomey, W. Africa.*—"This day (7th April) the grand annual worship of the great god of Wawo, called 'Idaghé,' was celebrated in a village about two miles from hence. It being a great holiday, all the inhabitants were neatly dressed in their best clothes, and presented a lively appearance of cleanliness and activity. This god is supposed to possess the power of protecting children from death, and of foretelling future events, especially the issue of war. Mewu, the chief Imno, or Mowo, who very seldom leaves his station, was present on this occasion. The representation of this god is a black snake, which is held in great veneration by the worshippers. It is never killed when seen, but is left in quiet possession of that part of the premises which it occupies. On such an occasion, it is believed, that the god portends something to the inhabitants, which is ascertained by the priest, who consults the god. A bullock was sacrificed to the god to-day at Idulleh. Wawu has a particular priest consecrated to this god" (Mr. Crowther's journal).

H. S.

#### SEALS\*.

IN seals subsequent to the Christian era, there appears to have been always a difference between those of ecclesiastics and those of laics. All early seals, whether pagan or not, are extremely simple. They have usually the name, the monogram, or the private emblematic symbol adopted by the owner—as the sphinx was by Cæsar, the lion by Pompey, the frog by Mæcenas; and, if of Christians, perhaps they have the dove, the fish, the lyre, the anchor, the cross, or some well-known Christian symbol superadded, or perhaps the eagle, or some public official symbol of power and authority. Perhaps they exhibit the owner's, or the emperor's head, or some other figure. The seal of Dagobert, in the seventh century (appended to a charter in the hospital of St. Elizabeth at Treves), has his standing half-figure, with a sceptre. The seal of our Saxon king Edgar is mentioned as exhibiting his head in profile. Cities, municipali-

ties, towns, and guilds, had seals at a very early date; and castles, towers, gates, and ships are the emblems of power and jurisdiction most common on seals, whether corporate or individual. The seals of Offa king of Mercia, and of Ethelwulf, containing their portraits, existed until lately at St. Denis, as well as that of the Saxon bishop of Winchester, in 956; although Maddox questions whether this be not a stamp or signum, rather than what we call a seal. The seal of Wilton Nunnery, about 970, still exists. The earliest known Scottish seal is that of Malcolm in 1057: Irish kings appear to have had seals in the twelfth century: equestrian figures are on them. Spanish seals of early date are not known. Edward the Confessor appears sitting, on both sides of his great seal; but William the Conqueror, and all our subsequent sovereigns, have an equestrian figure on one side, and appear sitting on the other. The seals of nobles and knights, of early date, have also an equestrian figure; and, in the twelfth century, ladies appear as equestrian figures on their seals. Since the fourteenth century, few seals but those of sovereigns have equestrian figures.

It were endless to enumerate, or to attempt an explanation of the various symbols used in seals; for, in the thirteenth century, the use of seals had become common all over Europe, and to all ranks: even a pig-keeper's seal occurs to a charter in 1277. As persons of the lowest rank, and often little known, used seals, it appears to have been usual, because notaries were scarce in England, for the burgh or corporate seal of the town where they lived to be added (probably by the mayor) for authentication: sometimes the rural deanery seal was affixed for authentication. Freeholders were bound to have a seal, and usually lodged a fac-simile of it with the clerks of that court with which they had most to do. Ladies of rank had their own seals, though sometimes using those of their husbands. Young nobles were entitled to seals on reaching the age of twenty-one, and seem to have delighted in hunting, hawking, or grotesque devices; but minors used the seals of their parents or guardians. The seal of the grim old Cospatric, earl of March, in the thirteenth century, lately discovered, is inscribed with the *refrain* of a Norman or troubadour lay of the period. It was not unusual for persons to adopt as their seal some antique gem which had been found, and around which they added their own legend. Such are the seals of our own archdeacon, Roger Newcroft; of Thomas Bredon, abbot of Gloucester, in the twelfth century; and of the first earl Ferrers in the fifteenth. Nor was much discrimination used in the selection of gems. Roger, archbishop of York, in 1154, had for his counterseal a Roman gem with a chimæra of three heads, possibly those of Minerva, Socrates, and Plato, round which the archbishop engraved this legend: "CAPVT NOSTRV. TRINITAS EST." Richard, abbot of Selby, had for his seal a gem, with a bust of the emperor Honorius, inscribed "DN. HONORIVS AVG.;" round which he had, nevertheless, engraved, "CAPVD NOSTRV CRISTVS EST." Lewis states that it was enacted, about the time of the Reformation, that the executor or heir of a deceased person should immediately deface his seal, and remarks that a bishop's seal is, after his death, destroyed in presence of the archbishop.

\* From an interesting paper by the rev. Abner W. Brown, read at the meeting, April 34, of the Architectural Society of the archdeaconry of Northampton, with which the author has kindly favoured us.—Ed.

Heraldic bearings do not appear on English seals until the twelfth century. Mention is made by Lewis of a seal of Arnulphus, earl of Flanders, in 941 (affixed, and not appendent, to a deed), which contains a small shield with a device on it, hanging from the neck of the figure. But the earliest English seals with armorial bearings appear to be those of Mandeville, earl of Essex, temp. Henry II., and the great seal of Richard I., 1189. His brother, prince John, earl of Moretain, in 1190, is said to have been the first who put arms distinctively on his seal; and, after he became king, was the first who put a dress over the coat of mail in the equestrian figure on the great seal. How much earlier than this date armorial bearings were in use for other purposes is a disputed point not belonging to our subject, except that a foreign seal serves to raise the question whether they were not merely an ancient national custom of the earliest date, revived or transferred from the tribe or clan to the family. Pancirollus, and Pierius, in their Roman antiquities, give the distinctive devices used on the shields of the British and other auxiliaries; and these, if correct, are purely heraldic.

Turning our attention more exclusively to ecclesiastical seals, we find that the pope, besides the stamp or signum of ink, with which his consistorial edicts were authenticated, and besides his private seal as an individual, had, like other ecclesiastics, both an authenticum or broad seal, and a secretum or privy seal.

The authenticum (having both seal and counterseal) is that with which the bull is sealed, upon a bulla, or lump, usually of lead: the device was originally only the pope's name on one side, and his title on the other or counterside, read straight across the seal. \* \* The heads of the apostles appear now to be the usual mark of the papal seal.

The secretum, or privy seal of the pope, is the annulus piscatoris, or sigillum piscatoris, the fisherman's seal or ring—a ring said to have been used by St. Peter, and containing the device of a fisherman casting a net from a boat, but with a nimbus round the fisherman's head, which shows a date long subsequent to apostolic days. The impression was usually in red wax. It was not only used for private correspondence, as by Clement IV. in 1265, but also for certain public briefs, as for Clement VIII.'s charter of privilege to the printers in 1604.

Ecclesiastical seals were probably seldom more than seal-rings until the ninth century, and showed originally merely names, offices, monograms, or simple emblems; as the cross, an apostle's head, &c. Those of very early date, given by Ficoroni, are of this kind, or else contain the head or bust of the ecclesiastic himself. The head or bust of the virgin with the child Jesus occurs earlier in foreign seals than with us, simple and unadorned as are those of the Saviour or the apostles. A standing figure, quite plain, of the virgin and child is found on the small seal of Gaudiosus, an Italian bishop about the seventh century. The like is found on the seal of an early Greek ecclesiastic or officer, with *Ιωαννης υφης* (to John the consul) as a legend; on that of Nicolas, archbishop of Constantinople, apparently about the tenth century; and on that of Almeric, bishop of Tripoli, in 1187.

But English seals afford no traces of such a device until long after\*.

After the adoption of authentica, or broad seals, by ecclesiastics (in the ninth century), the devices used appear to have been half or quarter standing figures of the ecclesiastics or founders, with some emblem in the hand; as the seal of Willigisus, archbishop of Mentz, in 970 (on white wax), or that of the nunnery of Wilton, founded by Edith, who died 974, believed to be of her own date. In the eleventh century the figures continue to be those of the ecclesiastics, but not full length; as in the seal of Poppo of Treves, 1017. In the twelfth century the figures are full-length standing figures of the ecclesiastics; as those of Conrad, archbishop of Mentz, 1160; Stephen, archbishop of Upsal, 1162; or Theobald of Canterbury, 1138. But we find devices on seals in this century; as the archangel Michael and the dragon, the ark and dove, the virgin and child (convent of Doberan in East Prussia, 1170), the sitting figure of St. Alban in the seal of that abbey, or that of St. Canute in the seal of the guilds in many Danish and other towns on the Baltic, from 1100 to 1150. The founders occur frequently, either sitting or standing, on English seals of this period. About this date, German ecclesiastics often appear on their seals sitting (the earliest I have seen is 1111); but on seals of England and France, ecclesiastics are usually standing. English seals frequently represent the patron saint besides the ecclesiastic himself; then the virgin and child begin to occur, often with the ecclesiastic in the attitude of worship; and, lastly, in the fourteenth and fifteenth centuries, appears the profanity of representations of the Deity himself. The earliest canopy I have noticed on an ecclesiastical seal is on that of the chapter of Upsal in 1253. The various emblems in the hands of the figures in ecclesiastical seals have symbolic meanings: the cross in the hand, after the twelfth century, is said to allude to the preaching of the crusades.

#### ADAM.

"Who is the figure (or type) of him that was to come."—*Rev.* v. 14.

IN order to ascertain wherein Adam is a type of the Lord Jesus Christ, we must attend to the scriptural account of the creation of man. The other works of God were now finished, when he said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. i. 26). The Hebrew word in this verse, translated "man," means a human race; wherefore the personal pronoun is in the plural number, "let them," &c. We collect, then, that the purpose of God was to form a human race, who should be in his own image, and should have dominion over all the earth. In reference to this purpose, the history proceeds: "So God created

\* Mr. Bloxham remarked, when this paper was read, that the figures of the virgin and child do not appear in English architecture until the thirteenth century.

man in his own image, in the image of God created he him; male and female created he them." In this verse the article is prefixed; and the correct translation of the Hebrew is, "So God created the man in his own image." To this man, the Adam, was given a commandment, and obedience was made the condition of man's continuance in the state of glory and perfection in which he had been created. It pleased God that Adam should be the father of the whole human race; and this involved the consequence of his transmitting to his descendants the perfect nature in which he had been created, or the state of death threatened on disobedience. Thus Adam was constituted the head and representative of all men. The man disobeyed: the image of God was lost to him: death passed on him; and human nature was shown to be too weak, when unassisted, to continue in a state of glory and perfection dependent on obedience. The experience of Adam would apply to every person, had men been created immediately by God, and in a perfect nature; so no one can now say that, had he been created perfect, he could have continued so through obedience to the will of God. Every mouth must be stopped; and every person must feel that he that glorieth can only glory in the Lord. Of this headship of Adam, thus explained, we have abundant scripture testimony. In Romans v. the apostle enlarges much upon it, asserting expressly that by the disobedience of Adam all were made sinners (see also 1 Cor. xv. 21, 22, 48, 49).

The purpose of God, however, could neither change nor be defeated. His gifts are without repentance, and he did not arbitrarily withdraw what he had given; but man, by his weakness, had been deprived of the image of God. Man, or a human family, must still be made in the image of God, and endowed with dominion. This new creation was to be in and through the Son of God. In the fulness of time, therefore, God sent his Son, in the nature of man, to accomplish this his purpose. The second Adam, the Lord from heaven, though manifested in the weakness of human nature, that he might suffer and die, has nevertheless, through obedience, been highly exalted, and "is gone into heaven, and is on the right hand of God; angels and authorities being made subject unto him" (1 Pet. iii. 22); a pattern and pledge of the future glory of that new creation of which he is the everlasting Father, being in himself the author and giver of life. In Jesus Christ human nature possesses a dignity and glory beyond that which it lost in Adam; and, when all the consequences of the fall have been removed, these will be the common inheritance of all who have been created anew in Jesus Christ. To Jesus Christ, then, we must look as the Person in and through whom the proposed work of God, to create a human family in his own image, according to his likeness, with glory and dominion, is to be effected. He is the head and representative of all who are created again in him; and it is with reference to this truth that Adam is the type or figure of Jesus Christ. The principle equally applies to both—that all whom they respectively represent are made partakers of the consequences of the conduct of their head and representative. "As in Adam all men die, so in Christ Jesus all (who believe in him) are made alive." St. Paul has distinctly as-

serted this truth, as may be seen in the references to his epistles already made. Indeed, he argues from the fact of our having "borne the image of the earthy," that we (believers) "shall also bear the image of the heavenly" (1 Cor. xv. 49.) "Wonderful thought! we shall bear the image of the eternal Son of God; possessing one nature, and therefore also one standing, one life, one blessedness, one glory, with him 'who is heir of all things.' It is here we see how the divine plan, which seemed at first to carry a frowning aspect toward man, is fraught in reality with the richest beneficence, and far more than provides for repairing the ruin of the fall. Let whoever will, then, cavil and dispute at the principle which binds men as fallen members to a fallen head, it shall be ours rather to rejoice in it as that through which a way has been laid open for our natures into the sanctuary above, a fellowship secured for them with the highest beings in the universe, and a destiny prepared, which shall far exceed in glory what could have been enjoyed in an earthly paradise"\*.

A few reflections arise from these observations :

1. We observe the error of those views which lead men to seek for a justifying righteousness of their own. If man, in perfection, could not of himself continue in obedience, how shall any man, now fallen and inheriting a corrupt nature, "continue in all things that are written in the law to do them?" Nothing short of this can constitute an acceptable righteousness before God; and this is found in none but "the Lord our righteousness."

2. The salvation of the believer in Jesus Christ is secure unto the end. "Because I live ye shall live also;" "Ye are complete in him;" "None shall pluck you out of my hand;" these and similar truths are revealed to us, because Jesus Christ is the head of that body of which each believer is a member.

3. How glorious are the prospects of believers! They shall be like the Lord Jesus Christ, and co-equal to him who is "the brightness of God's glory, and the express image of his person, and upholdeth all things by the word of his power" (Heb. i. 3; Rom. viii. 17). "As they have borne the image of the earthy, so shall they bear the image of the heavenly" (1 Cor. xv. 49).

4. We have, in the truth here explained, a test for self-examination. Jesus Christ was "holy and harmless." He is our head. Are we like him? Are we seeking to attain unto perfection, and setting our affections on things above, and not on things on the earth. (See 1 Pet. ii. 21-25; Matt. v. 43-48.)

J. E. W.

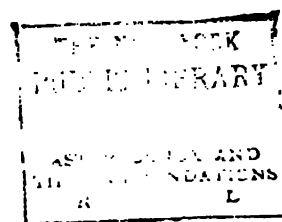
\* Fairbairn on Typology of Scripture, p. 288.

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NORTH WINDOW OF MIDDLESBROUGH ABBEY.

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 607.—OCTOBER 3, 1846.

## RUINS OF THE NORTH OF ENGLAND.

### No. II.

#### MIDDLESBROUGH PRIORY.

By WM. HYLTON LONGSTAFFE, M.A.I.

"Thy rites are close, and thy cross lies low,  
And the changeful hours breathe o'er thee now;  
Yet, if at thine altar one holy thought  
In man's deep spirit of old hath wrought,  
If peace to the mourner hath here been given,  
Or prayer from a chastened heart to heaven,  
Be the spot still hallowed while time shall reign,  
Who hath made thee nature's own again."

It is not in the green nooks of "merry England"—its verdant dales and leafy woods—it is not in these alone that ruins are sought for by the antiquary, and him to whom it is a true source of delight and profit to wander among, and muse upon the past eventful history of their crumbling stones and fallen glories. No; we have other spots to visit: crowded streets, and close, pestilent alleys, as well the silent, fresh country. In fact, an antiquary must have his eyes open to every place in any manner likely to afford hidden treasures.

Come, let us visit a ruin; but whence shall we come, and whither? From olden cities, long known and sought after; from the ivied abbeys of fame; from all olden favourites, let us come and visit a town of yesterday—a town of the waters; and we shall find a ruin *there*: but no ivy enshrines its tottering walls, no trees hide it from the tempest; on the contrary, its appearance is bleak, dreary, desolate. Middlesbrough, but a few years ago, consisted of a single farm-house; now it is a populous market-town, and flourishing port of the Tees; yet its society, its buildings, its *tout ensemble*, is unsatisfactory: it is too new. And, among all these startling alterations, the old farm-house stood: streets have been unconsciously carried over what was once holy ground, a *new*

church has arisen near it; the old burial-ground, which long remained, was hacked up; and yet that old house, with its hidden walls of remote date, still remained. I well remember the green *old* churchyard, that silent city of the dead, looking strangely solemn without a church; and it made a deep and lasting impression on me. It has gone; and now the last remnant of Middlesbrough, in its olden state, is about to vanish also; but, in pulling down that venerable farm-house, a curious discovery has been made.

The process of demolition was going methodically on, when the workmen were surprised, and doubtless the owner was too, at finding a church-window. More care was taken; and the result has been that remains have been laid open, which prove to be the walls of a church; and, as only one church, attached to a cell or priory under Whitby Abbey, has been recorded as having existed here, there cannot remain the slightest doubt that the ruins are those of the priory church. The east window has vanished, but the side-windows may be traced; one on the north, indeed, is so perfect as to give a very good idea of the general appearance of the place; it is of the florid style of the fifteenth century, of two lights transomed, having cinquefoiled heads, and tracery above. (See cut). There are various reliques, consisting of shafts, mouldings, &c., of no great importance; but two portions, which had been built into the later fabric, carry us up to a far more remote era, being finely zigzagged fragments of Norman work. No wonder these curious reliques should never have been observed; for they were roughcast on the outside, and internally had been so curiously made to enter into the arrangements of a farm-house, that they were completely hidden. I ought to mention that, a few years ago, some other remains of mediæval date were discovered in a different part of the town, but, unfortunately, lost and destroyed. They were, doubtless, portions of some of the domestic buildings of the monastic establishment;

and an enormous quantity of human bones were at the same time ruthlessly raked up.

The history of this cell, or priory, of course becomes interesting; and I shall now proceed to give an abstract of what particulars relating to it have occurred to me in my researches on the subject:

Young, in his "History of Whitby," would carry up the foundation to a period prior to the conquest: "Where the cells which branched out from Streoneshalh (the Saxon name of Whitby) were situated, it is impossible to ascertain; but, from circumstances which will be afterwards noticed, we may conjecture that \* \* \* (mentioning some stations irrelevant to my subject) \* \* \* on the N.W. there was one at Hutton Mulgrave; one at Hinderwell, formerly called Hildrewell; and perhaps one at Middleburgh, near the mouth of the Tees, where there was, at an early period after the conquest, a church dedicated to the abbess Hilda.

"If I may hazard a conjecture on the subject, I should suppose that Middleburgh was the place where Cuthbert (the famous saint of Lindisfarne, who died A.D. 687) dedicated a church for Ælfleda (the successor of St. Hilda at Whitby); or, at least, that it was some place on the Cleveland side of Streoneshalh, not far from the borders of the bishop's own diocese. It is obvious that he did not go forward to Ælfleda's principal monastery, and that the new church which he dedicated was a considerable distance from it, as the messenger despatched thither could not return the same day\*. We may be certain that the place which Cuthbert visited was not Hackness, for that was quite out of his way; and the church there, being only seven years old, could not require to be rebuilt; besides, our author intimates that this was an establishment entirely new, occasioned by the great increase of the servants of Christ in that district."

I have thought it well to give this passage entire, as it is the first mention we have of Middlesbrough; and, although dubious, yet there is no improbability in the statement; indeed, the very fact of its being called the church of St. Hilda at the time of Robert de Brus's grant would seem to intimate a former connexion with Whitby; and, moreover, as the original monastery of Streoneshalh was destroyed by the Danes, a completely new grant to Whitby became essential. From some documents, it seems that the church was dedicated to St. John the Baptist jointly with St. Hilda; but, from the immense veneration paid to the latter local saint, it was usually named after her alone.

And now, proceeding to the authentic and undoubted records of this remote priory, we find Robert de Brus, whose father came over with William I., and obtained enormous possessions in the north) and Agnes his wife, and Adam their son, granting, in 1120, the church of St. Hilda, the abbess at *Middlesburch*, and other possessions, to the monks of Whitby, "for the salvation of our lord Henry, king of England, and for a remedy to our

own souls (!) and to those of our heirs", on the condition there should always be some monks at Middlesburch serving God and St. Hilda, for whom there was a bountiful provision; the overplus of the revenues to be paid to the mother church of Whitby. Such was the origin of the cell of Middlesbrough. It was confirmed to the abbey by Henry I.; Thurstine, archbishop of York, in 1130 (free and clear from every episcopal usage); pope Eugenius, in 1146; Stephen; Henry, archbishop of York, in 1162; Henry II., in 1168; and lastly, in 1363, complaint having been made that the monks enjoyed this (among other possessions) contrary to law, John archbishop of York, upon inquiry, dismissed them from any further prosecution.

Their new possession soon led the monks of Whitby into a dispute with the canons of Gisburne, or Guisbrough, regarding the tithes, &c., of twelve carucates of land which the former claimed in right of Middlesbrough chapel, and the latter of Stainton, the mother church, of which they were impropriators. The matter was compromised by the interposition of Robert de Brus, their common patron; the disputed property being partitioned. The most important consequence of this broil was the severing of Middlesbrough from Stainton, as the former was thenceforth to be deemed a mother church. The number of monks at this priory, or cell, was probably usually twelve or more; though, at the dissolution, they had dwindled down to two or three. They had their own *compotus* distinct from Whitby; and their prior was entitled to a vote in the election of a new abbot; as Thomas de Hawkesgarth, then prior, went for this purpose to the abbey in 1393.

The most numerous grants to this cell were made in the time of abbot Roger (1222-1244), who had lived for some years here, and was much venerated for his irreproachable morals. In his time one William frequently occurs as chaplain of Middlesbrough.

In the famous ecclesiastical valuation of Henry VIII., 1535, the "Priory of Middleburgh, in the county of York, a cell of the monastery of Whytby," is valued at 21*l.* 8*s.* 8*d.* money of that day. 2*l.* 12*s.* was paid annually by the monks of Whitby in alms on the obit of the founder, Robert Brus. The site was granted by Elizabeth to Thomas Reeve: it now belongs to four speculators, who sell it in lots for the building of the new town. How changed the scene from that of yore! Then, all was quietness and peace; now, commerce is the denizen of Middlesbrough.

I regret to say, in conclusion, that, in all probability, these interesting reliques will have to be sacrificed, in order to build new habitations; but the owner has signified his intention to preserve the sculptured portions by building them in. In process of time they will, probably, once more be hid, and, like the hand that would thus preserve some slight memorial of them, "be, as if they had never been."

*Banks of the Sherne.*

\* This has reference to an alleged miracle. St. Cuthbert, one day, at dinner, told Ælfleda he saw a beatified spirit of a departed sister ascend to heaven from her monastery. Ælfleda sent a special messenger to Whitby, and found it as St. Cuthbert had said; the death having taken place at the time of his vision.

## LETTERS FROM THE EAST.

BY THE REV. W. D. VEITCH, M.A.

## No. IV.

MY DEAR B—,

It is so long since I wrote to you, that I almost forget where I left off; but no matter. I will beg you now to follow me in some desultory rambles about this wonderful place. Knowing my residence to be fixed here for some time, I follow no regular order, but wander just where fancy or accident leads. You will not wonder that one of the first visits I paid was to the church of the holy sepulchre. I do not mean to enter into the litigated question of the authenticity of what it professes to contain: this has been done, and but lately, with the utmost minuteness; and whoever will read the works of Dr. Robinson and Mr. Williams will see, I think, all that can be said upon the subject. For myself, I will confess I have got rather more puzzled than before. Tradition seems to prove that it must be the very spot where the Saviour was laid in the tomb; but I feel there are topographical reasons which impede my full conviction; and, to whichever side truth belongs, I must venture to say, puritanical, rationalistic, or whatever "al" or "istic" you please, that Helena's zeal has been a sad cause of superstition and abominable idolatry, and the display of the most anti-Christian animosity, and, consequently, her journey to Jerusalem a most unfortunate event for the church. To the discovery of the sepulchre we owe the crusades. These, I know, have their admirers and defenders; nor would I violently quarrel with him who lauds the pious feeling which led men to sacrifice home, fortune, life, to rescue so interesting a spot from the grasp of the unbeliever. But we owe also the present acting, amid the scoffs of Turks, Jews, infidels, and heretics, of annual scenes of the grossest idolatry, varied occasionally with blows, bloodshed, and even murder, around the sepulchre of the Prince of Peace, or on the very spot, as they believe, where the spotless victim, the Lamb of God, laid down his life.

The church itself is a handsome building, but one most difficult to describe. It is a vast pile, and so divided into various compartments, that it is not till many visits have made one familiar with its details that one can form any definite idea of its arrangements: one gets bewildered amid a perfect labyrinth of passages and corridors and galleries and chapels; so, without attempting what I know would be useless (for none would understand, who have not seen the place), namely, a thorough description, let me mention one or two of its boasted riches. The entrance is from the south; and the first object—rather a startling one certainly, to a European eye—is a divan, on which are seen loling certain turbaned, bearded, and trowsered Turks, smoking and drinking coffee, and laughing at the idolatry of the Nazarenes. But, alas, with shame I must confess their presence is needed, to keep the peace, to hinder Greeks and Latins from cutting one another's throats, amid the memorials of his death who, dying, said: "This is my commandment, that ye love one another as I have loved you." Perhaps before I finish I shall be able to give you a proof of how far this precept is

influential on a spot so nearly connected in thought as well as locality with that on which it was uttered. You are aware how strictly the Moslem adhere to the precept contained in the second commandment, but may not, perhaps, be aware of the extent to which they carry it: the following anecdote will explain. Soon after my arrival here, I received a visit from a Turk, with whom I was in treaty for a house. Utterly devoid, as these gentlemen are, of occupation for mind or body, a visit of this sort is hailed by them as a glorious opportunity to get rid of that most unwelcome property, time, and is usually protracted to a most fatiguing extent. To find subjects of conversation for the generality of Turks is impossible; for they have but one idea in the world—money: one must treat them as children, and give them toys to play with. All my children's toys were put in requisition, and much admired, except a wax doll, at which my turbaned guest looked very grave. When I inquired the reason, he told me that the Turkish belief is that God, at the day of judgment, will command every one who has made the likeness of any living thing, so that it can cast a shadow, to put life into it, and, on his acknowledgment of inability to do so, will condemn him to hell. Fancy what is the impression on the minds of men like these, when they see what I expect ere long to describe. But to return: on entering, and passing the Turkish guard, the first object is the slab of unction—a handsome piece of the compact limestone of the country, let into the pavement, surmounted by a canopy, and surrounded with enormous brass candelabra, with gigantic wax candles, each one of which must be capable of burning for some twenty years. Turning to the left, is a little spot, some forty feet distant, surrounded by an iron railing, and lighted by a dim lamp, on which the virgin Mary stood while the body of the Redeemer was anointed on the slab I have just mentioned. Just at this spot, looking a little to the right, you see between square pillars, about five feet broad, and about the same distance apart, the large, circular temple, about seventy-five feet in diameter, in the centre of which, under a noble dome, open to the sky, stands the marble building enclosing the holy sepulchre. This is divided into two compartments: a sort of ante-chapel has been erected, all of beautiful marble, square externally, circular within, about ten feet in diameter; in the centre of which is something looking very like a heathen altar, which marks the spot on which the "great stone" lay when it was "rolled away" from the door of the sepulchre. Opposite the entrance of this, but not quite in the centre, is the door of the sepulchre itself—a low entrance, I should think about four feet high—which leads into the cave, "cut in the rock" by Joseph for his own tomb. It is the general assertion that of the cave itself only a shell has been preserved: the rest of the rock has been laboriously cut away to form a level for the pavement of the church; and this shell has been entirely encrusted within and without with marble, so that not a fragment of the living rock can now be seen, unless, perhaps, just under the entrance. I examined the arch, and thought I could discover a portion of the rock appearing, where the marble covering had not been carefully drawn over what it disfigures and

conceals. Indeed, every thing has been done to disfigure and desecrate: even the place where the "body was laid" is covered with a huge marble slab, giving it the appearance of an altar, where pictures and gold lamps, and all the detestable fopperies of Romish idolatry, are crowded together with a cruel determination: "no one of them is wanting—each has its mate." Much has been said of the vile taste of all this, to give it no worse name; and vile indeed it is. What would have been said to him who should have painted the Jupiter of Phidias flesh-colour? But it is the very spirit of popery to cover, to overload what is simple with meretricious adornment; and we ought not to wonder if they, who have hidden the Saviour himself from the eye of faith behind a cloud of martyrs or angelic intercessors, should conceal the natural rock, where they believe his lifeless form reposed, under a polished covering, the work of human art. The Moslem might have taught them better. They, too, have a noble temple—the mosque of Omar; and there the natural rock rises high above the pavement. But there it remains, disfiguring, haply a Romanist would say; but that rock—*es-Sakhrah*—marks, it is believed, the site of the holy of holies; and no tool has been suffered to violate its sanctity.

The entrance to the building which encloses the sepulchre is from the east; and just opposite the further extremity, apparently enclosed in the outer western wall of the church, is a very curious relique—a sepulchral cave, containing on the south side two sepulchral niches, on the west two more, now built up, and one, if not two, on the floor. This, the good Franciscan padres have decided to be the tomb of Joseph and Nicodemus. From the excavation in the floor there is no appearance of a passage running through the rock exactly in the direction of the holy sepulchre: a few feet from the commencement of it, a large stone, which I in vain endeavoured to move, obstructs the progress; but by inserting a taper I convinced myself that the passage does extend further. It is whispered that, before the good days of Congreve matches, this was used to convey a light to the priest in the sepulchre, on the great day of the Greek fire, of which more anon. Now, by whomsoever or for whomsoever this excavation was formed, none seeing it can doubt, I think, either its purpose or its antiquity. To me it appears to have every mark of being coeval with some of the most ancient of the excavated tombs which abound in the neighbourhood of Jerusalem. If I am correct in this, one argument against the authenticity of the site of the holy sepulchre receives a severe shock. It must, says its opponents, for topographical reasons, have been inside the ancient walls. Now, tombs were not formed *within* cities (we except, of course, the royal tombs, on mount Zion); therefore this cannot be the real spot. But here is a tomb, an ancient tomb: then, whatever topographical reasons may be adduced, this spot must have been *without* the ancient walls.

Returning again into the noble rotunda which forms the western portion of the church of the sepulchre, and crossing to the north-eastern portion, we enter on an oblong quadrangle, leading to the chapel of the Franciscans. Here we are again struck with the accurate knowledge attained by moderns of the local position of the various persons en-

gaged in those interesting events which these places recall to our remembrance. Two spots are marked in the pavement as the relative positions of the Redeemer and Mary Magdalene, when he graciously appeared to her after his resurrection. Can folly or fraud go beyond this? I know the apology: I am told the priests do not mean to be understood as asserting that these are the identical spots, but that they are only appointed to represent them—to be to the pilgrims memorials to recall such events to their remembrance. But, when I see the poor deluded votaries upon their knees, kissing these stones, rubbing their foreheads against them, and know that they depart satisfied that they have attained increased sanctity, if not actual remission of sin, by these mis-named acts of devotion, I think we may ask, Do these ministers of the gospel venture to tell them they are not, at least cannot be known to be, what they are called; and more, that, if they were, something more is needed for the soul than to visit and kiss the best authenticated scenes of the most important events? Yes, well would it have been for the Christian church, and well for the soul of many a pilgrim, if Jerome's advice had been taken, when he warned his friend not to come on pilgrimage to Jerusalem\*. The congregation of thousands in this place, crowded densely together in the various monasteries—aye, and even in the church of the sepulchre itself, men, women, and children—is credibly reported to be the cause of abominations one mourns to hear of; and, if what occasionally meets the eye may be taken as an index of what may be hidden, verily the worst reports fall far short of the truth. Passing these spots, we arrive at the entrance of the chapel before mentioned, boasting of possessing the pillar to which the Redeemer was bound when he underwent his painful scourging, as also the spot on which the Lord appeared to the virgin Mary after his resurrection†. There is another pillar at Rome, shown as being also that pillar—the only real one, I suppose, except this, unless they have divided it; but, as I most profoundly disbelieve the authenticity of either, I feel unconcerned about the settlement of the question. But enough of this: only let me assure you this is not a tithe of the folly exhibited here: we have an altar and chapel of the parting of the garments, and another for Longinus the centurion, &c.; but again I say, enough‡.

\* If Gregory of Nyssa should return at Easter to Jerusalem, he would find very little to alter in his description. I quote one sentence: *Και πονηριαί, και μοιχειαι, και κλοπαι, και ειδωλολατρεϊαι, και φαρμακειαι, και φθονοι, και φονοι και μαλιτα γε το τοιςτον επιχωριαζει κακον, ως μηδαμυ τοιαυτην ετοιμοτητα ειναι προς το φονευσιν οσον εν τοις τοποις εκεινοις*—idolatry, envy, murder, a readiness to slay. Surely the old father, seeing what is done here, were he resuscitated, would never augur, from change, that he had slept for centuries in the grave.

† Where is this appearance recorded?

‡ A late writer is sorely offended with Dr. Robinson for using a similar exclamation. I found the castigation after I had written it. The writer, after mentioning his great veneration for certain localities, and declaring that "to him it was a pleasure to sojourn in, and a privilege to suffer in the house of St. Veronica," whose house, if she ever had one, or ever existed herself at all, can scarcely have survived the destruction of the city by the Romans, goes on to say, "nor does he envy the man who could pass by in disgust these and such like mementos—for this at least they are—and, returning home, not only feel, but write, 'Enough of such absurdities.'" I do not admire Dr. Robinson; but his feelings here are surely more correct than those of his castigator. These mementos are fraudulent inventions, used for gain, and dangerous to souls: I should

Returning again to the entrance (I made you proceed before to the west), on turning to the east Calvary: two staircases at the north and south lead up to the spot. It is in the occupation of the Greeks; and here are pointed out the hole in the rock in which the cross was planted, and also a very remarkable fissure, which may be traced also quite down into a chapel below, which is said to have been caused by the earthquake which marked the Redeemer's death. Some tell me Adam's skull was found in it: others say it may be seen in it still. Traditions, you see, are not uniform; and here (this portion belongs to the Greeks) is a curious instance how the Greeks, in their zeal to avoid breaking the second commandment, as the Latins do, have contrived to transgress it both in their way and their own. You know they abhor idolatry, and only commit pictureolatry. Here is a huge crucifix, the figure as large as life, with two figures, a male and female, representing the holy virgin and St. John, also of the size of life, standing by. Now, the arrangement does not admit of these having a wall for their support: they must stand out by themselves. But what is to be done? It must not be a graven image—that were idolatry: it cannot be a picture—the place won't admit it; therefore they have set up flat figures, just as if they had been cut out of a picture. These, therefore, are images, and indeed graven, as far as outline is concerned; but the features, hands, &c., are all in colours only: so here we have a felicitous combination of a "graven image and a likeness" too, bowed down to at least—I dare not affirm, never worshipped. Large allowance is made sometimes on the score of speaking economically: can you give me any authority for breaking the commandments in a similar way?

The large Greek chapel in this church is most magnificent: the carving and gilding are the richest I ever saw; and, were it not that the effect of the gilding is sobered by the deep colours of the paintings, let into panels, it would be cloyingly rich: as it is—to my eye at least—the effect is good. In this chapel I was once present at a very imposing ceremony, which I may as well give you an account of here: it will relieve the tediousness of this, I fear, somewhat tedious letter—namely, the inauguration of the present patriarch of Jerusalem. The ceremony was performed at mid-day—still the church was blazing with lights: it was crowded to excess; but, as one of the late bishop's party, I was secure from all inconvenience in a small gallery reserved for his accommodation, exactly opposite the patriarchal throne, and so situated too that by changing my place I could look down into that part of the chapel where the altar stands under a canopy, behind the screen, which shrouded it from the gaze of the profane, and where some part of the ceremony was performed. After long waiting—for the motions of great people are proverbially uncertain—a commotion at the entrance,

long after the hour appointed, indicated the approach of the new pontiff. A long procession came slowly on, chanting in that horrid nasal style in which they think it right to perform their devotions; and, at last, the patriarch appeared: a more august figure I never beheld, save the Armenian patriarch, officiating on a "high-day." He was dressed in a rich robe of white satin, stiff with gold embroidery, bearing on his breast two splendid ornaments, flashing with jewels. In his right hand he bore the pastoral staff, of gold, eight or nine feet long, encrusted with diamonds, surmounted by two twisted serpents, all jewelled also, and on his head a common mitre of cloth of gold. Proceeding up the centre, he halted at the screen, and four times gave the benediction to the assembled multitude. This done, he retired behind the screen, to the place of the altar. I immediately shifted my place, and found, during the interval, that he had exchanged his mitre for the patriarch's crown. This is very splendid, of gold, I believe, presenting somewhat of the outline of a turban, covered all over with rich jewels, and surmounted by a noble diamond cross. He now took his place at the altar, where some prayers were recited; after which he was addressed by one of the bishops, who, on concluding, took the pastoral staff from the altar on which it had been deposited, and presented it to him, kissing his hand as he received it. This done, he was carried in the arms of the prelates, and seated on the episcopal throne, which here, as in all the ancient eastern churches, is against the east wall, having the altar in front. These ceremonies being concluded, the patriarch returned to the body of the church, and receiving a censer with incense from one of the attendants, he walked twice up and down it, swinging the censer all the way, and then took his place on the patriarchal throne. The bishops then approached, one by one, and saluted his cheek and hand: next the priests kissed hands; and then followed a long sermon. As the congregation retired, the people crowded to kiss their new patriarch's hands; and here a circumstance occurred which excited very great amusement. I was looking in another direction, when my attention was called by hearing a sound very much like a good box on the ear; and I felt convinced his holiness must have administered one to some offending son, and I soon discovered both the fact and the offence; for presently I saw some peculiarly zealous Greek advance to the throne, and, instead of kissing the hand stretched towards him, stoop down to salute the feet. This, however, his holiness would by no means suffer, and stooping down (not a very dignified act) he saluted the over-humble churchman with such a slap on the face assounded all through the building. I could not help thinking that the comely and agreeable countenance of the patriarch showed signs of inward satisfaction, that the hand, jealous of seeing the honour it should receive transferred to the feet, had thus revenged its wounded dignity. Perhaps he might also glance, in thought, at the rebuke this administers to the toe of his brother at Rome.

One more locality, and I shall release you. About one hundred yards from the holy sepulchre, is the celebrated excavation in which the aged Helena is said to have discovered the true cross. You descend a handsome flight of steps into a

say, I do not envy the man who could return home after the sights he sees here—perhaps some poor herd of ignorant pilgrims, led from one to another of these stations, each individual believing he sees the very spot where such or such an event occurred, and believing too that his salvation is promoted by the bodily exercise, and assuredly having wasted all his worldly substance in a long and dangerous journey—and not feel and write in bitterness of soul—"Enough, enough, enough!"

chapel, the roof of which is about on a level with the pavement of the adjoining church, belonging to the Armenians, I believe, where we are introduced to the "altar of Helena," and of the "penitent thief." Close to Helena's altar, which stands in a semicircular recess, is a sort of window, looking on a stair descending still further into the bowels of the earth, where the pious old lady is reported to have sat, directing and encouraging the labourers who were employed removing the soil; and in the further corner of the vault, under overhanging rocks, a cross marks the spot where three crosses were found. That three were found I think is certain; but a very important question remains to be answered—who put them there? and at the risk of being counted little better than one of the profane, I must hint that I have misgivings; and the famous exploit of St. Ambrose at a later period, in exhuming the relics of saints Gervasius and Protasius—saints never heard of, "faultless monsters whom the world ne'er saw"—at Milan, affords, I think, a clue to what occurred here\*.

My dear B—, I sometimes fear I may seem to have expressed myself lightly in what I have written: well, be it so—I cannot, if I would, be more serious; or, at all events, had I assumed a more serious tone, I must have written in terms of the most bitter condemnation, at the fraud and hypocrisy which have for ages desecrated this most holy spot. I cannot deem myself very erring in the tone I have adopted; but, should some condemn, I will plead this, that my offence is far more venial than that of those who are now seeking to palliate all those abominations and corruptions, which in the Greek and Latin churches have been for ages destroying the souls of men. And, when I hear of men in orders in the Anglican church going so far as even to carry a taper in a procession in the church of the sepulchre, I long for some Hezekiah who shall have the power and the pious resolution to call all these things here Nehushtan, and sweep away all these objects of idolatry, if he cannot otherwise hinder the profanations. The church of the holy sepulchre has been a sad gift to the church of Christ; and its present division, among the various sects into which the church catholic has been split, seems to have had no other effect than to exasperate mutual ani-

\* The invention of the cross was soon after the first council of Nice, A.D. 325. Eusebius does not distinctly mention it, though some of his expressions are thought to refer to it. Cyril of Jerusalem is therefore the first who speaks of it, about 347 or '8; and we hear no more of it till Socrates' time, 440. Still I think there can be no doubt, considering Cyril wrote only some twenty years after the invention, that, as I have said, crosses were found; but the sponge, the blood, the nails, the Roman soldier's spear—this is too much, especially the last. Why did the Roman leave his spear behind? This over anxiety to find so much is, to say the least, most truly suspicious. Then the recovery of a sick lady, by the touch of one out of the three crosses, to point out the true one: then the self-productive power of the true cross, which, though distributed in fragments all over the world, never diminished—all seems to show the desperate determination of inventors to prove that what they had invented was actually what they chose to say it was. The only thing I know similar to this reproductive power is the assertion of an uncertain author, in a poem appended to the works of Tertullian, claiming the same vitality for the pillar of salt, into which Lot's wife was turned.

"Quis etiam si quis mutilaverit advena formam  
Protinus ex sese suggestu vulnera complet."  
And if the pilgrim's hand should mutilate  
The form, new matter straight will issue forth,  
And heal the wound.

mosity, and perpetuate discord. There are no less than five occupants—the Greeks, Latins, Armenians, Syrians, and Copts: each have their altars, where each can perform, in the view of the other, those rites which all but themselves condemn. The Latin bows down to his idol; and the Greek runs away in horror, crosses himself, and bows down and says his prayer to his picture; and the presence of the Armenian keeps alive the dispute commenced in the days of Cyril and Nestorius, whether the virgin should be styled Θεοτοκος, or Χριστοτοκος; and, lest the haughty Turk, the lord of the place, should remain in wholesome ignorance of the serious differences which separate the hearts of the professed disciples of the holy Saviour, blows and bloodshed occasionally reveal the heats which glow within. Besides the appropriated portions of the fairic, there are also parts common to all. The rotunda, in which the sepulchre stands, is one of these; and from this one advantage has arisen—miracles have been performed where, most of all, we should have looked for their occurrence. While the tombs of saints and martyrs have had to boast of the miraculous cures, and of even the dead raised to life, no eye has ever been opened, no disease ever cured at this tomb, the most venerable of all; and I can only attribute this to the jealousy with which the rival sects have watched each other. Mutual hatred has prevented collusion: individual ambition has never dared to set: the attempt of any one to proclaim a miracle would ensure such an examination on the spot, and by interested inquirers, as would be attended with unpleasant effects. I may be called a cold-blooded utilitarian (but I care not), when I declare my firm conviction, that, even supposing the sepulchre is the very "new tomb hewn in a rock," and the cross that "cross on which the Prince of Glory died," it would have been better had they both remained for ever buried in the earth, than been discovered, to be the innocent causes of all the idolatry and wickedness that has ensued. Utilitarianism, in the sense I use it, is a very wholesome ingredient in Christianity: it would lead me to inquire, concerning any discovery or possession accounted sacred, Does the discovery or possession contribute to Christ's glory and the salvation of souls? He, who shall say the discovery of the holy sepulchre and the true cross have contributed to either of these ends, must be a bold man: for myself, I scruple not to say, that, popery excepted—that master-piece of satanic wisdom—I know of no event which can more have gratified the gloomy hatred of the prince of darkness, than the events which followed the sad visit of Helena to Palestine, with all the train of evils which have flowed from it. I shall have an opportunity in my next—which I trust you will have by the next post—of shewing that this is not altogether an unfounded opinion. You shall have, from an eye-witness in the nineteenth century, an account of the travesty (with reverence be it spoken, I can find no other word to express my opinion) of the awful events of the Redeemer's crucifixion and death, and the scarcely less revolting impiety of the Greek fire: for the present, farewell.

Jerusalem, May 27, 1846.

## BROTHERLY LOVE :

*A Sermon**(Preached at East Ilsley, Berks, on July 21st, to a Friendly Society),*

BY THE REV. THOMAS LOVEDAY, B.D.,

*Rector of East Ilsley, Berks.*

HEBREWS xiii. 1.

"Let brotherly love continue."

THE great feature, by which the society which I am requested now to address professes to be distinguished, is a feature which should be prominent in every society which would aim at extensive usefulness, or can expect that success and stability will attend it. That feature is love. It is, indeed, of so heavenly a character, so ennobling to human nature, when the heart is really actuated by it, so conducive to mutual comfort and the best interests of mankind, that it cannot be too highly appreciated: no pains will ever be considered too great for the promotion of it, and no limit can be assigned to its extent or its duration. It is the noblest attribute and strongest bond, by which man is united to man: it is a reflection of that exalted attribute of the Deity, an emanation from the divine fulness and perfection which gives man a resemblance of his God, and renders him in God's hands a blessing to those around him.

Brotherly love in a society is what cement is in a building. You may admire perhaps the beautiful proportions, the exquisite combinations of art and science, the elaborate execution and splendid appearance of some stately building; but, if the experienced eye discovers that it has not been constructed and compacted with well-tempered mortar, and with those bonds of union which should connect every stone of which it is composed, it foresees that the inclemency of seasons and the injuries of time will ere long make such impressions as will affect its durability and endanger its fall: so, brethren, a bystander may look on a society, and be pleased with its outward show and ceremonial, its various decorations, appliances, and regulations, and think it is surely constructed on a foundation which will last, so brightly does the sunshine of favour and the charms of fellowship seem to be with it; while the more accurate observer detects, perhaps, a want of that bond of union, Christian love, and too certainly predicts that the fabric cannot be permanent.

But where this love really exists in a society, as I hope it may in yours, there is a fair prospect that it will bid defiance to time itself; and that, when one generation shall have passed

away, it will survive in those which succeed it. Love is that golden chain which binds man to his neighbour and connects earth with heaven; while hatred, strife, and envying will corrode the goodliest bonds of social life, force asunder the elements of brotherly affection, introduce "confusion and mischief and every evil work," convert the faded happiness of man here on earth into a moral desolation and ruin, and cast a deep and impenetrable cloud between earth and heaven.

Those things which it is most necessary for your prosperity, brethren, to practise, and those things which it is equally your interest to avoid, cannot be better expressed than in the words of St. Paul, in his epistle to the Ephesians: "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. Speak every man truth with his neighbour; for we are members one of another. Let every man labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Brotherly love is greatly improved by order and harmony. There are many objects in the world, with which you are pleased, because there dwells in them a harmony or agreement in their several parts. Every person is pleased at beholding a piece of machinery, of which the different parts are so formed and adjusted as to produce an intimate connexion throughout, and at the same time a general and exact working towards one and the same end. Every one is delighted, too, at hearing music, when the different sounds conspire in one perfect harmony. But, if the machine be out of order, or the music discordant, the eye or the ear is at once offended, and the purposes for which they were designed are frustrated.

The application may be made to yourselves. The very life of your society depends on brotherly love, which cannot exist without a harmony of mind and an identity of interests. While you keep that harmony unbroken, while you preserve that identity entire, so long will there dwell among you a secret pleasure, a gladness of heart, an evenness of temper, an expansion of affection one towards another; and these, in their turn, will produce many more good feelings, and then good deeds towards man, and heartfelt gratitude



towards God the Almighty Father, who is the author and giver of every good gift; gratitude to the adorable Saviour of man, the Prince of peace, whose most gracious coming into the world was attended with the angelic proclamation, "Glory to God in the highest, and on earth peace, good-will toward men;" and gratitude to the eternal, gracious, and influential Spirit, who "maketh men to be of one mind in a house," and disposes us to know and feel "how good and pleasant it is for brethren to dwell together in unity."

And if, my brethren, you would have brotherly love really and effectually dwell in your hearts and actuate your conduct; if you desire its extension, improvement, and continuance, that it may not be like "a stranger in the land, and as a wayfaring man who turns aside to tarry for a night," but the welcome guest and constant inmate of your souls, attend, I beseech you, to those means by which it may be confirmed and strengthened: approach that fountain, from which it will receive new supplies of life and vigour: build it on a foundation which will not give way when storms assail it, and leave your house in ruins, but will endure, as a rock unshaken amidst the conflicting elements, and survive the wreck of worlds. And may it please God to enable me faithfully to state to you the source from which love one towards another flows, the means and motives by which it may be continued, the end to which it should be directed; and may the Holy Spirit of God dispose your hearts to embrace the truth in the love of it, to acknowledge the motives, to use the means in dependance on their efficacy, and to aim at the end with faithful and good hearts.

Love of our neighbour—brotherly love, and true Christian charity—is not of spontaneous growth in the human heart. The human heart itself is too defiled and too selfish to originate it, though the heart is its dwelling-place, from which it is expanded into the varied and active charities of life. Neither is it the produce of human reason; for that is too cold, uncertain, and barren a soil for so tender and beautiful a plant to take any deep root in; and, if it should spring up, and give some signs of vigour, they will ere long disappear and wither, because it is of man, of weak, sinful, perishable man, and lacks the fertilizing dew of the divine blessing, and the invigorating light and life which are abundantly shed only on the believing heart by the Holy Spirit of God.

The Lord Jesus Christ, the Son of the Most High, "the brightness of his Father's glory, and the express image of his person," one with the Father and the Holy Ghost, God

blessed for ever, came to declare and reveal his Father's will to the world; to be a teacher of righteousness; to fulfil all righteousness for us; to make our peace with God by freely submitting to stand in the place of sinners; to bear in his innocent person the shame and punishment due to sin; to be the mediator between God and man; to obtain eternal redemption for every penitent and believing soul. "He knew what was in man," the real state of his heart and mind; and he has told you what are its tendencies and fruits.

"Out of the heart," he says, "proceed"—what? good desires, brotherly love, and pious aspirations? No; but "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." See, beloved brethren, in these the produce of the natural heart of man; and let us all be careful that we do not trust in our own hearts, nor be wise in our own eyes; for "the wisdom of this world is foolishness with God," and "the heart is deceitful above all things, and desperately wicked."

Such is the state of the natural heart generally, till it is regenerate and renewed unto holiness by the Spirit of God. O, then, shall we not, one and all—conscious as we must be of our natural depravity, conscious as we must be of our own inability to renovate our corrupt nature—shall we not humbly and earnestly implore our heavenly Father, in the name of our prevailing intercessor, Jesus Christ, to shed the sanctifying influences of his blessed Spirit on our souls?

"Guard my first springs of thought and will,  
And with thyself my spirit fill."

The natural dispositions and desires of the heart cannot, then, be relied on for maintaining and continuing, much less for originating brotherly love, or any other of the graces and virtues which are the true ornament of man, which, being woven together, and reciprocally acting upon and supporting one another, exhibit him as a beautiful exemplification of divine grace, the workmanship of God—exhibit him as a pattern to his fellow-men, and prepare him for the eternal habitation of holiness and love. There is in the unregenerate heart of man an enmity against God: and, if he is unable, through this natural enmity, to turn to God, and to keep the "first and great commandment" which says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," how shall he be able to fulfil "the second, which is like unto the first," "Thou shalt love thy neighbour as thyself?" God has joined together these two duties—the love of God, and the love of man. Let no one, then, attempt to sever them. But

how often does the corrupt heart of man run into the peril of putting them asunder! How often is it deceived into thinking there is an interest in a Saviour's love, while there is hatred, variance, and ill-will towards our fellow-men! How often is it too plain that the love of God and the love of our neighbour, which should be inseparable, do not dwell in the heart! He who "shutteth up his bowels of compassion" from his brother, how dwelleth the love of God in him? He who leads his neighbour into sin, how dwelleth the love of God in him? He who acts towards a fellow-Christian injuriously, fraudulently, enviously, how dwelleth the love of God in him? To many in the world, who are deceiving their own hearts, and seeming to be religious, while their religion is vain, Christ's rebuke of the Jews equally applies: "I know you, that ye have not the love of God in you:" your love, your affections and desires are of the world, your motives are earthly; your judgment therefore cannot act freely and impartially: "how then can ye believe?"

God grant that this may not be the condemnation of any of us, brethren; but may we be among those who humbly and gladly "come to Christ that they may have life," and who "have passed from death unto life," from a state of spiritual death to a state of spiritual life and acceptance, "because they love the brethren" in the Lord!

St. James speaks of love as "the royal law." It is, indeed, "the end of the commandment," "the fulfilling of the law," the very scope and design and spirit of the gospel. This love of God and love of man increase together, and wither and wax cold together. They cannot subsist apart. They have the same relation to one another as the stream which diffuses itself far and wide has to the fountain from which it springs. A sincere love of God will always be expanded in largeness of heart into a sincere love of man. In confirmation of this, hear our blessed Lord's words: "By this," he says, "shall all men know that ye are my disciples, if ye have love one to another." And his beloved disciple John tells us that "if a man say, I love God, and hateth his brother, he is a liar;" he does but contradict himself; for, if he does not love the image of God, however faintly represented in his brother, it is impossible he can truly love him who is invisible, and who has given the impress of himself, and whose features and lineaments of holiness are traceable in all his adopted children.

And this leads me to speak further of the motives and means for continuing brotherly love, for making it an enduring principle in

the soul, and carrying it out into the practical duties of life. These motives and these means, which human wisdom could never devise, and the natural heart of man could never admit or feel, but without which the whole moral fabric must be insecure—these motives and means are to be found in the word of God. In that holy book, which "has God for its author, salvation for its end, and truth without any mixture of error for its matter," you will find the love of God and of your brethren set before you, and rested on sure foundations, recommended on the highest motives, and resulting in the most precious benefits. "As touching brotherly love," says St. Paul to the Thessalonians, "ye need not that I write unto you; for ye yourselves are taught of God to love one another."

To counteract the natural selfishness of the heart, to superinduce the holy feelings of love, joy, and peace, so that we may be "kindly affectioned one towards another with brotherly love," must be the work and teaching of the Holy Spirit in the heart, the result of illumination of the heart and mind to understand and embrace those gracious truths which are revealed to us in the word of God. There God is revealed to you as a God of love. There the adorable Persons of the eternal Godhead are declared to be of infinite power, wisdom, and goodness: "one God the Father, of whom are all things, and we in him," the maker and preserver of men: one Lord Jesus Christ, "God manifest in the flesh:" one Spirit of comfort and counsel, God the Holy Ghost. Let us, brethren, in faith and love adore this great mystery of godliness; and, though we can never fully comprehend it while we remain in this imperfect state, let us humbly and thankfully receive the testimony of the holy scriptures, which "are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness." While you believe in "the one living and true God," God in three Persons—the Father, the Son, and the Holy Ghost—acknowledge and magnify the infinite love bestowed upon you, and learn from such a contemplation to love one another.

"Behold what manner of love" says the apostle John, "the Father hath bestowed upon us, that we should be called the sons of God"—*we*, brethren, who, but for this mercy of our heavenly Father in adopting us into his family through the mediation of his blessed Son, and the sanctification of the Spirit, must remain for ever outcasts from the number of his children, unacquainted with Christ, "the hope of glory," and dead in trespasses and sins. The perfect law of God neither you, nor I, nor

any of us have fulfilled. It shows all that they have come short of it, that they are sinners; and, as sinners, justly liable to the wrath and condemnation of God; "for the wages of sin is death." But God sent forth his Son, who knew no sin; and he became the righteousness of God for us. Meditate on his unspeakable love. That he should leave the glories of heaven, and enter into this sinful world, visit us in our low and lost estate, take upon himself our suffering nature, become "a man of sorrows and acquainted with grief," be "wounded," as it was foretold, "for our transgressions, and bruised for our iniquities;" and, in fulfilling all righteousness, and bearing the chastisement by which our peace is obtained, that he should willingly submit to a cruel and ignominious death—here are subjects on which the soul may meditate with adoring gratitude. And think of the love of God the Holy Spirit, who became another Comforter, and supplied the place of the blessed Jesus, according to his promise, when he returned to the bosom of his Father, and appeared in his own person in the courts of heaven, as the representative of man, the first-fruits from the dead, and opened the kingdom of heaven to all believers. That blessed Spirit now vouchsafes to dwell in the hearts of sincere believers, inspiring them with holy desires, suggesting to them all good counsels, prompting them to all just works; enabling the willing soul "to put off the old man, which is corrupt according to the deceitful lusts," and to "put on the new man," which is a new creation to holiness. God the Holy Spirit renews the contrite heart, sanctifies to every good thought and word and work those who through faith in the Son of God are pardoned and justified. He is a present help in every trial and temptation, and a guide to those who would acquaint themselves with God. He enlightens the understanding to understand the things which are for our peace, and will finally quicken our mortal bodies to a partaking of the blessedness of the inheritance of the saints in light.

Time would fail, were we to enter much at length into this topic of the love of God to us, miserable sinners; but I desire, by the grace of God, to impress on you that this should be the great and constraining motive for your love one to another.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought to love one another." The most glorious displays of love, which the world ever saw, are centred in the cross of Christ. For when we were enemies to God by our evil works, the natural heart

rebellng against his sovereignty, and despising his holiness, he most compassionately and freely loved us, and sent his Son into the world that we yet "might live through him." The love of Christ surely "constraineth us" to glorify his name by a willing dedication of ourselves to him who has paid the price of his own blood for our redemption; and especially, by such love of our brethren, by so doing good to all, even to our enemies, as shall prove that we have the Spirit of Christ, and that "God is with us of a truth."

"I beseech you, brethren," says the apostle, "by the mercies of God," the mercies vouchsafed to you by his beloved Son, who is made unto us "wisdom," to instruct us in the way of life; "righteousness," to procure the justification of sinners; "sanctification," by the renewal of the heart by the Holy Spirit, and the conforming of it to the divine image; and "redemption," by complete deliverance from the bondage of sin and Satan; by all these mercies I beseech you "that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." And let the glory of God be the end and aim of all your doings. Let not any spirit of selfishness and self-pleasing actuate your society, nor mere temporal privileges and present convenience be the motives for membership in it; but let the disinterested principle of Christian brotherly love be the life and soul of it. "Bear ye one another's burdens cheerfully and willingly, and because in so doing you will be fulfilling the law of Christ." In the collection which will be made for the relief of those in need connected with your society, give "not grudgingly or of necessity," and remember that "God loveth a cheerful giver."

"Finally," in the words of St. Peter, "be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise, blessing;" and on this most encouraging account—"knowing that ye are thereunto called, that ye may inherit a blessing;" knowing that God has given you "exceeding great and precious promises," and has most freely and liberally poured down on you "the riches of his grace," and provided for you "spiritual blessings in Christ" both for time and eternity. Be ye followers of the Lord Jesus Christ: learn of him: take his easy yoke and light burden upon you; and commit all your cares and concerns to a heavenly Father's providence

and love, praying in his Son's name for his continual blessing, and the guidance of his Holy Spirit. Thus may you hope that your society will prosper: thus may you be encouraged more and more "by love to serve one another," and bring forth the fruits of holiness to the praise and glory of God. And may you all, brethren, be looking forward, in faith and hope, to that day when all shall stand before the judgment-seat of Christ: may you be established in the truth of God's word, and be found at that day among the society of God's faithful people, as "vessels of mercy prepared to glory by the Spirit," pardoned and accepted through the merits of the ever blessed Son of God, "kept through faith unto salvation."

You have assembled, brethren, this day in the house of God, as supplicants for the divine protection and favour upon you. If you have come relying on the all-prevailing intercession of the Son of God, building your hope and resting your confidence on that only name whereby either your prayers can be heard or your souls saved; if you have come before God with sincere hearts, adoring his infinite majesty, "honouring," according to his command, "the Son even as you honour the Father," desiring to be taught and guided by God the Holy Spirit, the source of peace, unity, and concord; then, brethren, you may indeed go on your way rejoicing, assured that God will be faithful to his promise, will bless, sanctify, and keep you, make you watchful "lest any root of bitterness springing up trouble you," direct your thoughts and desires more and more to that state of unalloyed unity, peace, and love, in which the redeemed of Christ shall be for ever associated in his eternal kingdom, and impress you with a salutary dread of being among those whom Christ at that day will not own as his.

May this day, begun in prayer, praise, and thanksgiving, find you one and all at its close in such a frame of mind as shall prove that God is with you, and that brotherly love has a hopeful prospect of continuing and increasing under the sacred influence of the Spirit of God, without whom nothing is strong, holy, or durable. Hear us, most merciful Father, for Jesus Christ's sake; to whom with thee and the Holy Ghost be all honour, praise, and thanksgiving, now, henceforth, and for evermore.

## Biography.

THE REV. JOHN GERBRAND BEEK LINDSAY\*.

BY A FRIEND OF THE DECEASED.

No. I.

AMONG those who, in his lifetime, revered and loved, and who now lament, the above-named excellent clergyman and most valuable member of society, a wish has been expressed by several persons, which has doubtless been felt by many others, to possess some fuller record of his early days and of his ministerial life, than has yet been submitted to the public eye. In the hope of contributing in some measure to the indulgence of this wish, a friend, who, in the course of nature, little expected that a task combining so many melancholy, yet pleasing remembrances, would ever fall to his lot, has been induced to weave together his own early recollections of Mr. Lindsay, with the details of a later period, which have been provided for him by those who first opened the way to his endeavours, or who were prompt to second his undertaking, as soon as they were apprised of its contemplation. It would perhaps have been desirable, had opportunity permitted, for the writer to have availed himself of such materials as might have been afforded by a judicious selection from the correspondence of his lamented friend: in this respect, however, his resources have been limited to such remaining letters as he has been enabled, after a diligent search, to discover among his own papers. It may be possible, and if possible it is surely to be wished, that this deficiency may hereafter be supplied; for it cannot be doubted that many valuable, interesting, and edifying developments of mind and heart must have been elicited in his epistolary intercourse with those who were dear to him.

The subject of this memoir was the fourth son of the late William Lindsay, esquire, collector of her majesty's customs at the port of St. John's, on the river Richelieu, eastern Canada, one of the earliest British settlers in the province, and one of those who took an active part in the defence of the city of Quebec, during its siege by the American revolutionary forces in the year 1775. Some details of this siege, which had been penned by his own hand, were published about twenty years ago, in one of the periodical magazines that then existed in the province.

Mr. J. G. B. Lindsay was born at St. John's, on the 25th February, 1808. He was educated at the village-school at that place, until he was about the age of twelve years; after which, for two years more, he was taught by the rev. D. Baldwyn, then the rector of the parish.

It appears that even in his boyhood he evinced a serious turn of mind, and that, had his father's life been prolonged, his preparatory studies for the ministry of the church would have probably commenced at a much earlier period than was actually the case. After the death of his father, in the month of June, 1822, he went with his brother Charles to reside upon some property belonging to his family, in the township of Wickham, on the river St. Francis, about twelve miles from

\* From the "Coburg Church."

the village of Drummondville. It was then that the writer first became acquainted with the deceased, at that time a youth of about fourteen years of age; and then it was that the late major-general (at that time lieutenant-colonel) Heriot, under whose superintendence the settlement of Drummondville had been formed, began to entertain a strong and lasting attachment for young Lindsay, to whom he afterwards proved a most warm and kind friend and patron, and greatly furthered his views when they were finally fixed upon the ministry. His residence of two years in Wickham having issued in a rooted disinclination to spend his life in the woods, in agricultural pursuits, and in superintending the family property, he decided upon a removal to Montreal, and there took up his residence with his brother, the late Joseph B. Lindsay, notary public, to whom he articulated himself, with the view to follow the same profession. During this period, in the year 1827, his friend, the rev. George M'Leod Ross, became rector of Drummondville, and was a temporary inmate of colonel Heriot's house, since the parsonage was not yet ready for his reception. As he happened one day, in the course of conversation, to remark that one reason of his anxiety to expedite the repairs and alterations of the parsonage was his expectation of an early and long visit from his young friend, the colonel promptly replied, "Surely Beek ought to know that he had a home and a welcome at all times at his house;" and he then desired Mr. Ross, who was on the point of going to Montreal, to bring him with him on his return; which was accordingly done. It was during this visit that his brother Joseph died suddenly, or at least unexpectedly, after a short illness. Of this melancholy event, Mr. J. G. B. Lindsay was not apprized till he returned to Montreal; and it is said that the first intimation which he received of his brother's decease was the sight of the badge of mourning attached to the door of his dwelling. Serious impressions of a deep and lasting nature, and an entire change in his worldly plans and prospects, followed upon this family affliction; and he determined to devote his life to that holy calling, of which he lived to become so bright an ornament. His inclinations being warmly seconded by his friends at Drummondville, he again repaired to that place in the autumn of 1827, and began a course of classical and theological reading, under the direction of Mr. Ross. In his previous training for a branch of the legal profession, he had acquired no small measure of experience and of promptitude in secular matters; and such was his prudence and soundness of judgment, that colonel Heriot consulted him on all occasions in the management of his affairs; communicating to him all his plans and projected alterations. He also appeared to feel a pleasure and pride in putting him forward as his adopted son, and as his intended heir to a considerable share of his property. Such was the estimation in which he was held by his friend the colonel, that, when any question of doubt or difficulty or importance was started in his absence, "What will dear Beek say to this?" became with him a favourite and familiar phrase. The writer also distinctly remembers an occasion upon which colonel Heriot expressed the warmth of his regard for young Lindsay in this emphatic manner:

"Did you ever know a more amiable young man? There is not one of my own relations or connections to whom I feel a stronger attachment." Another of his friends dwells thus upon the recollections of his character and deportment, previously to entering upon the ministry: "His zeal for the work of God very early discovered itself in the untiring assiduity with which he took part in every work of usefulness, labouring as a Sunday-school teacher to instruct the young and ignorant; indeed, the benefit of his advice and example may still be traced in this community. I have reason to bless God for having raised up before me, when I was young and inexperienced myself, so bright an example of practical religion; and, if I have myself attained in any degree unto saving knowledge, I shall never cease to feel my immense obligation to this early association, which in the providence of God was the means of imparting to my own mind, in subsequence, I believe, to the more direct influence of the Holy Spirit, an experimental knowledge of divine truth. We, indeed, took sweet counsel together; and the severance of those ties, which united us as brothers, will be felt by me as long as memory lasts, as one of the most trying and distressing of the afflictions which I have experienced."

Early in the year 1830, Mr. Lindsay removed to Three Rivers, where he took up his abode for two years, at the rectory, under the tuition of the rev. Samuel Simpson Wood, as a P. G. S. student in divinity, being the first pupil of that class entrusted to the charge of that gentleman, who has always esteemed it a happiness and privilege to have been his preceptor. Often has Mr. Wood been heard to express his high regard and warm attachment for Mr. Lindsay; and he now declares that he was in all respects a young man with whom it was a pleasure to live under the same roof, that it was a pleasure to hear him say that he passed a happy time under that roof, and that it was a pleasure to remember it now. His singularly amiable disposition, the suavity of his temper, the candour and kindness of his manners, his high sense of propriety, his upright and honourable sentiments, his gentlemanly deportment, his freedom from presumption, pride and selfishness—defects not rarely to be observed in young men—and, above all, his conscientious feeling and practical habit of religion, were well calculated to endear him to all who, living with him in daily intercourse, were capable of appreciating the worth of such a character.

After a residence of two years at Three Rivers, varied by occasional visits to his friends at St. John's and at Drummondville, Mr. Lindsay repaired to Quebec, for the purpose of being ordained; and, after passing an examination very satisfactory to bishop Stewart and archdeacon Mountain, on Friday, January 6th, 1832, he was admitted to deacon's orders, by the laying on of the hands of bishop Stewart. A letter has been preserved which records his views and feelings on that solemn occasion: "On Friday last, I was appointed to that high and holy office for which I have been long striving to prepare myself. God grant that I may not prove unworthy the solemn charge which I have undertaken! But 'who is sufficient for these things?' Of our-

selves we can do nothing: yet with Christ strengthening us we can do all things. In this trust I go forth; 'I put my hand to the plough,' relying upon the co-working of him who has promised to be with us even unto the end of this world."

The station where young Mr. Lindsay was destined to exercise his ministry was not for some little time settled, though Rivière-du-Loup and Stanbridge were in succession among the places to which he expected to go. In the mean time he resided for the most part at Quebec, where he frequently officiated in the cathedral; and it would appear that for a little while, during the illness of Mr. Lockhart, he was acting chaplain and secretary to the bishop. In a letter, written from St. John's, dated 24th May, 1832, on his first visit, after his ordination, to that place of his birth and of his earliest recollections, he thus piously and feelingly alludes to the occasion of his exercising his office for the first time that his only surviving parent was one of his auditory: "On Sunday I preached twice. Poor mother's heart was full! I trust that we are all sensible and grateful for the many, many mercies that God has vouchsafed to us; and I pray that, with the assistance of that grace which is sufficient for us, we may all be found in Christ, running with patience the race that is set before us."

Shortly before the date of the above letter, circumstances had occurred which were the means of removing the scene of Mr. Lindsay's ministerial life from Lower Canada, to which his views, expectations, and personal wishes had all been directed; and he was now on his way to take the spiritual charge of the townships of Williamsburgh, Matilda, and Edwardsburgh, in the upper province. The destitute and unpromising state of these three townships had recently been the subject of a strong and moving representation to the bishop, on the part of that excellent man, the late rev. George Archibold, at that time rector of Cornwall, who, from his residence in the same section of the province, was fully aware of the urgent need that existed of the services of an active and zealous missionary in that portion of the church's vineyard. Observing the bishop's deep concern in consequence of Mr. Archibold's communication, and likewise the perplexity and embarrassment which he manifested, as the means of applying a present remedy to the unhappy state of those declining missions, Mr. Lindsay immediately offered to go himself to Williamsburgh, provided his lordship considered him qualified to undertake the contemplated charge. His proposal was readily embraced, and he soon proceeded to the future scene of his pastoral duties, where he arrived on the evening of the 8th of June, 1832. At that period the cholera was raging with fearful violence throughout these provinces; and it may well be supposed that the horrors of that awful visitation which he was then called to witness, especially among the poor emigrants, who in that summer had flocked to America in unprecedented numbers, tended to deepen his sense of the all-importance of religion, and to ripen the Christian virtues of his character. A letter, which he wrote about a fortnight after his arrival at his new charge, gives evidence of this result, while it dwells upon the melancholy and

distressing scenes which were then prevailing around him:—

"West Williamsburgh, 22nd June, 1832.

"The state of anxiety into which we have all been thrown, by the sudden and alarming progress of the cholera, has prevented my sooner announcing to you my arrival at Williamsburgh. A number of cases of this dreadful disease has occurred among the boatmen and emigrants in this neighbourhood, and, with few exceptions, have all proved fatal. Indeed, the alarm is so great, that the crews have deserted many of the boats; and the poor emigrants are obliged to get forward to Prescott the best way they can: crowds are daily passing on foot and in waggons: some of these, as they go along, are suddenly seized with the disease, and in a few hours are no more. Surely, this is a trying time, an hour of anxiety and danger! May God, in his mercy, shorten these days; and may we all sincerely pray that he would endue us plentifully with the manifold gifts of his Holy Spirit, and impart to us all that faith in his dear Son, which may save us from fearfulness, and support us in actual trial."

In the same letter, referring to the affliction of a mother who had lost her child, he says: "I look upon it as one of the severest trials which a feeling mother is called upon to undergo in this life; and yet, how often is it sent in mercy, to remind us that our affections ought to be fixed on things above, not on things on the earth! and also to tell us more forcibly, that here we have no continuing city, but that, as humble and faithful Christians, we should strive to enter in that city which is 'not made with hands, eternal in the heavens,' where, through the merits of our blessed Redeemer, we shall be blessed for evermore, and united to all who have gone before us in the Lord, never to be separated."

### The Cabinet.

NECESSITY OF A PUBLIC PROFESSION OF CHRIST.—For this we have the word of God himself, and therefore we may well believe it. And, if we all did so, how should we strive which should confess Christ most constantly in the world! And yet how few are they that do it! how few that confess him, in comparison of the many who deny him! Some deny his divine, and some his human nature. Some deny the truth of what he said: others deny the worship that is due unto him. There are some who were once baptized in his name, and yet afterwards renounce it, and turn Turks, Socinians, or heathens; and some who deny his very institutions of the sacrament of baptism, and therefore are so far from being Christians themselves, that they would have no such thing as a Christian in the world. And, if these do not deny Christ, who can? I do not wonder that they who forsake the light of God's word, to follow that which they fancy to be within them, should fall into such horrid opinions; much less that they who deny one sacrament should deny the other also, which they are not capable of receiving. But I wonder most at those who pretend to confess and own both institutions and precepts of our blessed Saviour, and

yet observe neither. How many are there among us, who never received the sacrament of his last supper in all their lives! And how can such be said to confess Christ? Who can tell but they have denied him, seeing that they will not do that which he hath so plainly commanded them to do in remembrance of him, and thereby to show that they confess him to be their Lord and Saviour? They, who do not obey him in this, may be confident that they obey him in nothing, but live continually in sin, or the transgression of his laws. And they who do so, how much soever they may profess him to be their Lord and Master, in their works they deny him, and say in effect, "We will not have this man to rule over us."—*Bishop Beveridge.*

### Poetry.

#### LAYS OF A PILGRIM.

No. XV.

By MRS. H. W. RICHTER.

AUTUMN.

"So teach us to number our days, that we may apply our hearts unto wisdom."

(For the Church of England Magazine.)

THOUGHT loves to hold communion with thee,

Pale autumn, crown'd with leaves so dry and sere:

Thy voice is whispering in the gale to me:

It sounds farewell unto the waning year.

Season of memory, for musing made,

Alas, how meet for thee the cypress bough!

Yet the green myrtle and the laurel's shade

Remain, to bring their trophies for thy brow;

While, rustling ever from the trembling spray,

Beneath thy feet the charms of summer's pride decay.

Fast falls thy dusky curtain, evening grey:

The last faint gleam is fading from the sky:

The flowers of spring's green promise, where are they?

Methinks the gathering makes sad reply:

"Gone with the flying hours, that ceaseless sweep

O'er time's wide, shoreless sea, so lone, and deep.

"Gone with the forms that now we seek in vain—

The mourn'd, the lov'd, who in remembrance dwell;

Whose voice, whose step, can never come again:

Affection's severed bond, farewell, farewell.

Spring will restore each vernal joy once more,

And from dead nature's grave the life renew;

But, ye, freed dwellers on a happier shore,

No more on earth may we your semblance view;

And the frail emblems of the fading year

Bring vain regrets, that wake affection's sigh and tear.

"Methinks I hear the rushing of thy wings,

Destroying time! sweeping the blossom gay

From hope and joy; while faithful memory brings

Her star upon the waves, that bear away

Life's gliding bark, whose voyage has no delay,

Leaving in distance transient joy and woe,

And near, still nearer, lies the 'land to which we go.'"

Our days are numbered. Lead us, Power divine,

To wean our erring hearts from things of earth;

And make our contrite spirits only thine:

Let nature's gloom to lowly thought give birth;

And, when the winter of our year shall come,

Lord, be thy angels near, to guide us home.

### Miscellaneous.

INTEMPERANCE.—But of all the ways to hell which the feet of deluded mortals tread, that of the intemperate is the most dreary and terrific. The demand for artificial stimulus to supply the deficiencies of healthful aliment is like the rage of thirst and the ravenous demand of famine. It is famine; for the artificial excitement has become as essential now to strength and cheerfulness, as simple nutrition once was. But nature, taught by habit to require what once she did not need, demands gratification now with a decision inexorable as death, and, to most men, as irresistible. The denial is a living death. The stomach, the head, the heart, and arteries, and veins, and every muscle, and every nerve, feel the exhaustion, and the restless, unutterable wretchedness which puts out the light of life, and curtains the heavens, and carpets the earth with sackcloth. All these varieties of sinking nature call upon the wretched man with trumpet-tongue to dispel this darkness, and raise the ebbing tide of life, by the application of the cause which produced these woes, and, after a momentary alleviation, will produce them again with deeper terrors and more urgent importunity; for the repetition at each time renders the darkness deeper, and the torments of self-denial more irresistible and intolerable. At length the excitability of nature flags, and stimulants of higher power, and in greater quantities, are required to rouse the impaired energies of life, until, at length, the whole process of dilatory murder, and worse than purgatorial suffering, having been passed over, the silver cord is loosed, the golden bowl is broken, the wheel at the cistern stops, and the dust returns to the earth as it was, and the spirit to God who gave it. These sufferings, however, of animal nature are not to be compared with the moral agonies which convulse the soul. It is an immortal being who sins and suffers; and, as his earthly house dissolves, he is approaching the judgment-seat, in anticipation of a miserable eternity. He feels his captivity, and in anguish of spirit clanks his chains, and cries for help. Conscience thunders, remorse goads; and, as the gulf opens before him, he recoils and trembles and weeps and prays and resolves and promises and reforms, and "seeks it yet again;" again resolves and weeps and prays, and "seeks it yet again." Wretched man! he has placed himself in the hands of a giant who never pities, and never relaxes his iron gripe. He may struggle; but he is in chains. He may cry for release; but it comes not. And Lost! lost! may be inscribed upon the door-posts of his dwelling.—*Beecher's Sermons on Intemperance.*

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THE  
**Church of England Magazine.**

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 608.—OCTOBER 10, 1846.

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HONG KONG.

**HONG KONG.**

WE are indebted for the accompanying cut to the kindness of the Society for the Propagation of the Gospel.

The name Hong Kong signifies "the red torrent." It is applied, as our readers are aware, to a small island lying off the southern coast of

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China, and now a dependency of the British crown. In a religious point of view it is most valuable, as affording a station whence missionaries may proceed for the instruction and conversion of the Chinese. It has, however, been as yet most inadequately occupied: there are but two English clergymen—the one the civil, the other



the military chaplain—on the island; and there is no edifice deserving the name of a church.

But it may be hoped that this state of things will not be much longer permitted to continue. A sum of 15,000*l.* has been contributed for the endowment of a bishopric in the Chinese seas, the seat of which will very probably be Hong Kong; and a further sum of 5,000*l.*, in order to found a college, in which future evangelists may be trained to carry the gospel to the inhabitants of that vast empire, which comprises within its limits one-third of the human race.

All accounts concur in representing China as now open to missionary enterprise. An imperial edict, dated Dec. 24, 1844, announced toleration to the professors of "the religion of the Lord of heaven." This religion was, however, by a subsequent edict, limited to "those who worship the Lord of heaven and venerate the cross;" and others were prohibited from attempting to diffuse their opinions. But, by the intervention of the British representative, sir J. F. Davis, a third edict was obtained, dated Dec. 20, 1845, from which the following is an extract:—

"I, the great minister, do not understand drawing a line of demarcation between the religious ceremonies of the various nations; but virtuous Chinese shall by no means be punished on account of the religion they hold. No matter whether they worship images or do not worship images; there are no prohibitions against them, if, when practising their creed, they act well. You, the honourable envoy, need therefore not be solicitous about this matter; for all western nations shall, in this respect, certainly be treated upon the same footing, and receive the same protection."

It is earnestly to be hoped that British Christians will not shrink from the noble field of labour thus stretching before them, but that, as the sword of earthly war with China has been sheathed, the sword of the Spirit may be vigorously used, and many wield it in the Saviour's cause.

Late advices apprise us that a service has been commenced in the Chinese language at Shanghai, by the rev. T. M'Clatchie, of the Church Missionary Society.

### Biography.

THE REV. JOHN GERBRAND BEEK LINDSAY.

By a FRIEND OF THE DECEASED.

#### No. II.

On his arrival at Williamsburgh, Mr. Lindsay found the report of Mr. Archbold fully confirmed. The state of the missions confided to him would have been discouraging to many; however, in the course of a very few months, in describing the symptoms of a decided change for the better, he found cause to say: "The Almighty has, in his wisdom and mercy, so far blessed my labours; and I trust that I feel grateful and humble in being thus made an instrument in his hands to promote his glory."

For a detailed account of the various and multiplied exertions of Mr. Lindsay, the writer is indebted for his information to a member of his

own immediate circle, whose communication he cannot do better than transcribe almost verbatim.

"The three places before named," he says, "were indeed in a state of spiritual decay; and as to temporal matters, the church property at Williamsburgh largely exhibited tokens of dilapidation; but, by his unremitting zeal and labour, by the kindness and suavity of his manner, by the continual intercourse which he held with his people, and the unceasing practice of pastoral visiting among them, he impressed upon their minds the obligation they were under to build a respectable church; while from his own, at that period, very slender means\*, aided by a small donation from the bishop, he rebuilt the parsonage. But he did more than this; for his church was attended by many a spiritual worshipper, and many a sound churchman and churchwoman flocked on the Lord's day to listen to the truths which he taught. A neat church was also by his exertions built at Matilda; and there too did he faithfully labour to root out heresy and schism; and, in their stead, he had the happiness of seeing the principles of divine truth, as held by the church, to take root downwards and bear fruit upwards. At Edwardsburgh, where, in two respects, the church had suffered deeply, he caused the sacred edifice to be thoroughly repaired and neatly finished, while he saw, as he fondly hoped, many of his people growing in grace. These three churches he regularly attended. But even this measure of successful labour did not satisfy this faithful servant of the cross: it was his practice to devote a whole week occasionally in visiting the back concessions, and in seeking out church people among the destitute and scattered settlers, to many of whom he was indeed a minister of comfort, both in body and soul. In the township of Mountain he discovered a large field of usefulness: he there established a congregation, which he assembled for divine service as often as it was possible. A stone church is now in progress in that township, which will stand as a memorial of his zeal. In Winchester also a congregation was formed by him; and many were the stations at which he preached the gospel, instructed the people in the several principles of the church, catechized their children, distributed books, and became the friend and adviser of all. If quarrels took place, or difficulties arose, his pastoral visits set all to rights; and even people of other denominations, in such cases, eagerly sought his advice. It is almost superfluous to add, that, in those excursions among the settlers in the woods, he was exposed to hardship and privation of many kinds; but he had learned to endure hardness as a good soldier of Jesus Christ, and he always returned well and cheerful, full of gratitude to his divine Master, if he felt that he had been made the instrument of good. In his domestic character he shone with more than common brilliancy. In the spring of 1835, he married the second daughter of the late Salter J. Mountain, rector of Cornwall, who, together with himself, eminently shared the respect and affections of his people, which was manifested on many occasions, and recorded in the various

\* The writer was informed about this time, by col. Heriot, that, for church purposes, during the first year of his ministry, he had given one-fourth of his income of 100*l.* as a donation in the service of the Society for the Propagation of the Gospel.

addresses presented to him on his removal to Cornwall, by the people of the different townships under his charge. To the rectory of Cornwall, on the resignation of his friend, the rev. Mr. Williams, he was appointed by the bishop of Toronto, in the summer of 1844. Here the activity of his mind, and his zeal for the temporal as well as spiritual interests of the church, were immediately called into exercise. He observed with deep regret the want of free seats for the poor, and especially for those among them who were aged and partially deaf; and to a near and dear friend he often observed: 'To the poor I *must* preach the gospel; but where they sit they cannot hear.' Then, with the consent of the congregation, at his own expense he removed an old, inconvenient pulpit and reading-desk, replacing them by commodious seats; and, when these seats were well filled, he was wont to say, with much holy joy: 'Now I *do* preach the gospel to the poor.'

"The parsonage being in a dilapidated state, with the unanimous consent and liberal aid of his new parishioners he added to it a convenient wing, to which purpose he himself largely contributed; and, at his own expense, he put the old part of the building into a state of perfect repair; and when he spoke of the comfort thereby accruing to his family, he always added, 'And the church property will be the more valuable hereafter for my endeavours,' probably little thinking at the same time that he himself was not to enjoy, even for a short season, the benefit of the works that he had promoted and planned.

"His new parish was very extensive, comprehending the charge of MoulINETTE, whither, after morning service at Cornwall, he always went, giving, in that, his very favourite church, a full afternoon service. He officiated in his church at Cornwall a second time at six o'clock: baptism and the Lord's supper were administered by him monthly at the latter place, and at the former the communions were quarterly. At the male parochial school he gave religious instruction every Wednesday afternoon; and the church children from the district school, including all the children of the parish, were catechized by him on the saints' days, in the church. Much was the fruit which he hoped to see gathered into God's house, by this unceasing care of the lambs of his flock; but God had decreed otherwise. He was unremitting in his attention to the sick of his parish; and, while he was visiting an emigrant family affected with typhus fever, it pleased his heavenly Master to make that duty his last earthly service, and thereby call him to receive that reward which God has prepared for them that love him. From the commencement of his illness, when no danger was apprehended by others—and no danger was apprehended by them till the morning of the night that closed his valuable life—he felt a persuasion that his summons had arrived, and that his work was done."

The malady under which he laboured brought with it, as it always does, much delirium; but even then, through the cloud that was on the mind of the pious sufferer, many a beam of Christian light and faith and hope and love beautifully shone forth. Some hours before his death, he was heard to repeat portions of the church's sublime burial-service; and before the close of all,

he calmly and peacefully commended his departing spirit into the hands of that divine Saviour whom he had so faithfully served, as the only Mediator between God and man.

His last illness, and the secondary causes which appeared to lead to it—the discharge of pastoral duty to the sick and poor—were in their nature precisely similar to those which a few years ago closed the valuable life of the rev. John Gray, vicar of Sunderland, a very eminent and deeply lamented clergyman, in the north of England; and it is also a remarkable fact that, not long before his last illness, while Mr. Lindsay, in conversation with a dear friend, was, with thankful expressions, dwelling upon the unabated happiness with which, for so many years, God had blessed him and his family, he remarked, at the same time, that unalloyed earthly felicity was not good for man's spiritual state; and he further intimated a kind of presentiment that affliction was not far distant, and that he was schooling his mind to receive it with resignation. And not long after, when it was announced to him that his first and only daughter—an infant of a month old, a gift graciously bestowed and thankfully received—was soon, to all human appearance, to be called away, he thanked his God that his chastening hand had so lightly visited them, that the feelings of the Christian so beautifully soothed and tempered the sorrows of the mother; and he prayed that a blessing from on high might be vouchsafed to them all, to sanctify the trial. It was on the very day month after the spirit of the little sufferer had been released from her earthly abode, and summoned to those mansions where sorrow and suffering cannot come, that it pleased Almighty God to number the days and to close the mortal existence of her pious father. He has left behind him a widow and five little sons, besides many sorrowing relatives, connexions, and friends. His sons he devoted, in Christian hopes and fatherly wishes, to the ministry of that church which he loved so much, to the service of that Saviour who was his only trust. The hopes and wishes by him indulged on their behalf may yet be realized; for, though they are now bereft of his instruction, counsel, and example, the blessing of his prayers shall surely rest upon them; and, so long as the lives of their nearest kindred are prolonged, they will derive from them those very privileges, the possession of which in his early years was the theme of gratulation and of admiration from the apostle Paul to his "own son in the faith:" "When I call to mind the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice:" "Continue thou in the things thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith that is in Christ Jesus."

In bringing this memoir to a conclusion, we may observe that the very first impressions of Mr. Lindsay's character were remarkably pleasing; nor were these favourable impressions at all weakened on a more intimate acquaintance. Habitual gravity, blended with habitual cheerfulness, marked his disposition. In religious and daily converse there was nothing noisy, nothing obtrusive, nothing ostentatious, nothing dictatorial, nothing gloomy or

repulsive, no admixture of even occasional levity, no propensity to cavil or to censure. Nor are these negations unimportant; for such is the imperfection of our nature, that any discriminating person, who has long mingled with general society, can hardly have failed to remark sometimes, even among good people, even among religious men and women, those who are not altogether free from all the defects to which these negations are opposed.

Mr. Lindsay, though possessing an excellent judgment, was not a man of superior intellectual ability; nor as a scholar, in the academical sense of the term, was he distinguished; but in very many other respects he was indeed, as we have seen, highly gifted; and the gifts which he possessed were all consecrated. *They were all consecrated*; and hence, by the aid of that blessing, without which we can do nothing well, in the course of a ministry of thirteen years' duration he was enabled to become the instrument of good to many.

While he honoured and loved piety and devotion, wherever they appeared, he was most cordially attached to the church, as distinguished from Romanism on the one hand, and from every grade of sectarianism on the other: he viewed her entire system, in the constitution of her ministry, her doctrines, and her worship as "a more excellent way." In this full conviction he spoke, he wrote, he acted, and he fulfilled all his ministerial duties. It is possible that some of those who knew him before he was called into active life might conceive that the remarkable suavity of his temper and mildness of his manner could hardly be combined with the firmness and decision that is requisite in difficult and trying occasions; there is no reason, however, to believe that he was ever found so conceding as to compromise his convictions of his duty as a man, a Christian, a clergyman, and a churchman.

It is very possible that this narrative may meet the eye of many who never personally knew him who is the subject of it; and such may be ready to conclude that it is a highly-coloured eulogy, emanating from partial affection to the memory of one who is no more: there is no danger, however, that it will be viewed as overcharged by any of those who knew him best in the various and successive relations of his social and public life as a son, brother, husband, friend, father, master, and shepherd of the flock. He would have been, nay, he has been, spoken of, while living and expected long to live, more than ten years ago, in terms very similar to those that are now applied to him, as far as his character had then been developed. It must indeed be confessed, that it is not very unusual to see panegyrics on persons deceased, not merely issuing from the press, but even engraven in stone or marble, which correct judges of human character cannot but look upon as painful and pernicious deviations from truth and fact; nor is it doubted that, when it is a matter of duty or high expediency to break silence in regard of either the living or the dead, "*nil nisi verum*" is a far better and more salutary maxim than "*nil nisi bonum*." And after all, difficult as it might be, even for those who were most conversant with him who was in life so much loved and honoured, and who is in death so justly lamented, to point out in him what

was amiss, and sensible though he could not fail to be of the favour with which he was regarded by all around him, we are very far from supposing that he looked upon himself, apart from God's preventing and sustaining grace, with any other thoughts of himself than as a weak and sinful being in the view of HIS all-perfect purity and heart-searching holiness.

#### THE DAY OF ATONEMENT\*.

"And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."—*LEVIT. xxiii. 26-32.*

THE seventh month was one peculiarly distinguished in the Jewish year, no less than three of the annual festivals being assigned to it. On the first day was the feast of trumpets, on the fifteenth the feast of tabernacles, and on the tenth was the day of atonement, which forms the subject of the present lecture. This was the most solemn day of the whole year: there were sacrifices daily offered, atonement was constantly repeated; but this was, emphatically, the day of atonement.

We propose to consider it under two heads: first, in its application to the Jews; and, second, in its application to ourselves.

I. This ordinance differs from the rest in this respect, that it does not appear to have had any commemorative, or eucharistic import: it was, indeed, a fast rather a festival or feast: it was a solemn day of humiliation before God, national humiliation, on which the people were called to an acknowledgment of their sins; and by the sprinkling of the blood of the slain sacrifice were reminded at once of the judgment which their sins demanded, and of the only remedy which was provided for them. It was thus a great annual acknowledgment on the part of God's chosen people, that they could stand only in grace, by means of atoning blood; and, as such, it was calculated to teach a most important lesson, and leave a deep moral impression upon the national mind.

But I cannot but think that this ordinance had also a prophetic bearing upon the Jewish people; that, in common with the two other festivals of the seventh month, it was designed to shadow forth the future dealings of the Lord with them, and that it will have its accomplishment in that day when they shall, as a nation, be brought to repentance for their sins, and faith in the blood of the Lamb.

As the feast of trumpets, celebrated on the first of this, the seventh month, was designed to set forth their final restoration to their land, so, I

\* From "The Annual Festivals of the Jews, considered in their prophetic character." By the rev. Josiah B. Lowe, B.A. Dublin, Oldham; London, Seeleys. 1846. We are pleased with this little volume.—ED.

believe, this day of solemn humiliation in the same month was intended to prefigure their final conversion unto God. It was a day in which they were to afflict their souls: "For whatsoever soul it shall be that shall not be afflicted in that same day, he shall be cut off from among his people" (ver. 29); thus answering to that day of which the Lord, by the mouth of the prophet Zechariah speaks: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart," &c., &c. (Zech. xii. 10-14). Such is the prophetic counterpart of the ordinance before us; and, as this day of affliction and humiliation was the day of atonement, when all things were cleansed by sprinkled blood, so also the prophet to whom I have referred goes on to say: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness" (Zech. xiii. 1).

II. When we come to examine more minutely into the ceremonies observed on this day, we shall find that they were typical of the gospel scheme; and, indeed, they present us with one of the most remarkable types contained in the scriptures.

These ceremonies are not mentioned in the chapter before us; but in the sixteenth chapter of this book they are detailed at length. On this day only in the year was the high priest permitted to enter within the vail, into the most holy place; and now he was commanded to do so. But, previously to entering, he was to wash himself with water, and then to clothe himself in the holy linen garments, and to put on the mitre inscribed with "holiness unto the Lord." He was then to bring into the outer sanctuary a young bullock as a sin-offering, and a ram as a burnt-offering, for himself and his family. Next he was to do the same for the people; but the sin-offering in this case was to consist of two young goats, which, together with the ram for a burnt-offering, were to be presented before the Lord at the door of the tabernacle of the congregation. He then took the two kids, and cast lots upon them, which of them should be sacrificed, and which should be reserved as a scape-goat.

Next followed the slaying of the sin-offering for himself; which when he had done, he took some of the blood, and, taking also a censer with incense kindled at the sacred fire on the altar, he entered within the vail, and sprinkled the blood seven times upon and before the mercy-seat. After this he sacrificed the kid for a sin-offering for the people, and entered again in like manner within the vail, and did the same as before. After which he also purified the tabernacle and the altar with the sprinkled blood; and then he took the live goat, and, laying both his hands upon its head, he confessed over it all the iniquities of the children of Israel, and all their sins, and then sent away the goat to be let loose in the wilderness;

and, finally, after this atonement, he was to wash himself again, and put on his ordinary dress, and then to offer the burnt-offering for himself and for the people (see Lev. xvi. 1-25).

Such were the truly remarkable and significant observances of this day. Abstracting what was personal to the high priest himself, let us consider that part which concerned the people at large; and—

1. The offerings are to be considered, and, in the first instance, the sin-offering. This consisted, as we have seen, of two goats; for, although only one of them was to be slain, they are evidently to be considered as one offering, and indeed are spoken of as such—"two kids of the goats for a sin-offering" (Lev. xvi. 5). These two combined, then, represent the Saviour in death and life. Both were necessary: Jesus saves us by his life, as well as by his death; and, therefore, one kid had not been sufficient to represent his work: in one we see him dying for our sins, in the other rising for our justification. It required two animals, of course, to set forth both these things: none but he who had "life in himself" could have power to lay down his life, and power to take it again; and, therefore, the two goats are provided to make up one offering, both together exhibiting him who "liveth, and was dead."

A similar type to this we have in the ceremony of the cleansing of the leper, where two birds were provided; one of which was to be slain over running water, and the other, after being dipped into the water and blood, and used to sprinkle the leper, was afterwards let loose into the open fields.

My brethren, we do not sufficiently dwell upon the life of Jesus; and yet it is this life which saves us: "For, if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life" (Rom. v. 10). It is his death which makes us, if I may so say, saveable, but it is his life which saves us: the former is his title to do that which the latter enables him to accomplish—to "save unto the uttermost all that come unto God by him" (Heb. viii. 25). The one is as necessary as the other; for as, on the one hand, his life were utterly useless to us if he had not died, so, on the other hand, his death were utterly inefficacious if he did not live; but now both are combined in him, and therefore he is a perfect Saviour.

Such, as I suppose, is the mystery of the scape-goat: it sets forth for us life out of death—the resurrection-life of Jesus; and, just as the iniquities of the children of Israel were transferred to this substitute, as it is written, "putting them upon the head of the goat" (Lev. xvi. 21), so may we come confidently to him who "died and rose again," and transfer all our iniquities and all our sins to him who stands as our substitute, the accepted offering for our transgressions, to bear them into a land of forgetfulness.

Come, then, my fellow-sinners, and let us make this blessed transfer. O, do you feel your sins a burden to you? Are you conscious of your many and great offences? Come unto Jesus: lay your hand upon the head of the scape-goat: he is able to sustain the weight which would

press you down to hell—to bear all your responsibilities; and not only to bear them, but, by bearing, “carry them away.” O what a comfortable word is this, “carry them away!” This is what the gospel proclaims—the putting away of sins; not merely pardon, but remission; deliverance, not merely from the punishment, but from the charge, the imputation of iniquity: “Blessed are they whose iniquities are forgiven, whose sins are covered: blessed is the man to whom the Lord will not impute sin” (Rom. iv. 7, 8). My brethren, this is that which is peculiar to the gospel, that which never entered into the heart of man to conceive, and the very proposal of which stamps divinity upon the gospel scheme—the justification of the sinner.

Man would be content to escape the consequences of his sin, and, provided he could accomplish this, would care but little about the manner in which his deliverance were effected, whether or no it consulted the credit of Jehovah’s government, or were consistent with the sanctity of his righteous law. But it is not so with God: he is indeed merciful and gracious, infinitely merciful and infinitely gracious; but he is righteous and holy too, and he “will by no means clear the guilty.” There can, then, be no such thing as simple pardon of the sinner; for the law of God pronounces the curse upon transgression; and that sentence can never be repealed or set aside. Pardon, mere simple pardon, is sometimes bestowed upon a sinner against the laws of man; but, whenever this is done, the law itself is set aside, and mercy is exercised at the expense of justice. In regard to the transgressor of the law of God this cannot be: if mercy be exercised in his case, it must be consistently with justice; and, therefore, if the sinner be pardoned, he must be justified: if he be delivered from the punishment, he must also be cleared from the charge of sin—he must be acquitted. But how can these things be? the criminal acquitted, the guilty justified, the sinner cleared from the imputation of his sin! how can this be accomplished? This is the revelation of the gospel: it declares “the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption which is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission (the putting away) of sins that are past, through the forbearance of God—to declare, I say, at this time his righteousness, that he might be just and the justifier of him that believeth in Jesus” (Rom. iii. 21-26).

But that which was peculiarly characteristic of this day was—

2. The entrance of the high priest within the veil. This, as we learn from the epistle to the Hebrews, was designed to set forth the work of him who has entered “not into holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us” (Heb. ix. 24).

And what a beautiful illustration have we here of the office which our dear Redeemer now sustains, the part which he now acts for us. Be-

loved, “we have a great high priest, who has passed into the heavens, Jesus the Son of God.” Let us endeavour to realize this truth, to lay hold on the Saviour in this blessed character, the high priest of his people. As surely as on this day the Jewish high priest passed within the veil, and appeared before the mercy-seat, in the “most holy place,” so surely has Jesus “passed into the heavens,” and now appears in the presence of the Majesty on high.

And for what purpose is he there? on whose behalf does he officiate? Let the reply be given in the language of the Holy Ghost: “Now to appear in the presence of God for us.” O let the words be treasured in our hearts—“for us.” “We have a great high priest:” he is ours: to us he is given of the Father, and for us he is devoted by himself: he is consecrated on our behalf, and “ever liveth” for this express purpose, that he may “make intercession for us.” Just as the sons of Aaron were set apart for this purpose, that they should undertake the spiritual concerns of the people of God, so, in like manner, Jesus is set apart, and devoted to this work, the management of the spiritual concerns of “the Israel of God.” Unto them belonged the sons of Aaron: unto us belongs the Son of God. If Jesus has passed into the most holy place, he has entered there in a public character, as the representative of his people; and every part of the ministry which he sustains is all for them.

When the high priest went within the veil, he had a defined work to do: he undertook no vague, uncertain commission: the object for which he went, and the results of his mediation, were clearly laid down and defined. It was for the chosen people that he ministered: for them he was ordained “in things pertaining unto God:” to make reconciliation for the sins of the people was the task assigned him; and, accordingly, he carried the names of the twelve tribes upon his shoulders and upon his breast. And so, my brethren, with our great high priest: there is no uncertainty in his work, no vagueness in his intercession: it is all explicitly defined and marked, ordered and settled by covenant arrangement. He bears his people on his mighty shoulders: he sustains them all: he has undertaken their responsibilities; and, so long as he stands, they stand in him. But he bears them also in his breast. It is not merely a matter of compact, of official duty: it is a matter of affection and friendship. All their names are written on his heart, and every thing belonging to them all: there is nothing which concerns their interests which affects him not: all is remembered and provided for, every particular constantly borne in his heart before the Lord. O, beloved, why do we not realize these things? why do we not cordially confide in him? why do we not cast “all our care on him,” in the blessed assurance that “he careth for” us? Let us draw aside the veil, and contemplate him as he is, “a merciful and faithful High Priest;” one who can “be touched with the feeling of our infirmities,” seeing that he was “in all points tempted as we are, yet without sin;” one who, in the omniscience of Deity, is cognizant of all our circumstances, with eyes “like a flame of fire,” to penetrate the secrets of our hearts; and who, in the sympathy of undefiled humanity, can make

these circumstances all his own, and not only feel for, but feel with us, in all our infirmities and sorrows and temptations. What is there that as sinners we require which we have not in him? Why should we not "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need?" (Heb. iv. 14-16).

3. But, when the high priest passed within the vail, he entered "not without blood." He was commanded to carry with him the blood of the sin-offering, and to dip his finger in the blood, and sprinkle it before the mercy-seat (Lev. xvi. 14-16). Just so, our "great high priest," "not by the blood of bulls and of goats, but by his own blood, he has entered in once into the holy place, having obtained eternal redemption for us" (Heb. ix. 12).

The blood of the sin-offering was commanded to be sprinkled seven times before the mercy-seat, denoting the perfection and completeness of that atonement which it typified. This perfection belonged not unto the atonement of the law: "it is not possible that the blood of bulls and of goats should take away sin;" and hence the repetition of those sacrifices year by year continually; this repetition being a constant witness of their imperfection. But, when the blood was sprinkled seven times, it typified that which it could not accomplish—the full, perfect, and complete remission which the precious blood of him "who through the eternal Spirit offered himself without spot to God" has purchased for his people.

Beloved, we are here reminded of a most important truth, the inherent efficacy of the blood of Jesus to atone for sin. There are some who speak of the atonement as a mere arbitrary appointment, as a mere display of God's righteousness, as a means which he has devised to manifest, in the sight of his intelligent creation, his own detestation of iniquity, and to impress the universe with an adequate sense of the exceeding sinfulness of sin; and, as to the efficacy of the work of Jesus, they resolve it all into this, that it is God's appointed means.

But this, I am persuaded, is far from being the correct and scriptural view of this all-important subject. Nay, it would appear to me that one step more would bring us to the total denial of any atoning sacrifice at all. Whether we can understand it or no, it is plain that the blood of Jesus saves us not by any arbitrary appointment, but by its own inherent efficacy, its preciousness, its value; that there is that in the work of Christ which *can* satisfy, and therefore *has* satisfied the claims of eternal justice, and has made, not a mere conventional, but a *bonâ fide* atonement, propitiation, and satisfaction for the sins of his people.

If this were not the case, where were the force of all the reasoning in the ninth and tenth chapters of the epistle to the Hebrews? What, then, would be the point of the apostle's declaration in regard to the Jewish sacrifices—"it is not possible for the blood of bulls and of goats to take away sin"? and what, then, would become of the contrast which he has drawn between them and the blood of Jesus, in this very particular? Is it not plain that the whole force of his argument depends upon this, that there is in that blood

what there was not in that of the legal sacrifices—a power and efficacy to atone for sin? And is not this innate value the very ground which he alleges to encourage the sinner to place all confidence in him, who "by one offering has perfected for ever," has fully and eternally cleared from the charge of sin, "them that are sanctified," them for whom he has made expiation by his blood? (see Heb. x. 1-14).

And, indeed, we may go on to ask, Does not the very notion of a display of Jehovah's righteousness, in connexion with the work of Jesus, necessarily involve that of efficacious atonement? For, if this did not exist, if there were not in sin that infinite demerit which required such a satisfaction, and, if, on the other hand, there were not in the satisfaction rendered an adequate compensation, how could there possibly be any manifestation of righteousness in the appointment? Nay, would it not (we speak with reverence on such a subject) rather be a manifestation of injustice in either exacting that which was not required, or else in accepting that which was not sufficient to atone?

4. But there is something more which the high priest was commanded to do within the vail, which we must not forget to notice. He was to take a censer full of burning coals of fire from off the altar before the Lord; and he was to fill his hands full of sweet incense beaten small, and to bring it within the vail; and then, when there, he was to sprinkle the incense upon the coals of fire before the Lord, that the smoke of the incense might ascend and cover the mercy-seat (Lev. xvi. 12, 13).

What a beautiful type have we here of the intercession of our glorious High Priest, ascending as sweet incense perpetually before God! The incense used by the Jewish priests was, as you know, peculiar to the service of the sanctuary: it was not to be applied to common purposes; and no other incense might be offered there. Just so it is with the intercession of the Saviour: it is peculiar to him: there is nothing like it in the universe besides: it only can ascend as a sweet savour before God: it alone is devoted to the service of the sanctuary. Woe to those who dare to counterfeit this incense, to arrogate to themselves, or ascribe to any of their fellow-men, that which belongeth only to the Son of God: "Whosoever shall make like unto that shall even be cut off from his people."

The fire, too, with which this incense was kindled must not be common fire: it must be taken from off the altar of burnt-offering, reminding us of the ground of the Saviour's intercession, his consecration of himself to do his Father's will, his self-sacrifice upon the cross to be consumed by the fire of Jehovah's justice as the sinner's substitute. If Jesus stands accepted now in the character of our representative before the throne of God, it is because, in the character of our substitute on earth, he was self-devoted even unto death; because he gave himself to be consumed as one whole burnt-offering upon the altar of our salvation. The incense which now covers the mercy-seat on high is kindled by the fire of the altar which consumed him here: because he made his soul an offering for sin, because he poured out that soul unto death, because he was wounded,

bruised, consumed for sinners, therefore is he now accepted as the advocate of his people; and they, too, are made acceptable in him: all their miserable and imperfect services, perfumed with the fragrant incense of his mediatorial prayer, ascend as a sweet savour before the throne of God.

Let us, then, my brethren, realize the blessed privilege of coming unto God in Christ: let us, as the apostle says, "draw near with a true heart, in full assurance of faith." O what an invitation is this! and yet how little do we act upon it! At what a distance do we stand from our God, when he has invited us to draw nigh! I am speaking now of believers, of those who have renounced all other trust but Jesus, and who are reposing their souls on him in humble faith; and I say of such, how little do they realize the blessedness of his mediatorial work, the exalted privileges which his priesthood is intended to bestow? Beloved, is it not true of those whose Christianity we cannot doubt, that they are generally found walking rather as Jews than as Christians? standing in the bondage and distance of the legal covenant, the covenant of types and shadows, rather than in the liberty and fellowship and nearness of access of the covenant of grace? O where is that "true heart" of which the apostle speaks, "the heart sprinkled from an evil conscience?" And where is that "full assurance of faith" to which we are invited? And yet this is the great characteristic of the present dispensation as contrasted with the old: "The way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing." None but the high priest alone, and he but once a year, was permitted to enter into the most holy place; an ordinance which shadowed forth the exclusion and distance which characterized that covenant of "meats and drinks and divers washings and carnal ordinances, imposed on them until the time of reformation" (Heb. ix. 7-10). But now that the shadows are passed away, and the true light shineth, this bondage has passed away along with them: Jesus the Son of God has come, "not by the blood of goats and calves, but by his own blood;" not by a tabernacle made with hands, but by a greater and more perfect tabernacle; and, having rent the vail which hid the mercy-seat, he has opened the way of access to the holiest of all: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us through the vail, that is to say, his flesh, and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 19-22). O, beloved, if we have not fellowship with our God in Christ; if we do not enjoy the sunshine of his countenance; if we have not peace of mind and conscience, it is not that he has not opened unto us the bosom of his love; but it is because of our hardness of heart, and want of confidence in his mercy. We are not straitened in him, but in ourselves. He has set before us an open door; but still we refuse to enter in, and hold communion with our Saviour and our God.

5. But the whole of the duties of the high priest upon this solemn day were not conducted

within the vail: he must come forth again to accomplish the service which awaited him outside. And the people, in the mean time, were expecting his return: they were waiting for him to reappear and complete the work allotted to the day (Luke i. 10, 21). And here again we are reminded of the position which the church of Christ should occupy in the present dispensation—waiting for the reappearing of her Lord; "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." For, as the ceremonies of the day of atonement were not completed inside the vail, so is it with the work of our great High Priest; his ministry in heaven will not accomplish all—there is a work outside the vail which he must come forth to do; and those who are interested in the one are interested also in the other. For "as it appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation" (Heb. ix. 27, 28).

When the high priest came forth from the sanctuary, and appeared again unto the people, he first despatched the scape-goat bearing all their iniquities into the wilderness, and then united with them in offering the burnt-offering unto the Lord. And such shall be the results of the second advent of our Saviour. Then shall sin be completely put away, and every trace of it removed for ever. In one sense sin is already put away—it is no more imputed unto them who believe in Jesus; but sin itself remaineth, yea, and will remain, until he comes again. But then it shall be for ever banished, and all its consequences shall be removed for ever. Then "there shall be no more sin:" nothing of it shall remain, but the blessed consciousness that we are redeemed from its power and its curse.

"Then we shall see his face,  
And never, never sin;  
Then from the river of his grace,  
Drink endless pleasures in."

And then, too, shall Jesus and his people unite to offer the burnt-offering unto God. Then in the midst of his redeemed he shall head up all their pure and holy service; and, blessed and consecrated by the presence of incarnate Godhead, the untiring energies of redeemed humanity shall be for ever consuming, yet unconsumed, upon the altar of eternal love.

This, my brethren, is the great object of the Saviour's work; this is the purpose of redeeming love; and this is the very essence of the happiness which awaits his people, that they shall be consecrated, body, soul, and spirit, to the service of their Saviour and their God. May he, by his sovereign grace, dispose our hearts to serve him now, that we may be meet for the inheritance of his glory in that day.



## THE CHARACTER OF GOD :

*A Sermon*

BY THE REV. HENRY WOODWARD, M.A.

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1 JOHN iv. 16.

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

"THIS," says our blessed Lord "is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Man is, by his condition as a creature, and in the essential constitution of his being, a spectator: God is the glorious spectacle which he was called into existence to behold. In seeing God he fulfils the intention of his creation, and draws in the energies and succours of spiritual life and happiness. And, on the contrary, when by wilful apostacy he loses sight of God, he droops and languishes and decays, as plants unvisited by the genial sun. This is the essence of that great change which passed on man. He no longer saw God; but, in that darkness which the privation of essential light diffused, he conjured up terrific shapes and lying images of Deity; and from these he fled, and fain would hide himself under whatever shelter he could find.

To bring man again within the view of that glorious object, which it is his true life to see, is the main design of his redemption. The whole bible is one continued comment on the doctrine of my text. It is an ever-varying exhibition of the most affecting pictures of the goodness, the practical long-suffering, the tender mercy, the exhaustless love, the boundless amiability of God. The first page almost we open bears ample testimony to the truth that "God is love:" "Let us make man in our image, after our likeness." What do these terms imply, but the beneficent desire to impart a portion of his own exhaustless joys? to raise up recipients or vessels into which he can pour the streams of his own celestial blessedness? For, if God be the possessor and fountain of felicity unalloyed and infinite, to call into being counterparts or miniatures of himself is the utmost that we can conceive of overflowing charity and boundless love.

To that happiness for which man was destined, all around him was formed to minister. The picture which the sacred penman draws of the residence prepared for man is a scene so pure, so calm, so unlike this troublesome world, that paradise, that magic word, can touch mysterious chords within us. We somehow feel as if we ourselves, not in the person

of our representative, but in our own persons, and in our own experience, had once tasted its freshness, its innocence, its sunshine, and its cloudless skies, and were thence ejected to wander through the wilderness which now surrounds us. "The Lord planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food."

We know in how dark a cloud sin descended upon these pure and innocent abodes. This was by man's doing. He had marred God's beautiful work: he had brought down ruin upon himself: he had rebelled against almighty goodness. But in this tragic scene what part does scripture assign to a justly offended God? He, to whom a thousand years are as one day, runs through man's prospective history at a glance. His plan is formed, his covenant ordered in all things and sure. The willing victim is doomed to die. Through the long vista of revolving years, through the long aisle of intervening ages, the altar of the cross is seen, and upon it the great sacrifice, the Lamb slain from the foundation of the world. Yes, to Adam, fallen, apostate, and self-ruined, was the promise made that the seed of the woman should bruise the serpent's head.

Again, when the wickedness of man was great upon the earth, and the earth was filled with violence, and when no other course was left than to sweep away that guilty race, no sooner had his "strange work" been done, than God returns to the essential element of his nature, and love shines forth again. When the deluge had subsided, when the sun reappeared and impressed his arch of glory upon the clouds, God hails that cheering sight as the emblem of his own forgiveness. He, who in the days of his flesh was wont to take his lessons from the casual objects that he saw, as though his attention were at the moment arrested by this most beautiful of nature's processes, points to the rainbow, and ordains that that shall be the pledge and token of his covenant.

But, a few short years after man had thus set out upon a new score of mercy and forgiveness, we find darkness covering the earth, and gross darkness the people. But this was only to afford new displays of the patient, long-suffering, and exhaustless love of God. Amongst the faithless, one faithful worshipper was found; and, from the time that God calls him out of his idolatrous country, to the closing scene, when Abraham gave up the ghost, and died in a good old age, his whole history is one continuous ex-



hibition of the divine condescension and philanthropy; nay, it displays the divine character as not insensible to the claims of personal and peculiar friendship. We say so without irreverence, because we take the language from the mouth of God himself; "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." In full keeping with this, we find God thus disclaiming all concealments which were inconsistent with that sacred tie: "Shall I hide from Abraham that thing which I do?" But no scene in that eventful history so opens out the treasures of God's heart, as that in which Abraham, when he was tried, offered his only-begotten son. There is an ardour of affection, a glow of feeling upon the part of God, as if love, for a time restrained, had forced its way, and burst forth in a resistless torrent: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." The same character is sustained throughout all God's dealings with the Jews. What touching pictures are drawn by God's own hand, of his jealousy, his wounded feeling, and ill-requited love! Does the great God, in condescension to our capacities, speak of himself after the manner of men, and assume the title of a father? Is it then in terms of peremptory command, or stern rebuke, that we hear him speaking? No. The accents are like the voice that was heard in Ramah—lamentation, weeping, and great mourning. "I have nourished and brought up children: and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Or does the Lord of heaven and earth describe himself as standing in the still nearer relation of a husband? What proud mortal, who bears that name, would brook the treatment or forgive the injuries of which he so feelingly complains? "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? But thou hast played the harlot with many lovers; yet return to me again, saith the Lord." Could it, I repeat, have entered into the heart of man to conceive that the Majesty of heaven would speak in the following terms? "But thou hast not called upon me,

O Jacob: thou hast been weary, O Israel: thou hast made me to serve with thy sins:" "What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and have become vain?" "Behold, I am pressed under you as a cart is pressed that is full of sheaves."

But these fainter pencillings of the ancient scriptures comparatively lose their lustre, when, in the New Testament, the original, God manifest in the flesh, appears upon the field. If we desire fully and intimately to know what is the character, the disposition, the mind, the temper, of that mysterious Essence, in whom we live and move and have our being, that invisible Power who formed us, we know not how, and on whose mere will our destiny depends; if, utterly helpless and blind to what is before us, ignorant of what we are, and a wonder to ourselves, if we desire to know who it is that encircles us on every side, and in whose hands we are, we have only to look unto Jesus. In answer to these deep anxieties and ardent searchings of our nature, his gentle voice replies, "It is I, be not afraid:" "Fear thou not; for I am with thee: be not dismayed; for I am thy God." Yes, it is thy Maker, it is he that formed thee, which says, "Come unto me; and I will give you rest." It is he, upon whom thy life hangs and thy all depends, who invites you to his heart. It is he, before whom the angels bow, who would win your cold affections by the last, best proof which he could, in the compass of possibility, have given of his love for you. "Greater love hath no man than this, that a man lay down his life for his friends." Here, then, is the solution of the grand problem—What is the character of that Being from whose presence there is no means of flight, from the grasp of whose omnipotence there is no possibility of escape?

When we would seek in God the refuge that we want, we are no longer lost in the infinitude of his vastness. We can be no longer taunted, as was the long-suffering Job: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than thesea." No; the word is nigh us, even in our mouth and in our heart. The vain imagination of the Lycaonians is realized in our case; "God is come down to us in the likeness of men." The patriarchs in Egypt were filled with awe when, strangers and simple shepherds as they were, they were ushered into the presence of the great ruler of the land; but

all their fears subsided when they found that mighty potentate, in all his glory, to be none other than their brother Joseph. So it is that the overwhelming brightness of the God-head is mitigated and softened in its passage through that Mediator who bears our nature and wears the form of man. It now requires no painful effort, no straining of our faculties beyond their natural strength, to hold communion with God. No: it is in the stillest composure of the soul; when the heart is at ease, and when all within is peace, then it is that we best appreciate, and turn to its intended purpose, the incarnation of God. It is then that we feel that there is a "mystical union betwixt Christ and his church;" that the Maker is also the husband of the soul; that "we are members of his body, of his flesh, and of his bones;" that "we are one with Christ and Christ with us;" that it is "no longer we that live, but Christ that liveth in us; for the life that we now live in the flesh, we live by the faith of the Son of God, who loved us, and gave himself for us."

Such are the deep and ineffable consolations of those who believe the record which God hath given of his Son.

Howard, the great philanthropist, has somewhere mentioned that the only means he found effective to act upon the minds of hardened criminals was to persuade them that there was still some bosom that could warm with kindness towards them. Long inured to strife, debate, and hatred, repulsed and driven beyond the pale of the sympathies of their kind, their hand against every man, and every man's hand against them, they had, as it were, forgotten that there was such a thing as the milk of human tenderness, or that man could feel for man; but through all those obstructions his disinterested benevolence forced a passage to their hearts. When he succeeded, hard as it was, in persuading them that there was one that felt for them, that pitied their distresses, and that loved their souls; as these new accents reached their ears, their frozen hearts began to thaw; mingled emotions, and, most of all, surprise, spoke in every feature; and tears of penitence, of hope, of wonder, and of joy ran down the furrows of their rugged faces. So "we ourselves also were sometimes living in malice and envy, hateful, and hating one another. But, after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us." Yes, my brethren; it is his mercy, it is the knowledge of his mercy, it is the clear and realizing apprehension of the mind that God is merciful—this alone can call forth into action that principle

of love which is itself but a convertible term for the salvation of the soul. Love, it is said, begets love; and it is only by apprehending that God is love, it is only by tasting and seeing the amiability of his character, that we can fulfil the first and great commandment. It is against the possibilities of nature to love, because we are commanded to love, because we admit it to be our duty, and know it to be our interest to love. We can no more love what is not attractive, than we can see what is not visible, or hear where universal silence reigns. No: we must see God as the scriptures paint him: we must believe in the records of his love: we must feel a deep persuasion that his mercies to man are but a sample of what he is, an efflux of that goodness which is none other than the copy of his heart, nay, the very essence of his being. Thus it is that the history of man's redemption is not merely the history of his good fortune, as if he had had an escape from one who is capable of a far different conduct. No: the history of our redemption is the character of God. He, who is "the same yesterday, to-day, and for ever," acted toward us as he would act towards ten thousand worlds, who had by a precisely similar defection revolted from his gentle and paternal rule, trampled upon his blessings, and cast away his mercies from them. Such is the doctrine of my text: "We know and believe the love that God hath to us." It does not go on to say, "We bless our stars that in our peculiar instance God was merciful and gracious." No: the reason assigned for God's love to us is this—that "God is love." And thus it is that "he that dwelleth in love dwelleth in God, and God in him." Whosoever breathes that blessed atmosphere inhales the nature and the very life of God.

What scenes of blessedness does this assurance, that God is love, open to the view. For love is not a name, however soft and soothing even the name itself may be: love is an actual existence. If God be love, there is a certain sense in which we might invert the terms, and proclaim that love is God; and surely it is so, if "he that dwelleth in love dwelleth in God." If, then, we would pass from words to things, and ascertain by the touch of actual experiment what God is, what that element of bliss and atmosphere of joy may be, in which the heirs of heaven will live for ever; if we would know the quality of the fountain, let us mark the streams which flow down to us: let us take some of those instances in which the human heart has reached its highest pitch of joy, of tenderness, of gratitude, of the fulfilment of its brightest hopes and fondest wishes. How, for example, does a

mother feel when "she remembers no more the anguish, for joy that a man is born into the world"? How did the patriarch Jacob feel when he said, "It is enough, Joseph my son is yet alive: I will go and see him before I die." When that "dead man was carried out, the only son of his mother," and when he was snatched from the grave, and restored to her longing arms, how, think ye, did that "widow's heart sing for joy"? Or what were the feelings of that father who exclaimed, "It was meet that we should make merry, and be glad; for this my son was dead, and is alive again"? or how would you feel if you had a wandering child thus rescued and restored? or how do you sometimes feel when you look perhaps upon a child who never caused you one moment's pain, save in the bitter thought that you must one day part? Or what would your transport be, if the desire of your eyes, now laid in the silent grave, were, like Lazarus, to arise, and you were to hear that voice once more, and see the sunshine of that smile again? But there are aspirations of the heart which bear on higher themes than these—things which the natural man perceiveth not; secrets of the Lord, known alone to them that fear him; things which "eye hath not seen, nor ear heard, but which God hath revealed to us by his Spirit;" I mean those verdant spots upon the map of life, those bright moments, transient as they often are, when the pure in heart see God; when the meek are refreshed with the abundance of peace; when all is silent but that voice which says,

"Hark! my soul, it is the Lord:  
'Tis thy Saviour: hear his word;"

when, on the wings of faith and prayer, we ascend to the summit of that mount on which eternal sunshine dwells; when the language of our heart is, "Let this continue, and we desire no more: this is the living water, which springeth up into everlasting life: 'This is the living bread, which came down from' God: 'Surely the Lord is in this place.' 'This is none other but the house of God, and this is the gate of heaven.'" I take such moments as samples of what I mean, because these emotions of the heart are but emanations of essential love. So that the best notion we can form of what God is, infinitely inadequate though it be, is to take the happiest moment which we have experienced, when life is joy, and the heart is filled with love, to extend that thought, to enlarge that point, till it spreads out into infinitude before the mind. Such, then, as far as we have faculties to comprehend it, is God. Such is the fulness of joy; such the region of boundless bliss; such the eternity which

those will inhabit who are here made partakers of the divine nature, who dwell in love, who dwell in God, and God in them. Such are the prospects which unfold themselves to those who, being justified by faith, have peace with God through Jesus Christ our Lord. Such are the mercies which are freely offered you. Such is that pure and undefiled religion, of which it has been truly said, that no man, who knows what it is, could refuse to embrace it. For we are all, by the primary instinct of our nature, in search of happiness. It is to satisfy this native thirst, that all the children of this world are ever in restless, ceaseless motion. They sigh for peace; but there is no peace: they catch at mere appearances of bliss. They are mocked by visions of delight; but there is no substance in them: they are semblance, and not worth: they are but the shadow of what they seem to be—pictures which our fond fancies paint, gilded clouds, dreams of the heart, from which it soon awakes to the stern reality of restless anxieties and busy cares, or to the tiresome repetition of hacknied amusements, threadbare enjoyments, and worn-out pleasures. Have any of you, whom I address, been looking to the world to satisfy the wants and allay the thirstings of your spiritual nature? I do not ask whether you have been successful in your pursuit. You cannot have been so. The world could never fill that void. The world neither understands the constitution, nor can it heal the sickness, of the soul. The world cannot stop the throbbings of the desolated heart; it cannot "minister to a mind diseased, or pluck from memory a rooted sorrow." Do you find, then, a famine in the land? Is there no water there? Have you been wandering in that far country, from one bleak region to another, seeking rest and finding none? Would you, like the prodigal in the gospel, satisfy the calls of the immortal mind for pure enjoyment, with the husks on which the children of this world fain would feed? Does no man give unto you? Are all around you strangers to what passes within you in your solitary hours? Is there no man that careth for your soul? Arise, then, and go to thy Father. The arms of God are open to receive you: glorious beings, bright intelligences, are waiting to welcome your return. Ministering spirits are in attendance, ready to catch the joyful sound of "Bring forth the best robe, and put it on him." The holy angels are tuning their harps: celestial voices are preparing for a new song of praise and of thanksgiving unto God, for another sinner that has repented, another brother who was dead and is alive again, who was lost and is found.

## ADDRESS TO THE CONVERTED\*.

ON the arrival of my soul in glory, if through grace I reach that happy land,

"A land of pure delight,  
Where saints and angels dwell,"

the first grand object that will meet my eye will be Jesus, "the Lamb in the midst of the throne," with the other Persons of the blessed Trinity, "the sacred Three, yet undivided One!" But next to that beatific vision, whom do I desire to behold? All who have been most dear to me on earth, including you, my beloved friends, to whom I have preached "the unsearchable riches of Christ," and who, by the indwelling of the Holy Ghost, have been made partakers of the divine nature; and those who have been brought to Emmanuel's cross by my instrumentality, will be my joy and crown of rejoicing in that day, and will sparkle as rich jewels in the Redeemer's crown, whilst they give him all the praise.

But here let me pause, and ask, as members of the family of heaven, Are all the powers of your bodies, and all the energies of your minds, employed to glorify your Saviour God? If you reply, "How can glory be given to him who is infinitely glorious? can a tear, dropped into the ocean, add to its immensity? can the glow-worm's light increase the brightness of the noon-day sun?" a negative answer must be given. But yet we can be privileged to glorify the Lord by heralding his love to sinners, whose mouths will then, through grace, be "opened to show forth his praise;" for thus the King of heaven speaks: "Whoso offereth praise glorifieth me." If then, by ourselves or proxies, we preach Jesus to fallen man accompanied by grace from on high (and he is commanded to be proclaimed wherever the ocean rolls its waves, the winds of heaven blow, immortal spirits live, and human hearts beat), we are swelling the number of the ransomed throng, whose hallowed notes will join to celebrate eternally the riches of redeeming love. To be instrumental of such glory to God and benefit to man, may cause the envy of an angel. In this view, my beloved brethren, one thing on earth is better than heaven itself; for here, and not there, can we thus be privileged. But O, "what manner of persons ought we to be in all holy conversation and godliness!" How should we pant after holiness! To use a well-known emblem, as the fragrance of the rose worn in the bosom perfumes the whole person, so, if followers of Jesus, will there be a spiritual fragrance in your daily life, arising from your union with the Rose of Sharon. I would that in you all, by virtue of this union, were combined the Christian graces in their fullest growth. I would that each possessed the faith of Abraham, the meekness of Moses, the patience of Job, the devotion of David, the fortitude of Paul, the zeal of Peter, and the love of John. Rather would I have you follow in the footsteps of Emmanuel, who left us an example that we should follow the steps of his most holy life. The grand feature of his character is love; and, in proportion as they resemble him, the character of Christians will be love—love to God and man. And, if you ask how to manifest love to the

human family, I reply, As far as possible, pray for them, preach Christ to them, rebuke sin in them, set good examples before them, and circulate messengers of mercy among them: if thus "always abounding in the work of the Lord," your labours will not be in vain in the Lord." But, my beloved friends, pray also for yourselves, that, as "salt of the earth, the salt may not lose its savour;" that, as "lights set upon a hill, the light that is in you be not darkness."

It is possible for you, by an inconsistent life, to become stumbling-blocks to others; nay, it is possible for you, "having put your hand to the gospel-plough, to look back, and be thus unfit for the kingdom of God." In love I speak; and, with feelings of affectionate anxiety, I would remind you of the language of the Holy Ghost, as recorded in the following words: "Boast not against the branches. But, if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear; for, if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Rom. xi. 18-22). "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast to the end" (Heb. iii. 12-14). "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. xxii. 18, 19). Yes; we must "abide in Jesus, the true vine," if we would "endure unto the end, that we may be saved."

My anxious desire for you all is this, that Jesus may "take you to his banquetting-house, and his banner over you be love;" so that your souls will be overflowing with gratitude in such a way as to constrain you here to "abide under his shadow with great delight," until you feast for ever on the fruits of the "tree of life, which flourishes in the paradise of God." But, perhaps, it may be well to ascertain your state, as in the presence of the Searcher of all hearts, "from whom no secrets are hid;" especially since there are often notions in the head which never sink into the heart, nor operate on the life; and, on finding your deficiency, it may tend, through grace, to endear to your souls "the blood of sprinkling which speaketh better things than that of Abel." If Paul told the church of Corinth, of whom he had spoken in glowing colours as to their spiritual state, "Examine yourselves whether ye be in the faith," I cannot be wrong in applying the spiritual touchstone to your souls.

It is of infinite importance that, through grace,

\* From "The Pastor's Farewell," by the rev. W. W. Robinson, M.A., late curate of Yeovil, now incumbent of Christchurch, Chelsea. London, Hatchards, 1846.

you persevere in the divine life, even unto the end. It would be better for you "never to have known the way of life, than, having known it, to turn from the holy commandment delivered unto you;" better to perish in Sodom, than to stand a pillar of salt in the desert: better not to arrive at heaven's gate, than to perish at the threshold.

#### INSURANCE\*.

IN the summer of the second year of my residence we were visited by a long and severe drought. Many of the springs and wells were dried up, and so were several rivulets which never had been known to fail before. In some settlements the inhabitants suffered much from want of water. In one, which was within a few miles of me, they had to drive their cattle several miles for this necessary of life, until they had deepened their wells or dug new ones. The depth to which the influence of the drought extended was very surprising. I had a well, forty-two feet deep, which was quite dry; and I had to sink it six feet lower before I recovered the water. But these annoyances were mere trifles compared with a great calamity which befell our own settlement in consequence of it. Every thing was so dry, that people were careful not to set fire to the woods. One settler, however, who had a slash which he was very anxious to burn, imprudently set fire to it. But it was more easily lighted than extinguished; for, to the terror and dismay of the inhabitants, who all hurried to the spot the instant they saw the smoke rolling upwards in heavy black masses, it did not stop when its intended work was done, but literally ran along the ground, extending its ravages far and wide. At length it reached a farm-yard, when the barn and other outbuildings immediately caught fire and were consumed. They were all built of wood, and as dry as tinder. In spite of the united efforts of the whole settlement to stop it or turn it aside, the fire reached the dwelling-house hard by. Here it blazed up with renewed vigour. This house was hardly half consumed when the cry of "Fire!" was heard from the affrighted occupants of the next farm-house, which met with a similar fate, and then the next, and the next. In short, nothing could stay its fury. It destroyed every farmstead, house, and fence, on one side of the settlement; and then went off again into the woods, where its desolating path could be discerned, for several days, by the dark cloud of smoke by day, and by the bright streak in the heavens above it by night. Four dwelling-houses and five barns, with a number of inferior outbuildings, were totally consumed. And nothing was insured; not, at least, in the common acceptation of the term. Those simple people knew nothing about insurance companies or their agents; and yet they were not altogether uninsured either.

But, to explain this, I must advert to another fearful and recent calamity of a similar nature, but much more extensive. I allude to the great fire at Miramichi, a flourishing little seaport on

the shore of the gulf of St. Lawrence. That ill-fated town, as well as the whole of the surrounding cleared country, and the wilderness beyond it, was for days one vast and boundless sea of fire, so that the poor inhabitants, in their fright and consternation, had no place to flee to for the preservation of their lives. Many of them were burned to death; and many of those who, for refuge from the flames, rushed into the great river, were pushed by the crowd beyond their depth, and drowned. When we were made acquainted with their sufferings, we cheerfully contributed to the utmost of our poor ability to their relief. I had the pleasing satisfaction of transmitting to the poor sufferers a sum of money amounting to nearly twenty-five pounds, all collected within my little rural district. There were few parishes in the colony so poor as we were, and yet not one contributed so much. It so happened that those of my people who had now in their turn become similar sufferers themselves had been among the largest contributors: one of them even sold a heifer to raise money for the occasion.

This generous and Christian liberality constituted the insurance I have alluded to. They had paid the amount of their policies, and their certificates were made out in fair and lasting characters; nor did the record perish in the wreck of their fortunes. But this certificate was a very different thing from the pompous document so designated by money-making insurance companies: it consisted only in the short and concise promise, that "He that giveth to the poor lendeth to the Lord, and he will repay." And he *did* repay. The whole community turned out as one man to assist the sufferers in rebuilding their houses and barns; and, although they were necessarily put to some trouble and expense, yet they were amply indemnified for their loss by having new buildings thus erected for them at a less cost to themselves than the difference between their value and that of the old ones.

#### THE FATAL STONE\*.

THE Scots of Ireland, and the early Scots, being then alike ignorant in the arts of reading and writing, had no other way of commemorating events than by placing stone monuments on or near the spot they wished to have remembered. Of these they had three kinds, religious, eventful, and funeral. The first were merely upright stones, rudely carved with the moon and stars; their funeral monuments were likewise rudely sculptured; and those that marked their other events had a history belonging to them, which even to this day is carefully remembered, and related to every inquiring traveller. To such we will leave them; for little faith ought to be placed in legendary or traditional history, where the narrator has the power to embellish it with all the romance of fiction. From the same source may be traced the origin of their venerated inaugural or fatal stone; but, since the Bardic prophecy concerning it is not without some truth, I will endeavour to satisfy your curiosity by telling you its strange history. The Scots fondly ima-

\* From "Memoirs of a Missionary in Canada." London, Murray, 1846.

\* From "The Child's First Step to Scottish History;" by Anne Redwell. London: Sharpe. A pleasing volume.

gine it to be Jacob's pillow, and that it was brought from the Holy Land by the druids (who came originally from the east), and placed by them with pious care in their sacred island. On it the kings of Ireland were installed in their supreme power; and whether or not it was the self-same stone that was afterwards carried with sacred trust into Cantire, when the Scoto-Irish colonized that part, may be matter of doubt; but at all events, it was held in equal veneration, and was only used for the solemn office of inaugurating their kings, which ceremony was performed by their priests. When Kenneth by conquest became king of Scotland, he, with the same care, had the fatal stone removed to Scone, that city being in the centre of his kingdom; and Edward the First must have put an equal faith in its history, or he would not have been so eager to gain possession of it, and transplant it to the capital of his own kingdom. By him it was placed in Westminster abbey, near the altar, before the shrine of St. Edward; and in that sacred edifice it has ever since remained. Edward the Third promised to return it to its lawful owners, and issued grants to that effect, which, however, were not fulfilled.

### Infantile Reading.

#### THE ETERNAL BURDEN\*.

THE caliph Hakkam, who loved pomp, wished to enlarge and adorn the gardens of his palace. For this purpose he bought the surrounding land, and paid the proprietors as much as they demanded for it. There remained only a poor widow, who, from pious motives, refused to sell the inheritance of her ancestors, and rejected every application which was made to her. The overseer of the royal building was provoked by this woman's obstinacy: he seized upon her little patrimony, and the poor widow came weeping to the judge.

Ibn Beschir was then *cadi* of the town. He duly considered the case brought before him, and found it a delicate one; for, although by an ancient statute the widow was proved indubitably in the right, yet it was by no means easy to dispose a prince, who was accustomed to consider his will perfect justice, to the voluntary fulfilment of an antiquated law.

What, then, did the just *cadi* do? He saddled his ass, hung a large sack over its back, and rode immediately to the palace-garden, where he found the caliph seated in the beautiful building he had erected on the widow's land.

The appearance of the *cadi*, with his ass and sack, greatly astonished him; and he was still more surprised when Ibn Beschir threw himself at his feet, and said, "Permit me, sire, to fill this sack with earth from these grounds."

Hakkam assented; and, when the sack was filled, Ibn Beschir entreated the caliph would assist him to lift it upon the back of the ass. Hakkam thought this demand stranger than the foregoing one; but, in order to see what the man had in his mind, he endeavoured to help him. The sack, however, could not be raised; and the ca-

liph said, "The burden is too heavy, *cadi*—it is impossible."

"Sire," answered Ibn Beschir, with noble confidence, "you find this burden too heavy, and it only contains a small portion of the earth which you have unjustly taken from the poor widow: how, then, shall you bear the whole of the stolen land, which the Judge of all the world will lay upon your shoulders in the day of judgment?"

The caliph was struck with the force of these words: he praised the conduct of the *cadi*, and gave back to the widow all her inheritance, with the buildings he had raised upon it.

### Poetry.

#### A FATHER'S LAMENT\*.

A DREAMY stillness in the calm air slept:  
The moon was cloudless, and serenely wept  
Her tears of radiance in my lonely room,  
Giving a silvery softness to the gloom;  
When death—that mighty and mysterious shade—  
Beneath my roof his first dread visit paid,  
His shadowy banner o'er my hearth unfurl'd,  
And broke the spell that bound me to the world.  
O, mournful task! at that subduing hour  
I watched the withering of a cherished flower:  
I bent in silence o'er a dying child,  
And felt that grief which cannot be beguiled;  
Held on my trembling knee his wasted frame,  
As the last shadow o'er his features came;  
Saw the dull film that veiled his lovely eyes,  
Received upon my lips his latest sighs;  
And, as the spirit calmly, softly passed,  
I knew that I was desolate at last.  
A few brief hours, and he was borne away,  
And laid, soft sleeping, on his couch of clay.  
Fond hearts that loved, and lips that blessed, were  
there,  
That swelled with grief, and breathed the parting  
prayer.  
The pastor gave his treasure unto God:  
I only heard the booming of the clod  
That closed for ever on my darling son,  
And told that love's last obsequies were done:  
Then looking, lingering still, I turned again,  
To quell my grief amid the haunts of men.

Yes, thou art gone, my beautiful—my boy!  
Thy father's solace, and thy mother's joy;  
Gone to a far, far world, where sin and strife  
Can never stain thy purity of life;  
A young, bright worshipper at Mercy's throne,  
While I am prisoned here, unblest and lone;  
Lone as a shattered bark upon the deep,  
When unrelenting storms around her sweep;  
Lone as a tree beneath an angry heaven,  
Its foliage scattered, and its branches riven;  
Lone as a broken harp, whose wonted strain  
Can never wake to melody again.  
Thus I have felt for thee, child, since we parted;  
Weary and sad, and all but broken-hearted.  
I mourn in secret; for thy mother now,  
With settled sorrow gathered on her brow,

\* From "Hours with the Muses."

\* From "Stories and Sketches for the Amusement of Leisure Hours." London: James Burns. 1946.

Looks unto me for comfort in her tears,  
While the soul's anguish in her face appears.  
We sit together by our evening fire,  
And talk of thee with tongues that cannot tire ;  
Recall thy buoyant form, thy winning ways,  
Thy healthful cheek that promised many days ;  
Each pleasant word, each gentle look and tone  
That touched the heart, and made it all thine own ;  
Gaze on the treasures which pertained to thee,  
The little sources of thy boyish glee—  
Things which are kept with more than miser care—  
The empty garment and the vacant chair ;  
Till, having eased the burden of the breast,  
A tranquil sadness soothes us into rest.

'Twas sweet to kiss thy sleeping eyes at morn,  
And press thy lips, that welcomed my return :  
'Twas sweet to hear thy cheerful voice at play,  
And watch thy steps the live-long sabbath day :  
'Twas sweet to take thee on my knee, and hear  
Thine artless narrative of joy or fear ;  
To catch the dawning of inquiring thought,  
And every change that time and teaching wrought.  
This was my wish ; to guard thee as a child,  
And keep thy stainless spirit undefiled ;  
To guide thy progress upward unto youth,  
And store thy mind with every precious truth ;  
Send thee to mingle with the world's rude throng,  
In moral worth and manly virtue strong ;  
With such rare energies as well might claim  
The patriot's glory and the poet's fame ;  
To go down gently to the verge of death,  
And bless thee with a father's parting breath,  
Assured that thou wouldst duly come to lave,  
With filial tears, a parent's humble grave.

Such was my wish ; but Providence hath shown  
How little wisdom man can call his own.  
Such was my wish ; but God hath been more just,  
And brought my humble spirit to the dust.  
I should not murmur that thou couldst not live :  
Thou hast a brighter lot than earth can give.  
Then let me turn to thy fair sisters here,  
And hold them, for thy precious sake, more dear ;  
Restore them to a place upon my knee,  
And yield that love which I reserved for thee.  
One hope remains—and one that never dies—  
That I may taste thy rapture in the skies :  
Here let me bow my stricken soul in prayer,  
Till God shall summon me to meet thee there.

### Miscellaneous.

**SUPPLY OF WATER TO LONDON.**—The metropolis is supplied with this useful element by eight different water companies, viz., the New River company supply 94,000 houses with 13,000,000 gallons daily ; the East London waterworks supply 62,000 houses with 7,500,000 gallons ; the West Middlesex company supply 20,000 houses with 3,000,000 gallons ; the Chelsea waterworks supply 17,000 houses with 2,200,000 gallons ; the Grand Junction company supply 10,500 houses with 3,500,000 gallons ; the Lambeth waterworks supply 20,000 houses with 1,500,000 gallons ; the Vauxhall waterworks supply 13,500 houses

with 1,300,000 gallons ; and the Southwark Water-work company supply 12,000 houses with 1,000,000 gallons daily ; making a grand total of 36,000,000 gallons of water running daily into the metropolis from the reservoirs of the different companies. The total number of houses supplied is 250,000, or 144 gallons to each house. The population of London and its suburbs is 2,500,000 persons: if they all consumed an equal quantity of water, it would be equal to 14 gallons daily, or 5,110 gallons yearly to each person. The yearly consumption of water in London amounts to 13,140,000,000 gallons: this immense quantity of water would supply the whole population of Great Britain and Ireland (30,000,000 persons) with one pint per day for ten years, or the whole population of the known world (900,000,000 persons) with one pint per day for six months. Supposing this quantity of water was in one reservoir, with a spout at the bottom, so that the water could flow at the rate of 4 gallons per minute, it would require 5,850 years, or as long as the world has been created, to empty it, and the weight of the water would be 46,928,571 tons.

**PROTESTANTISM.**—While apostacy is pushing its way over the soil of protestant England, and establishing itself perfectly at its ease in Ireland, it would appear that a new spirit is spreading through the sullen superstitions of the Continent. We have heard of this impulse for some time ; and, although we are slow in receiving it in all its parts, yet the general authority is so much above suspicion, and the effect so much in analogy with the great operations of Providence in awakening men to the gospel, that we are strongly inclined to give it credence. The *Continental Echo*, a religious paper, contains many important details on the subject ; but, for the present, we give only the single instance :—"The following statement was made by Sir Digby Mackworth, at a recent meeting of the Protestant Association :—"He said he had only returned last week to his own country, after many months' absence on the continent. In passing through Italy and France he had observed an universally strong tendency to promote the advancement of protestantism. He did not speak of any particular place : he only spoke generally ; for, of course, he could not presume to speak otherwise. In Italy, however, the oppressed Italians were everywhere sighing for religious liberty ; and in France—infiel France—there was a spirit abroad equal to that which animated the reformers of the fifteenth century. He knew and esteemed many Roman catholics in France, who looked to England for religious assistance, and who were calling aloud for protestant teachers. He would not, for particular reasons, mention the names of localities ; but he was in a situation to know the fact that there were at that moment upwards of two millions of such Roman catholics in France." All things denote the coming of a crisis in the religions of Europe and Asia.—*Britannia*.

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 609.—OCTOBER 17, 1846.

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(Semperingham Priory.)

**SEMPERINGHAM PRIORY.**

SEMPERINGHAM, a small village in Lincolnshire, is celebrated in the monastic annals of England as being the birth-place of one of those remarkable characters, who, in former times, devoted all their pecuniary means, no less than their energies, to promote the extension and consolidation of the Roman catholic church, and to whom we are in a measure indebted for many of those noble piles which now adorn different parts and districts of this country. Sir Gilbert de Semperingham was the eldest son of a Norman knight, and was born in this village. He was sent to France to be educated, and on his return from thence took orders, and obtained considerable preferment, amongst which was the presentation to the churches of Tessingden and Semperingham, and

was also appointed chaplain to the bishop of Lincoln. Having devoted himself wholly to a religious life, he obtained permission of Pope Eugenius III., A.D. 1148, to institute a new religious order of monks, to be called Gilbertines, after his own Christian name, and to be settled at his native place. The singularity adopted by these ecclesiastics, as well as the reputed piety of their founder and first recluse, quickly attracted the attention of others, and induced numbers of both sexes to join the society. As the number of applicants increased very rapidly, Gilbert de Semperingham found it necessary to increase their accommodation; and he therefore immediately employed his large estates in building a house for their reception, and also settled upon the institution an adequate annual endowment for their



maintenance and support. The rules of this monastic order were of a singular character; inasmuch as he directed that the nuns should be of the **Benedictine order**, and the monks of the **Augustinian**, and that each should take upon themselves strictly the vows of these monastic institutions. He also appointed that the nuns and monks should only meet at the administration of the sacrament, which should be administered to both together, in the presence of witnesses. Though this singular religious order was established contrary to the law of the Justinian code, yet it long flourished, and numerous monasteries were subsequently founded in other parts of England, conformably to the scheme of Gilbert de Semperingham, who lived to the advanced age of 100 years. There is but little recorded of him, beyond the circumstance of his having founded the religious order, and that he was remarkable for the austerity of his life. Pope Innocent III., however, canonized him A.D. 1202.

The Priory of Semperingham did not escape in the general suppression of monasteries, under Henry VIII. The annual revenue at its suppression was 359*l.* 11*s.* 7*d.*

The monastery, the remains of which may yet be traced, was situated to the north-east of the church, which was dedicated to St. Andrew, and now serves the parishes of Pointon and Billingborough.

The above view gives a representation of a portion of the ruins as they yet remain, with the tower of the church, which is of a plain but massive construction.

## THE MOUNTAINS OF THE BIBLE.

### No. IX.

By DR. WILKINSON.

GILEAD, BASHAN, ABARIM, SEIR, &c.

ON the east of the Jordan are several mountains, of which especial mention is made in the history of the Old Testament—**Bashan**, **Gilead**, and the heights of **Abarim**, including **Nebo**, **Pisgah**, and **Peor**; and, south of the Dead Sea, we arrive at the mountainous district of **Seir** and **Mount Hor**.

We have already seen that the eastern range of **Lebanon**, or the **Anti-libanus**, rises southward into the lofty peak of **Jebel-Essheik**, which towers above every other summit. It immediately overlooks the elevated and fertile territory of **Argob** and **Bashan**, sloping down on the east to the **Hauran**, whilst it is interrupted westward by steep descents to the lake of **Gennesareth** and the **Jordan**. To the altitude of this mountainous district generally, or more likely of some individual height in it, particular allusion is made by the psalmist David: "The hill of God is as the hill of **Bashan**, an high hill as the hill of **Bashan**" (*Ps.* lxxviii. 15). **Bashan** was more especially celebrated for the dense forests of oak which adorned its declivities, and the luxuriant

pastures that abounded on it, affording rich sustenance to the very superior breed of cattle reared upon them. To both these circumstances we find frequent allusion in the metaphorical language of Hebrew poetry. The oaks of **Bashan** are classed with the cedars of **Lebanon**: "The day of the Lord of hosts shall be upon every one that is proud and lofty... upon all the cedars of **Lebanon** that are high and lifted up, and upon all the oaks of **Bashan**" (*Isa.* ii. 12, 13): "Howl, fir-tree; for the cedar is fallen, because the mighty is spoiled: howl, O ye oaks of **Bashan**; for the forest of the vintage is come down" (*Zech.* xi. 2). The high estimation in which the oaks of these mountains were held is apparent, from a reference in the prophecy of **Ezekiel**, who, in describing the power and wealth and naval splendour of **Tyre**, does not omit to mention that her oars were made from them: "They have taken cedars from **Lebanon** to make masts for thee: of the oaks of **Bashan** have they made thine oars" (*Ezek.* xxvii. 6). It was because the children of **Reuben** and the children of **Gad** had a very great multitude of cattle, and they saw that these mountains included within their bosom extensive pastures fitted for cattle, that they requested **Moses** to grant them a possession here, and not to bring them over the **Jordan** (see *Num.* xxxii. 1, &c.); and they consequently succeeded in rearing a breed, which for size and strength and fatness were unequalled anywhere. As a distinguished part of the portion which God would bestow on his peculiar people, **Moses** enumerates "butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of **Bashan**" (*Deut.* xxxii. 14). The strength and ferocity of the enemies of **Messiah**, and of his people **Israel**, are represented by that of the cattle of this territory: "Many bulls have compassed me: strong bulls of **Bashan** have beset me round" (*Psa.* xxii. 12): "Hear this word, ye kine of **Bashan**, which oppress the poor, which crush the needy" (*Amos* iv. 1). When **Ezekiel** predicts the last visit of divine wrath, as it would seem, which shall be poured out upon the enemies of **Israel**, it is in language such as the following: "Gather yourselves on every side to a great sacrifice upon the mountains of **Israel**... ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, and bullocks, all of them fatlings of **Bashan**" (*Ezek.* xxxix. 18). When the subject changes to **Israel's** future blessedness, of which all these fearful judgments shall be the precursors, the fertile pastures of **Bashan** and **Gilead** still furnish beautiful metaphors in which that coming glory is predicted: "And I will bring **Israel** again to his habitation; and he shall feed on **Carmel** and **Bashan**, and his soul shall be satisfied on **mount Gilead**:" "Feed thy people in the midst of **Carmel**: let them feed in **Bashan** and **Gilead**, as in the days of old" (*Jer.* v. 19; *Mic.* vii. 14).

The description given by modern travellers, of the present aspect of this country, fully verifies all these particulars. The oaks of **Bashan** have not all withered, and of its luxuriant pastures some remain even yet, "as in the days of old." **Mr. Burckhardt** expresses his astonishment and admiration at its beauty and the richness of its forests, and particularly mentions the oak as fre-

quently to be met with. "Lofty mountains," says he, "gave an outline of the most magnificent character; gentle slopes, clothed with wood, gave a rich variety of tints hardly to be imitated by the pencil; deep valleys, filled with moving streams and verdant meadows, offered all the luxuriance of cultivation; and herds and flocks gave life and animation to scenes as grand, as beautiful, and as picturesque as the genius and taste of a Claude would either invent or portray." So rich is the land in every direction that the only claim to the possession of any particular spot—where there are no boundaries which mark out any special portion of the earth as private property—is that of having ploughed and sown it, which entitles the person who has expended this labour upon it to the harvest of his toils for the present season. At first, the expression "fat bulls of Bashan seemed inconsistent," adds Mr. B., "as applied to a country generally considered to be a desert; but we could now fully comprehend not only that the bulls of this luxuriant country might be proverbially fat, but that its possessors too might be a race renowned for strength and comeliness of person." It is to be recollected that it was originally called the land of giants, of which Og, king of Bashan, was the last of his race; and that it contained sixty cities fenced with high walls and gates and brazen bars (Deut. iii. 4-15).

Gilead appears to have been a general designation for the land inhabited by the tribes of Reuben and Gad, and is frequently associated with Bashan; but that there was one particular mountain in it which especially bore that name, is directly specified. When Jacob fled from Laban "he set his face towards the mount Gilead, . . . and they overtook him in this mount; . . . and Jacob pitched his tent in the mount; and Laban, with his brethren, pitched in the mount of Gilead" (Gen. xxxi. 23-25). It was on his descent from this mountain, and near the Jabbok at its junction with the Jordan that "there wrestled a man with Jacob, and that he had power with the angel, and prevailed," and called the name of that place "Peniel." This mountain, with the whole surrounding country, was also particularly celebrated for the beauty of its scenery, the richness of its pastures, and the excellency of its balm: "I will bring them into the land of Gilead and Lebanon; and his soul shall be satisfied on mount Gilead:" "Behold, thou art fair: thy hair is as a flock of goats, that appear from mount Gilead:" "Is there no balm in Gilead?" "Go up into Gilead, and take balm, O virgin, the daughter of Egypt" (Zech. x. 10; Jer. v. 19; Cant. iv. 1; Jer. viii. 22, xlv. 11). And the description given of its present appearance by the traveller above-mentioned is that of a land of extraordinary fertility, covered with the most beautiful forests, varied with verdant slopes, possessing extensive plains of a fine red soil, and yielding in nothing to the celebrated plains of Zabulon and Esdraelon, in Galilee and Samaria. "We continued our way," says he, "to the north-east, through a country the beauty of which so surprised us that we often asked each other what were our sensations, as if to ascertain the reality of what we saw, and persuade each other, by mutual confessions of our delight, that

the picture before us was not an optical illusion. The landscape alone, which varied at every turn, and gave us new beauties from every different point of view, was of itself worth all the pains of an excursion to the eastward of the Jordan to obtain a sight of; and the park-like scenes, that sometimes softened the romantic wildness of the general character as a whole, reminded us of similar spots in less neglected lands." "The whole of the country that we traversed on the east of Jordan," says Lord Lindsay, "is fertile in the extreme; and the woody scenery of the mountain districts of Belkah and Adjelown scarcely to be surpassed in beauty. The soil is so generally fertile as to be capable of producing almost every thing that is required." How correct is the account given of the ancient populousness of the whole territory, is sufficiently evident from the fact that the number of ruins of cities and towns which have been recently discovered is greater than the number of cities and towns in any equal space in the world, China itself scarcely excepted. These remains are found in various stages of dilapidation. Of some, the foundations alone are discernible: of others, magnificent ruins still exist: in others, numerous houses remain, but without an inhabitant. But God hath unalterably sworn in his holiness: "Gilead is mine, and Manasseh is mine" (Ps. lx. 7). This whole territory contains, what cannot be said of any other country, waste cities capable of being rebuilt, desolations which it is easy to imagine may yet be reared ("They shall raise up the former desolations; and they shall repair the waste cities, the desolations of many generations"), unoccupied cities, empty but habitable houses, unappropriated lands, numberless fountains, rich and beautiful mountains, and fertile plains covered with luxuriant pasture, and ready for immediate tillage. It has been calculated that a million of men might take possession of them at once, not to the detriment, but to the gain, of all the regions around; and "Thus saith the Lord, I will bring them into the land of Gilead and Lebanon, and place shall not be found for them: Israel shall again feed in Bashan, and his soul shall once more be satisfied upon mount Gilead, as in the days of old" (Zech. x. 10).

Proceeding southward towards the parallel of the Dead Sea, this mountainous country contracts in breadth, and at about the head of that sea is reduced to the principal chain, which afterwards enlarges, to form the mountains of Seir. This chain forms the mountains which in scripture bear the name of Abarim. At a distance they present to the eye an almost even line without any particular peaks; yet one of them, we know, must have been Bethpeor, where "the curse was turned into a blessing," and whence Balaam looked down upon the goodly encampments of the ten thousands of Israel; for from "the top of the rocks he saw him, and from the hills he beheld him." And another must have been Pisgah—the top of Nebo—the ever memorable spot from which Moses beheld the land, and died that blessed death, to which the false prophet expressed a longing wish that he also might attain. The central situation of these mountains, with reference to those other remarkable elevations to which I have already referred, throws light

upon a passage in the prophecy of Jeremiah with regard to the death of Jehoiakim, the force of which is not at once perceived: "Go up to Lebanon, and cry: lift up thy voice in Bashan, and cry from Abarim; for all thy towers are destroyed" (Jer. xxii. 20). The cry of woe is supposed to be first uttered from the height of Lebanon, at the northern boundary of the land: it is then echoed back from Bashan, the eastern range; and then it resounds from Abarim, the mountains of Moab, distinctly visible from Jerusalem. Thus the tidings of distress are carried from Lebanon to Bashan, from Bashan to Abarim, and from Abarim to the metropolis of the Jewish people.

In the country south of the Arnon, we have no information of any noted mountain; but on approaching Kerek, about twenty-five miles east from the Dead Sea, the country again becomes hilly, constituting the commencement of mount Seir. South of the Dead Sea is the broad valley of Araba, lined by mountains on the east and the west; through which the river Jordan is believed to have once continued its southern course. Those which lie on the east are the proper mountains of Seir, although this designation might probably have been used, in its larger acceptation, to comprehend the whole region. These must not be considered as a single range of high hills, but as an extensive mountain-chain from ten to twelve leagues in width; forming a rocky belt which separates Arabia-Petræa, or the "stony Arabia," from the eastern deserts of sand. The aspect of these mountains as viewed from the valley is described by travellers as unusually stern and rugged. Lord Lindsay speaks of them as the black mountains from which the Edomites looked down; and Mr. Stephens speaks of the "sandy valley of Akabah, with high, stern, and barren mountains bounding it like a wall." "The land of Idumea lay before me in barrenness and desolation: no tree grew in the valley, and no verdure on the mountain-top: all was bare, dry, and desolate." But the opposite, or eastern face, presents a very different appearance: here there are numerous traces of ancient cultivation—stones which have been arranged to mark the limits of fields—with the ruins of separate habitations and villages all around. The tallest summit is mount Hor, whose towering bulk is a landmark to the wanderer afar off in the surrounding deserts, and offers a commanding view over the plains and mountains below. Here was the burial-place of Aaron. Forbidden to enter the promised land, and "not suffered to remain in his office by reason of death," that event was to be rendered memorable to all future generations, by his being commanded to ascend this mountain, and his being there stripped of his typical garments, which were placed on Eleazar, his son, in the sight of all [the congregation: "And Aaron died there on the top of the mount, and Moses and Eleazar came down from the mount" (Numb. xxxiii. 38, &c.) "If I had never stood on the top of mount Sinai," says Mr. Stephens, "I should say that nothing could exceed the desolation of the view from the summit of mount Hor; its most striking objects being the dreary and rugged mountains of Seir, bare and naked of trees and verdure, and heaving their lofty summits

to the skies, as if in a vain and fruitless effort to excel the mighty pile, on the top of which the high priest of Israel was buried." Yet even here all is not barren: the interior valleys and hollows of these rugged mountains present many a scene of verdure and beauty, and are watered by springs gushing out from the sides of the naked rock. How strikingly, again, does all this verify the truth of the sacred records! God promised to the descendants of Esau that their dwelling should be "of the fatness of the earth, and of the dew of heaven from above;" and we see some indications left even here of ancient fertility, whilst the general aspect of the country is a standing testimony to the truth of every one of those denunciations which we find so thickly scattered throughout all the prophetic writings. A withering blight and curse and desolation was to overspread all the mountains of Moab: "O thou that dwellest in the depths of the rock, that holdest the height of the hill, though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. And Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plains thereof" "Give wings unto Moab, that it may flee and get away, for the cities thereof shall be desolate, without any to dwell therein" (Jer. xlix. 16, 17; xlviii. 9). Travellers have lately been attracted to this spot by the discovery in a deep hollow of what appears to have been the ancient metropolis of Edom, now once more revealed, after the lapse of so many generations, to the admiring gaze of nations which have sprung into existence since it became a desolation.

#### MARY THORNTON, THE HAPPY BLIND WOMAN.

NO I.

It is one of the most imperative duties of a clergyman to visit the aged poor of his parish; and, though sometimes his heart may sicken at seeing those on the brink of the grave still given up to sin, as if there were no death, and no judgment, yet not unfrequently he will have cause to rejoice over an aged pilgrim, whose heart is fixed (trusting in the Lord) on that better land to which he is hastening. From such also he may himself learn a lesson of piety and resignation; and, from intercourse with them, he may have his hope strengthened, and his heart encouraged to brace on afresh the armour of righteousness, and to wield with renewed vigour the weapons of his spiritual warfare. Such were in some degree, I humbly hope, the effects produced by my intercourse with Mary Thornton. I had not been long at Elford, before my attention was attracted by the regularity and devout behaviour at church of a poor blind woman and her daughter, a girl about seventeen years of age. I took the earliest opportunity of making inquiries respecting them, from my vicar, who gave them the highest possible character, and then added, "Mrs. Thornton lives at Elm End, and will be delighted at a visit from you." I acted speedily upon this information, and made my way to Elm End. It

was situated at one extremity of the large and straggling parish of Elford; and the first time I visited it I was much struck by the beauty of the scene.

Elm End is a detached hamlet, consisting of some dozen cottages, scattered over a smooth green, having the woods on the R— estate for a back-ground. Mrs. Thornton's cottage stood on a sunny bank, facing the south: it had gable ends, and was one of those, not often seen now-a-days, where the whiteness of the outside walls is relieved, and rendered picturesque, by the rafters (which cross one another irregularly and quaintly) being painted black. When I entered I found the mother busily engaged in sweeping up the straws, which her daughter Alice had let fall from her lap whilst plaiting. There was little furniture, and that of the most homely description; but what there was, was arranged with so much regard to order and comfort, that the humble cottage, with its brick floor, round oak table, shining like a mirror, bright brass candlesticks, and nice row of healthy geraniums in scarlet pots in the window, might well have put to the blush many a grander mansion. Mrs. Thornton hastened to wipe a chair with her apron (although it already shone from the good woman's frequent rubbings), which she placed for me, with a curtesy, saying at the same time—

"Alice saw you coming, sir; and we take it very kind of you to visit us poor folks."

"Why," I said, "the walk from the village here is so beautiful that it has been quite a pleasure to me to come."

"Aye, sir, I remember when I was a girl thinking it a blithesome walk enough in the summer-time; and even in winter that road was never so dull as some—at least, it seemed so to me; but it may be that was because it led to school and the church."

"Then you were not always blind?" I asked, hoping to learn something of her history.

"No, sir," she replied. "The Lord spared me my [eyesight till I was twenty: it was then my boy was born, and I was very ill for a long time, and my eyes, which had never been strong (not to say strong, like other young girls), was the part that suffered; and, when at last I got about again, I was quite dark."

"How were you supported under this sad affliction?" I asked.

"Why, sir, at first I thought I must have given way; and one night, in particular, I remember lying awake, feeling so sadly, that I hoped not to live till morning; but the Lord, of his mercy, did not heed my sinful wishes, and spared me to feel how thankful I ought to be for what he has done for me all my life long, and to know that, if I had died while those wicked discontented thoughts were in my mind, I should be with the wicked now." Here the poor woman wiped a tear from her sightless eyes, and then continued: "We live so far from the vicarage, you see, sir, that before my trouble Mr. Morton had not been to see us, for we had always been well to do in the world, for poor folks; but then he came, and a blessing his coming was, both to me and my poor William. I had always been fond of going to church, and had been used to saying my prayers every night and morning; but he had not,

which had always been a trouble to me; and that was owing to the difference in our parents. O, sir, what a blessing parents who fear God are!"

"Indeed, they are," I replied. "Children who are blessed with good parents, who try to lead them in the right way, will have a great deal to answer for, if they go wrong. I hope," I said, turning to Alice, "that you feel this, and that you never forget to thank God for having given you a father and mother who have tried to train you up in the way that you should go, nor to pray for grace to profit by their good example and advice."

"I hope I am thankful, sir," she replied; and her mother exclaimed—

"Yes, bless her, she is the greatest blessing I have, after my bible, my church, and William. But, as I was saying, sir, Mr. Morton came directly he heard of my trouble; and I believe it was through his prayers, and kind ministrations, that I was able to say, 'The Lord's will be done,' for it was a bitter sorrow at first, sir, with a young husband, and a baby just born, and the likelihood of many more, not to be able to see to do a thing."

"It was, indeed. How did you manage?"

"Why, sir, not very well; for, though I can do about very well now, yet I was awkward enough at first; but the Lord was very merciful, and put it into the hearts of the gentlefolks to be very kind to us; and Mr. Morton wrote to a society, I think they called it, sir, who allowed me a trifle; and then my sister let her biggest child come and tend the baby, and help about the house. So you see, sir, I have much to be thankful for."

"Yes," I replied, "and perhaps more than you can tell; for, if your eyesight had been spared you, as well as your other blessings, perhaps you might have set your heart too much on this perishing world."

"Ah, sir, I'm sure that's a true word," Mary exclaimed, "for even now, old and blind as I am, I am afraid I love this life too much, and oftentimes o' nights, when I and William and our John and Alice are sitting so comfortably round the fire, with our bit of supper, I say, 'I'm a'most fearful we're too happy.'"

"Your temper," I said, "is naturally a happy one, and I do not think you need fear feeling too happy, provided you keep in mind who it is that makes you so. Good spirits, when under proper control, are the greatest blessing God can bestow on creatures who are 'born to trouble as the sparks fly upwards.'"

"Sure enough, they are, sir," she replied, "for, if the Lord had not been pleased to give me lively spirits, I should have had a much harder struggle, with all the discontented thoughts that made me so unhappy when first I was taken blind, than I have."

As the old woman said this, the tall, old-fashioned clock in the corner struck five: time had flown more rapidly than I had expected; and, when I had taken a hasty leave of the blind woman and her daughter, the autumnal sun had already cast its bright farewell rays on the peaceful hamlet I was quitting.

During my homeward walk my thoughts dwelt on the inmates of the cottage I had just

left. I thought of the difference between my lot and that of Mary Thornton. I was young and strong, had a comfortable home, and many friends: she was blind and aged, wholly dependant for support on the labour of her husband, now well stricken in years, and her son; and, should sickness or death overtake them, she would be left without the means of obtaining her daily bread. And then I asked myself, "Am I as thankful as I ought to be for all the blessings I enjoy? Is she not more truly contented than I am, though with so much less reason to be so?" I felt that in answering I must condemn myself, and I was humbled. I felt that that poor blind woman, with few comforts and many trials, was happier than I; that, though possessed of many more privileges than she, I was not so far advanced on the road to heaven, and not so richly endowed with the one thing needful.

Many, many years have passed since I paid that first visit to Mary Thornton's cottage: I was then young, and now am old, yet the impression her unaffected piety then made on my mind is not effaced; and I trust that some of the resolutions I then made I have been enabled, by grace from above, to keep. Often, when a murmur of discontent has been ready to escape my lips, it has been checked by the thought that, when deprived of sight, that greatest of all blessings, Mary Thornton still said, "The Lord's will be done."

My visits to Elm End, after this, were frequent; and each time some little trait in Mary's character appeared, which showed me more plainly how deeply imbued she was with the meek yet dauntless spirit of her Lord and Master.

One Sunday (it was the first in Lent), I observed that the blind woman and her daughter were not at church. My eyes involuntarily turned towards the corner where they usually sat; for it did my heart good to see, among the thoughtless, irreverent many, a few whose hearts were evidently lifted up to the throne of grace, before which they bowed, meekly kneeling on their knees. It was the first time, since I had been at Elford, that they had failed to be amongst those who kept the holy day; and I felt sure that something must have happened to one of the little family. I judged rightly. On passing through the churchyard, after service, Betsy Wilson, a near neighbour of Mary's, stopped me to say that John Thornton had met with a serious accident, and his mother was very anxious that I should go over as soon as possible. I hastened to Elm End, and was met on the threshold of the cottage by Alice Thornton. The tears rolled down her cheeks, as she said—

"O, sir, I hope you'll excuse the liberty we took in asking you to come."

"Indeed, Alice," I replied, "I should not only have been sorry, but hurt if you had not applied to me in your trouble. The parish-priest should always be regarded as the friend of his flock; and it is his greatest privilege to administer consolation to those amongst them who are afflicted. But now tell me, what has happened to your brother?"

"O, sir, it was last night it happened. John was kept very late at farmer Blunt's; and, as he

was coming down from the loft, in the dark, his foot slipped, and he fell down, and we're afraid he's almost killed."

Here the poor girl's tears flowed afresh; and, seeing that it would be a relief to her to weep, I left her and went up stairs. I found the young man stretched on the bed, lying to all appearances dead, his father and mother knelt beside him, whilst the surgeon was applying restoratives. Thornton rose from his knees as I entered; but the mother's soul was raised from earth to heaven, and all consciousness of what was passing around was lost in the intensity of prayer for her first-born child. She did not notice my approach, nor raise her head, until I gently touched her shoulders, and whispered, "Peace be with you, Mary; he is not dead, but sleepeth."

The words of inspiration went to her heart; and, as she arose, there was a smile on her pale face. Yes, though the tears trickled down her cheeks, they were not rebellious tears, but tears that bore away the burden from her heart; and a smile of resignation, if not of hope, lighted up her careworn countenance. She took my hand, and, raising her sightless eyes to heaven, said, "God bless you, sir!"

I then made inquiries of the surgeon, who said he still had hopes, though the young man had lain for more than twelve hours insensible. Thornton shook his head, and in a low voice said, "Ah, he's gone, sir."

The effort of speaking quite overcame the poor man; and he buried his face in the bed-clothes, and sobbed aloud. Then, indeed, was Mary's faith made manifest, her many prayers were answered, and grace was given her to enable her to bear up against the despair which had taken possession of her husband. Forgetful of her own heart-rending grief, she bent over him, and, in a low but earnest voice, said, "William, we have prayed together these many, many years, that, when trouble should come, we might take it as coming from the Lord; and, now he has seen fit to try us, cannot you put your trust in him? O, dear William, if our boy is taken, think where he is gone, there is no sorrow in that blessed place; but, if it should please God to spare him, how your heart will smite you for not having put your trust in him. Pray to him, William, and—"

"He is reviving," said the surgeon; "you had better all leave the room but his mother, that he may not be excited by seeing so many when first he opens his eyes."

We immediately went down stairs, when, to while away the time, and to prepare their minds for the worst, I read comforting passages of scripture to Alice and her father, and then prayed with them, using some of the beautiful and touching prayers prescribed by our church. At length Mr. Willis made his much-desired appearance, and gladdened the mourner's hearts, by assuring them that all danger was passed, provided the patient were kept perfectly quiet, and free from all excitement. Alice clasped her hands, and, raising her soft blue eyes to heaven, offered a silent, but heartfelt thanksgiving. Poor Thornton was overcome by the many and various emotions which strove within his breast. He hardly knew whether to allow joy for his son's restora-

tion to take possession of him, for he felt how distrustful of God's goodness he had been, and he exclaimed, "God have mercy on me, an unbelieving sinner!"

On my next visiting the Thorntons, I found John much better; and from that time he recovered—slowly, but surely. His accident, however, greatly straitened the family in their means; for the doctor lived some way off, and his visits were expensive. John's wages, moreover, had been what they had most looked to for support; for his father began to feel the infirmities of old age, and he could not earn as much as formerly. Still, not a murmur escaped the blind woman or her daughter: they were as cheerful as usual, though both looked paler and thinner than when first I knew them; and Alice began to stoop, from sitting at her work so many hours extra. One day I noticed this to her mother, who replied, "I cannot tell that, you know, sir; but I was afraid she was not well, for she does not eat so hearty as she used; and sometimes I fancy her voice is changed. I wish you'd speak to her about taking care of herself, sir."

I promised that I would do so, and added,

"She has been a great comfort to you in your trouble."

"Ah, sir, indeed she has; every night and morning I have blessed the Lord for having given me such a comfort and help. O, sir, I'm a'most afraid I never could part with her: I think it would break my heart."

"I trust," I said, "that you will never be called upon to do so; but, if you are, doubt not that strength would be given you to bear the trial. Think how you were supported when you thought your son was lying dead before you."

With John himself I had frequent conversations, and have good reason for believing that his accident proved a real blessing to him. Meanwhile days and weeks passed by, and found him still weakly. However, by the mercy of Providence, when summer came, with its soft breezes and joyous scenes, John was able to be about again, though he was not yet strong enough to fill his usual place at farmer Blunt's. And then how gay was that cottage-garden! For some time in each day John might be seen at work in it, whilst his blind and aged mother stood beside him, improving the time by dropping a word of kindly advice or exhortation to her son, as occasion offered, and aiding him in his pleasant labours as far as her strength and ability permitted. That summer Mary's cottage and garden were the pride of the hamlet. The walls were covered with sweet-scented and lovely flowers; up to the very gable ends roses and jasmine, honeysuckle and clematis climbed; and over the casement of Alice's little room, it was her brother's chief care to train the sweetest and the best. In the garden, too, what a profusion of beauties was there! The dear old cabbage-rose, the sweet-scented clove-pink, the scarlet lichnia, the hardy wall-flower, and many, many more, whose names I now forget, bloomed in perfection, with no unsightly weeds to spoil their beauty or obstruct their growth. And yet it was not good ground (the neighbours complained that it was wet and heavy); so much may be done by a little care and perseverance. If the poor would

only remember this, and spend the little leisure-time they have in their gardens, instead of in the beer-shops, or smoking over their own fire, how different all the cottages would look! Not only this, they and their children would be much healthier; for all doctors agree in saying that vegetable food is necessary to keep people in good health. And how much nicer is the rasher of bacon, with a cabbage fresh cut from the garden; or if, poorer still, the scanty larder only affords dry bread and a morsel of cheese, what a relish does an onion, a lettuce, or a little small salad give to the otherwise untempting fare! It is true that labourers have but very little time to work for themselves; still a great deal may be done in a little time, by those who work with a willing mind and good intent. And where there are children, they should be taught from their infancy to consider it a pleasure to assist their father and mother, and should exert their little strength, if it only be sufficient to carry their tools one by one into the garden in readiness for the evening's labours. And, as the little labourers grow in size and in strength, they will naturally help more and more; and the whole family will soon find the truth of the old proverb, that "many hands make light work." But here I must add a word of caution to those who have tried this plan, and found how well it answers. They must remember that their first duty is to their masters; and they must be sure to give them a full and fair day's labour, not saving themselves in the hay-field or the barn, so as to be more alive and better able to work for themselves in the evening. They must labour just as if their earthly master were standing beside them, knowing that their heavenly Master assuredly has his all-seeing eye upon them, marking if they work in "singleness of heart, fearing the Lord."

But to return to our story. Rich, glowing autumn at length came; and by that time, John Thornton, by the tender cares of his fond mother, blessed by the mercy of the God in whom she trusted, was enabled to undertake his usual work, and was amongst the foremost of the reapers in farmer Blunt's bright, waving harvest-fields.

What a happy autumn was that to the little family at Elm End! They had health and strength to work for their daily bread: they were happy in themselves and in each other; happy in the possession of that peace which cometh from above, and without a wish or a want, as Mary herself said, "but that the Lord would please to make them more thankful for all his blessings." Nor were they unmindful of the wants of others. When a collection was made at the church, to send teachers to the benighted heathen, each member of the little family gave their mite; and every time the beautiful offertory sentences were read, they made their small offerings, knowing that God receives as willingly the penny of the poor man as the pounds of the wealthy. The sickly beggar, too, was never turned away from Mary's door, without a crust of bread or a cold potato, accompanied by a kindly word, which made the trifling gift so sweet to the friendless one. For she remembered that her Saviour's blessing attends those who give but a cup of cold water (if that be all they can give), in his name and for his sake. O, how little do those know, who refuse their penny, or their piece of broken

meat, of what pleasurable feelings they deprive themselves, nor what painful ones they excite in the breast of the houseless wanderer! It is true that often those ask for charity who do not need it, or are unworthy of it; but is it not better to relieve many such, than by driving away all beggars from your door to offend one of Christ's little ones, and thereby to draw down his curse upon your head? Is it worth while, to save a few pence, to run the risk of breaking the bruised reed, of crushing the breaking heart, of a sorrowing brother, by a taunting refusal to a humble request for a morsel of bread? "He that seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

#### THE PRISONERS OF HOPE:

#### A Sermon,

BY THE REV. M. M. PRESTON, M.A.,

*Vicar of Cheshunt.*

ZECH. ix. 12.

"Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee."

THE prophet Zechariah lived at the time of the return of the Jews from the Babylonian captivity, and was repeatedly sent to them with messages of reproof, or encouragement, suited to the circumstances in which they were placed. In particular, he was employed, in conjunction with the prophet Haggai, to exhort them to resume, and prosecute diligently, the work of rebuilding the temple and city of Jerusalem, which had been suspended for some years after it had been begun, agreeably to the decree of Cyrus.

In the verse preceding the text, speaking in the name of the Lord, he thus addresses the daughter of Zion as the representative of the church of God; some of whose children were already returned to Jerusalem, while others still remained at Babylon: "As for thee, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water;" *i. e.*, "agreeably to the covenant ratified with thee by the blood of sacrifices, I have sent forth thy children from their state of cheerless captivity. I put it into the heart of Cyrus to issue the decree for the release and restoration of thy children; and I have already brought back many in safety to the stronghold of Zion." Then, turning to those who still remained in Babylon, he thus invites them to quit the land of their captivity, and hasten to Jerusalem: "Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." They were in captivity, but that not an interminable captivity: they were prisoners of hope, and were

now invited to a place of refuge and security, with an assurance dated and confirmed by the unchangeable God; for such appears to be the force of the phrase, "to-day do I declare;" with a bond, as it were, that he would grant them double of all that they could desire—prosperity far exceeding in degree all their past adversity, blessings far surpassing all the advantages which they could relinquish for the sake of them.

This is the primary meaning of the passage before us; but here, as in many other cases, the language used is suitable not only to the persons and circumstances which gave occasion to the address, but still more to other persons and circumstances thereby represented, of the universal church of God. The children of Israel, being the only people who possessed the knowledge of the true God before the coming of Christ into the world, were, for the time, types of the universal church, or people of God, under the Christian dispensation; who, though dispersed throughout the world, are in spirit united under one Head, being citizens of that heavenly Jerusalem, of which the earthly was a figure. And the events of their history (of the Israelites) were, for the most part, analogous to, and typical of, corresponding events in the history of the Christian church, and of individual Christians. The captivity of the Jews, at Babylon in particular, as well as the bondage of their fathers in Egypt, is not unfrequently referred to as an image of that captivity to sin and death, in which the gospel of Jesus Christ finds all those to whom it is first addressed, as well as those who, though nominally members of the church of Christ, are yet living not only in the world, but in conformity to its spirit, and therefore of the world. And so the restoration of the Jews to their own land is employed to shadow forth the spiritual liberty which is offered in the gospel to all mankind; and, accordingly, as might be expected, the same language which was employed by the prophets of the Lord, when inviting the Israelitish captives at Babylon to repair to Jerusalem, is suitable, as an address from Christian ministers, to those persons still living after the course of the world, to whom they are sent with the invitations of the gospel.

In this sense I purpose now to take up the words of the text; and may he, in whose name they were addressed to his people of old, and in whose name they are addressed to you, who still says to you, "Even to-day do I declare that I will render double unto you," may he make some willing in this day of his power.

The invitation of the gospel is here ad-



dressed to men as "prisoners." When our Lord said to the Jews, "If ye continue in my word, ye shall know the truth, and the truth shall make you free" (John viii. 31, 32), they answered him, "We be Abraham's seed, and were never in bondage to any man: how sayest thou then, 'ye shall be made free'?" And, possibly, a similar thought may have occurred to some of you. "We are Englishmen: are not we free?" I thank God we are free, so free that a slave cannot breathe our air without being made free; but there is a worse bondage than political slavery, to which all men are by nature subject, and from which many Englishmen have never yet been set free.

What was the reply of Jesus to that vain boast? "Verily, verily, I say unto you, Whosoever committeth sin is the servant (slave) of sin." And many of our own day, who would justly spurn at the thought of being the slaves of any man, are yet in bondage to a master of whose service they have more reason to be ashamed. It is a truth very offensive to the pride of our hearts, but so important to be known, that it needs to be stated again and again, that every one who is not a true servant of God is in bondage to Satan. Even true Christians *were* his bondslaves: "Know ye not," says St. Paul to the Christians at Rome, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? . . . Ye were," says he, "the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you: being then made free from sin, ye became the servants of righteousness." And, again, to the Ephesian Christians he writes: "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom *we all* had our conversation in times past, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others."

We learn, from these and other passages of scripture, that all men are by nature servants of sin and children of wrath, exposed by their past transgressions of the law of God, and by the contrariety of their hearts to it, to his just displeasure. You see that the apostle here includes himself in the number of those who had served Satan. He says, "we all;" and yet this was the man who tells us that, before his conversion to the faith of the gospel, he had made proficiency in the

Jews' religion above many that were of his own age, and that he was, touching the righteousness which was by the law, blameless, being of the very strictest sect of the Pharisees. "Observe," he says of himself and his Christian brethren, "we all" "were by nature children of wrath, even as others."

The law of God, which we are bound as his creatures to obey, requires from us perfect obedience; and it extends not only to our actions and words, but to the very purposes and thoughts of the heart. It requires us to love God with all our heart, and mind, and soul, and strength. It, moreover, declares that the wages of sin is death, and that every one is cursed who continueth not in all things that are written in the book of the law to do them. Now, such a law as this, who can pretend that he has kept? who can claim exemption from the penalty of death, which it denounces against every transgression? Who, on looking back on the actions, words, and thoughts of his past life, and comparing them with the perfect law of God, can do otherwise than cry out with the psalmist, "Enter not into judgment with thy servant, O Lord; for in thy sight I could not be justified"? If any man be impartial in the review, comparing himself not with the false standards of the world, but with the standard of truth contained in the scriptures, he must acknowledge that his own iniquities are more in number than the hairs of his head; and he must feel, in his own case especially, the truth of the declarations of the word of God, that "all have sinned, and come short of the glory of God;" that "there is none righteous, no, not one." Every man's conscience, if he will attend to it, will tell him that this testimony is true. All men, therefore, having sinned, lie by nature under the sentence of condemnation which has been pronounced by God against all the transgressors of his law. "The scripture hath concluded (or shut up) all under sin." They are prisoners to his justice, under a sentence of condemnation to never-ending misery. Painful as is this view of our condition by nature, it is the view of it given by God, who cannot deceive us.

My friends, have you seriously considered this? Have you pondered well what would be the consequence of your dying without a reversal of the sentence recorded against you? O turn not away from the thought. It would indeed be an intolerable thought, if the sentence were irreversible, if there were no means of deliverance provided for you. Then, I would rather help you to forget, than constrain you to contemplate your misery. There is a state, which they that are in it may



well be afraid to contemplate. Such is the state of the fallen angels, who "are reserved in everlasting chains, under darkness, unto the judgment of the great day." Yes, other subjects of the universal empire of God—angels—sinned before our race was called into existence, and were cast down to hell; and to them no offer of deliverance has been vouchsafed. Such, too, is the state of multitudes of the children of men, already passed beyond the reach of hope into the world of spirits, where "their worm dieth not, and the fire is not quenched." Such was the state of Dives, as represented in the parable, calling in vain for Lazarus to "dip the tip of his finger in water, and cool his tongue;" and such may soon be the state of many now living. Such, however, is not yet the state of any of you. God grant that it never may! There are amongst you, I doubt not, many persons to whom I might with confidence speak as having already done that which they are exhorted to do in the text—fled for refuge from the justly merited wrath of God to the stronghold to which all are invited. But, for the present, I would speak rather to others whose conscience tells them that they have never yet earnestly sought the deliverance which is provided for them. To such persons I would say, You are indeed prisoners; but you are prisoners of *hope*. How vast is the difference between your state, and that of those who are without hope! To you, the door of mercy is still open. There is an offer of deliverance, an invitation to a refuge, a place of safety. Do you ask, What deliverance? what refuge is provided for you? Let me ask you, What is it from which you need to be delivered? what but the condemnation under which you lie as transgressors of the law of God? The deliverance which you need, God has in infinite mercy provided for you. "Christ hath redeemed us from the curse of the law, being made a curse for us." He, whose justice is immutable, whose word is truth, and who has declared that he will by no means clear the guilty, has yet also said of the prisoners of hope, who desire deliverance, "Deliver them from going down to the pit: I have found a ransom." God sent his Son, his only-begotten Son, to pay your ransom. He gave him, who knew no sin, to be made sin for you. He gave him to die, the just for the unjust, to make reconciliation for iniquity, to be wounded for our transgressions, and bruised for our iniquities. "The Lord," saith the word of God to him, "hath called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the

blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house" (Isa. xlii. 6, 7). This deliverance of the prisoners was to be wrought in *righteousness*; and, therefore, Jesus, the Son of God, put himself in the place of sinners, bare our sins in his own body on the tree, suffered in our stead; in order that, the justice of God being satisfied, we might be set free. Hear what he himself saith: "The Lord hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." God has accepted the ransom paid by his guiltless Son for sinful men; and through him he offers to all the remission of their debt, the free forgiveness of all their sins. He offers to blot out their transgressions, and to remember them no more; to nail, as it were, to the cross of Christ the handwriting that was against them, in token of its being cancelled.

Are there some of you, sensible of the danger of your state towards God, convinced of sin, and tremblingly alive to its fearful consequences? Do you see the sword of divine justice pursuing you, and are you anxiously looking for a place of safety? Turn in, turn in to the stronghold. Turn to the covenant made by God with believers in Jesus Christ, the sure promise, that he will pardon, justify, and deliver from condemnation, sanctify, and keep unto eternal life, those who cast themselves upon his mercy through Jesus Christ as their only hope. Come, guilty as you are, confessing and lamenting your guilt and pollution, and praying to be admitted. Here is the city of refuge. Here the avenger will never reach you. The gate is open, wide open, to admit you; but it will be closed against your pursuer. Does the law condemn you as having incurred its penalty? Does Satan say that you have sold yourself to be his bond-slave? You may say, "To them that are in Christ Jesus there is no condemnation. It is God that justifieth: who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Are there some of you, my friends, desirous of turning to the stronghold, who yet know not how to set about a return? Do you feel yourselves chained, as it were, to the spot, and unable to make an effort to go forth? Are you perplexed and bewildered, as not seeing your way before you? Know, for your comfort and encouragement, that this is no uncommon case. There is provided for it the very promise which you need: "I

will bring the blind by a way that they knew not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them" (Isa. xlii. 16). Many, who are now rejoicing in the liberty with which Christ has made them free, were once enchained and beclouded as you now are. But they believed that promise; and, in the very effort to go forth, as from their prison-house, they received strength; in committing themselves to the guidance of him who came to deliver them, they saw. The scales fell from their eyes, the chains fell from their hands, the gate opened to them of his own accord. Can you yourselves believe that God would mock you by inviting you to a place to which he would not enable you to come? You know that it is impossible. He has not only provided in Christ every thing suited to your necessities, but he will himself lead and draw you to him, if only in obedience to his command you will stretch forth the hand of faith. If you really put it forth, you will be drawn to Christ; and in him you will find double of all that you can desire. Hear the word of the Lord in the text: "To-day do I declare that I will render double unto thee." In that Saviour to whom you are invited there is more than you can desire: the half of cannot be told. Not only is there pardon for the guilty, but there is holiness for the polluted; there is comfort for mourners; yea, joy in tribulation. There is grace and strength sufficient for every time of need: there is peace in death, victory over the grave, resurrection to never-ending happiness:

Is not this infinitely more than you could venture to ask or desire, if your own reasonable desires, and not his unmerited grace, were to be the measure of your petitions? Yet it is not more than he is both able and willing to bestow. "To-day," says he whose word is unchangeable, "even to-day do I declare it." He who spake that promise is "the same yesterday, to-day, and for ever." If you accept the offer, you will ere long set to your seal that God is true: you will be able to testify, as every one that has made the trial can, "I sought the Lord; and he heard me, and delivered me from all my fears:" "O taste, and see that the Lord is gracious: blessed is the man that trusteth in him" (Ps. xxxiv. 4-8). Sooner shall heaven and earth pass away, than one jot or tittle of his word shall fail.

But can I indulge the hope that every one who hears will accept the offer? Let me hope even against hope. While

there is life, there is hope. But O, remember, my dear friends, that life is fast, very fast passing away, and that, if you shall be found at death not interested in that covenant into which you have been so often invited to enter, the door of mercy will then be for ever closed. Between you and that stronghold, in which alone there is safety, there will then be an impassable gulph. O beware of trusting to any other refuge than that which God has appointed. There are refuges of lies, to which Satan and his agents will try to allure you. You will be invited to trust to the uncovenanted mercy of God, as if he were too merciful to execute his own threatenings against sin. You will be tempted to endeavour to work out a righteousness of your own, to establish a sort of claim to forgiveness and favour by meritorious deeds, to be set off against your offences. You may be exhorted by a show of wisdom in will-worship and humility, by unbidden penances and mortifications, and a variety of worthless observances, to add to the perfect "righteousness of God, which is by faith of Jesus Christ." But these are refuges of lies: they are founded on the presumption that God will prove false to his word; that he will clear the guilty, or accept the righteousness of man; and, therefore, they will be swept away in the day of wrath and revelation of the righteous judgment of God. O fly from them, while yet you may be admitted into the stronghold, which is still, even now, open to receive you, but which may soon, very soon be closed for ever.

Ye, dear brethren, who have fled to the hope set before you in the gospel, may have strong consolation. You are secured in an impregnable fortress, against which the gates of hell shall not prevail. Satan may accuse you: conscience may condemn you: the law may pronounce sentence against you; but the word and the oath of Jehovah are pledged for your security: "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord," that hath mercy on you.

Take comfort, brethren, in the contemplation of this security, not as a ground of self-preference, or as a pretext for indolence, but as a subject of devout gratitude to him who has delivered you from the bondage to sin and death, and called you to the light, and liberty, and blessed hope and holiness of children of God. Let me remind you of your infinite obligations to that free grace of God, which inclined and enabled you to close with the

offers made to you in the gospel of his Son. Why is it that you are not now trembling, as others tremble, at the thought of the vengeance which will shortly overwhelm all that are not found in Christ? Is it because you deserved or now deserve exemption from punishment or from terror? No; but because you have laid hold on the mercy of God, freely promised through Jesus Christ. Trust to that mercy, and to that alone, for pardon and acceptance. Mix not with that dependance any other claim to righteousness. The righteousness of God by faith in Jesus Christ—i. e., the righteousness which God reckons to those who believe his promises made through Jesus Christ—that is the only righteousness or justification which will stand before God in the day of trial.

But rest not satisfied even with that blessing, as if it were all that you need, or all that is to be found in Christ. No: you need also—and it is to be found in Christ, and in him alone—a continual supply of the divine influences, by which he first excited in you spiritual desires, and by which he has hitherto sustained in you the spiritual life which he imparted. With him is deposited the residue of the Spirit. To him you must come continually, to receive out of his fulness more of the enlightening, sanctifying, strengthening, comforting influences of the Holy Spirit of God. Abide in him. Pray that you may see and appropriate more of the fulness which is in him, for the supply of all your wants. Pray that you may be enabled to glorify him, by exhibiting a spirit and deportment worthy of those who profess to be united to him. Be not discouraged, though you do meet with difficulties and trials, such, perhaps, as you did not expect. Faint not, though you find yourself weak, and though you may be bowed down by heavy affliction. Only trust him; and his bounty will far exceed your prayers and expectations. Even in this life, he may pour into your souls such measures of joy and consolation as shall not only balance all past and all present sorrows, but far outweigh them. He can and will, in answer to your persevering prayers, "give unto you beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that you may be called trees of righteousness, the planting of the Lord, that he may be glorified." He will assuredly, here and hereafter, render to you *double*. Here, along with consolation and security, you must expect tribulation; but there, all tears shall be wiped from your eyes; even now, your light affliction, which is but for a moment, working for you a far more exceeding and eternal weight of glory. And

ere long you, with all the redeemed of the Lord, shall return, and come with singing unto Zion, and everlasting joy upon your heads. Then you shall "obtain gladness and joy; and sorrow and mourning shall flee away."

#### CHARACTERS OF THE FRENCH REVOLUTION.

##### NO. IV.

##### ROBESPIERRE.

THE name of Maximilian Isidore Robespierre is associated with some of the most frightful circumstances of the French revolution, and will always maintain a prominent position in the narratives of that eventful period, as belonging to a man of most infamous character, who was treacherous to his best friends, and of cruel disposition towards all whom he either feared or considered as his enemies. It is not, even as yet, generally known how conspicuous a part he performed during the early stage of the revolutionary *furor*, the events of the more dreadful portion of that momentous crisis, of which he was in a measure the prime mover and instigator, having eclipsed the deeds of the first years of his life.

Robespierre was born at Arras, on the 6th April, 1759. His father was an advocate, practising in that town; and his mother the daughter of a respectable brewer. At the age of seven years his mother died; and his father, having defrauded his creditors and fled to America, left his son Maximilian and three other children to the charitable care of the inhabitants of their native town, by whom he and his younger brother, Augustine, were sent to the public school. In his boyhood he betrayed nothing of that ferocious character which has given such a memorable notoriety to his career in his after-life, having rather attracted notice from the gentleness of his demeanour, as well as by the evident promise he gave of future abilities. From this very cause he obtained, through the intervention of the bishop of Arras, an exhibition to the college of Louis le Grand, at Paris, where he completed his early education, and had for his school-fellows many of those who afterwards were associated with him in his revolutionary projects, and who, like himself, came to an untimely end. On his leaving the college of Louis le Grand, he devoted all his energies to the study of the law, and in a short time set up in his native town as an advocate, where he practised, and obtained a reputation for ability and perseverance. His political opinions, even before he had reached his thirtieth year, had become known for their democratic tendency; and from this cause, at the elections for the states-general, he was returned as member for Artois, one of the great provinces of the French empire. His innate selfish propensities now began more prominently to develop themselves; and his associates about this time remarked that he had a sinister expression of countenance, and manifested symptoms of determination, which were the first-fruits of his future career in crime. During the earlier periods of the revolution, and also in the lifetime of Mirabeau, Robespierre attracted no considerable attention, and made no great figure

in the progressing movements of the times. His first attempts to make himself known, and to obtain a prominent position, were to a certain extent unsuccessful; and the rebuffs which he is said to have met with would have daunted the courage of many bolder men, and had the effect of driving them into a hopeless state either of mediocrity if not of insignificance.

On the occasion of a deputation of the citizens of the United States, then residing in Paris, having waited upon the national assembly, to request that they might be allowed to have places reserved for them at the great festival of federation, in the year 1790, Robespierre took part in the debate which this application occasioned; but the assembly would not listen to his oration, and he was put down by incessant uproar. This disgrace, instead of crushing him, only served to render him more determined to rise to a lofty though disgraceful eminence, and he took accurate note of all those who had been the most strenuous in opposing him; and bitterly did he make them feel their conduct towards him in after time, when he had the opportunities and the facilities opened to him for gratifying his revengeful disposition. Even after this event he scarcely ever attempted to address the assembly without being interrupted; yet he struggled on, and never slackened either in zeal or boldness. But, notwithstanding all his exertions, little or no success attended them whilst Mirabeau lived; but no sooner had death removed him, than Robespierre seized the opportunity to make one more effort to rise into popularity; and he was at length successful. During the time that he had been kept in the background, he had been improving the supposition which had got abroad that he was perfectly disinterested in his opinions and dealings, and that he was so thoroughly incorruptible that no offer could purchase him off from the purposes upon which his mind was bent. At this moment he turned this supposition into a general feeling of certainty, and acted in such a manner as to lead the people of France to believe that he was sincere in his intention to promote their welfare. He became an active and leading member of the infamous Jacobin club, which overawed the proceedings of the national assembly, and in the end produced all the frightful calamities which overwhelmed France. Recommending continually, in his public addresses, disinterestedness and a philosophical calmness, he so wormed himself into the good opinion of the democratic faction, that they looked up to him as their leader and head, and swore to defend his life with their own lives, if it should become endangered. Although, however, his popularity had thus become established, he had yet to contend against many difficulties, and to encounter the opposition of several of the most prominent revolutionary parties; but, possessed of considerable tact, and bringing his legal acuteness to bear continually upon the circumstances which were most calculated to work a disastrous effect upon his ambitious views, he resisted them one and all, and laughed to scorn the denunciations and the threatenings of his most violent opponents.

The course of events which hurried on the murder of Louis XVI. were unparalleled in the history of crime; but in those events Robespierre

took a most active part, and was alive to every movement which might serve to maintain and increase his reputation with a demoralized and savage people. He pronounced positively his opinion that the king ought to suffer death, that prison and exile were not sufficient punishments to meet his case, and that therefore he denounced him as a traitor to the French, and an enemy to humanity, and, as such, that he ought instantly to be condemned. He was, in fact, amongst the most violent and active of the revolutionary characters who had determined to sacrifice the monarch to the passions of the people, which he had, with them, striven to excite to a pitch closely akin to madness. At the close of the trial of Louis XVI., Robespierre accompanied his vote for the death of the king with a long comment, in which he said, he "demanded the death of a tyrant, and in him the death of all royalty."

Within the limits of this brief narrative of the life and career of Robespierre it is impossible to relate all the events, during the "reign of terror," in which he was actively engaged, and how cruel and vindictive was his revenge whilst he had the power to retaliate on those who had ever offended him: suffice it to say, that pity never visited his heart, that he sacrificed all that he had the power to visit with the punishment of death, and that during his ascendancy it is scarcely possible to enumerate the number of the victims who were slain under the pretence of establishing equality and liberty. But in 1794 his race was run: the tide of popular favour turned against him, his unsparing cruelty recoiled upon himself, and, though he struggled as a drowning man to avert the doom that hung over him, and for a brief interval almost flattered himself that he should weather the storm, yet his enemies prevailed. The Hotel de Ville, to which he had been carried in triumph, was attacked by the men whom his enemies had excited against him, who, shouting "Long live the convention," pressed on to take Robespierre and several of his associates as their captives. Finding that all was now lost, this unhappy man, who had through life violated every law of God and man, now attempted to close his career by his own hand: "he put a pistol into his mouth to blow out his brains; but in pulling the trigger he changed the direction of the piece, and the ball broke his under jaw, without touching any vital part." Having undergone the form of a mock trial, he suffered, with twenty others, by the same guillotine which he had caused to fall upon the necks of so many of his victims, on the following day, amidst the execrations of the assembled populace; and in his last hours he suffered the most excruciating tortures, from the wound in his face, which he had himself inflicted, and which was cruelly aggravated by the brutality of his executioner, before the fatal blow terminated his career in this world, and ushered him into the presence of his God.

No character of the French revolution has obtained a greater notoriety than the subject of this memoir. He was a man stained with the deepest crimes, the avowed enemy of God and man. Religion he set at naught; and, though at one time he avowed his belief in the existence of a Supreme Being, yet he appeared to glory in doing despite to his will, and in insulting his high and holy

name. History has to speak of but few such men as Robespierre; but all and every one who lived as he lived, without reference to salvation or to eternity, have ever been persecutors of their race, and shew to posterity that a man without the fear of God is never the benefactor of his fellow-men, and that knowledge without religion is only a power for evil, and merely calculated to aid the evil passions of mankind in their progress towards the furtherance and completion of the designs of Satan, the master-spirit of men.

X.

#### AVALANCHES OF THE JUNGFRAU\*.

ORDINARILY, in a sunny day at noon, the avalanches are falling on the Jungfrau about every ten minutes, with the roar of thunder; but they are much more seldom visible, and sometimes the traveller crosses the Wengern Alp without witnessing them at all. But we were so very highly favoured as to see two of the grandest avalanches possible in the course of about an hour, between twelve o'clock and two. One cannot command any language to convey an adequate idea of their magnificence. You are standing far below, gazing up to where the great disc of the glittering Alp cuts the heavens, and drinking in the influence of the silent scene around. Suddenly an enormous mass of snow and ice, in itself a mountain, seems to move: it breaks from the toppling outmost mountain-ridge of snow, where it is hundreds of feet in depth, and in its first fall, of perhaps two thousand feet, is broken into millions of fragments. As you first see the flash of distant artillery by night, then hear the roar, so here you may see the white flashing mass majestically bowing, then hear the astounding din. A cloud of dusty, misty, dry snow rises into the air from the concussion, forming a white volume of fleecy smoke, or misty light, from the bosom of which thunders forth the icy torrent in its second prodigious fall over the rocky battlements. The eye follows it, delighted, as it ploughs through the path which preceding avalanches have worn, till it comes to the brink of a vast ridge of bare rock, perhaps more than two thousand feet perpendicular. Then pours the whole cataract over the gulf, with a still louder roar of echoing thunder, to which nothing but the noise of Niagara in its sublimity is comparable. Nevertheless, you may think of the tramp of an army of elephants; of the roar of multitudinous cavalry marching to battle; of the whirlwind-tread of ten thousand bison sweeping across the prairie; of the tempest-surf of ocean beating and shaking the continent; of the sound of torrent-floods, or of a numerous host; or of the voice of the trumpet on Sinai, exceeding loud, and waxing louder and louder, so that all the people in the camp trembled; or of the rolling orbs of that fierce chariot described by Milton:

"Under whose burning wheels  
The steadfast empyrea shook throughout."

It is with such a mighty shaking tramp that the

\* From "The Pilgrim in the Shadow of the Jungfrau Alp." By G. B. Cheever, D.D. New York and London: Wiley and Putnam. 1946.

avalanche down thunders. Another fall of still greater depth ensues, over a second similar castellated ridge or reef in the face of the mountain, with an awful majestic slowness, and a tremendous crash, in its concussion awakening again the reverberating peals of thunder. Then the torrent roars on to another smaller fall, till at length it reaches a mighty groove of snow and ice, like the slide down the Pilatus, of which Playfair has given so powerfully graphic a description. Here its progress is slower, and last of all you listen to the roar of the falling fragments, as they drop, out of sight, with a dead weight into the bottom of the gulf, to rest there for ever. Now, figure to yourself a cataract like that of Niagara (for I should judge the volume of one of these avalanches to be probably every way superior in bulk to the whole of the Horse-shoe fall) poured in foaming grandeur, not merely over one great precipice of two hundred feet, but over the successive ridgy precipices of two or three thousand, in the face of a mountain eleven thousand feet high, and tumbling, crashing, thundering down, with a continuous din of far greater sublimity than the sound of the grandest cataract. Placed on the slope of the Wengern Alp, right opposite the whole visible side of the Jungfrau, we have enjoyed two of these mighty spectacles, at about an hour's interval between them. The first was the most sublime, the second the most beautiful. The roar of the falling mass begins to be heard the moment it is loosened from the mountain: it pours on with the sound of a vast body of rushing water: then comes the first great concussion, a booming crash of thunders, breaking on the still air in mid heaven: your breath is suspended, as you listen and look: the mighty glittering mass shoots headlong over the main precipice; and the fall is so great, that it produces to the eye that impression of dread majestic slowness, of which I have spoken, though it is doubtless more rapid than Niagara. But, if you should see the cataract of Niagara itself coming down five thousand feet above you in the air, there would be the same impression. The image remains in the mind, and can never fade from it: it is as if you had seen an alabaster cataract from heaven.

#### CONFIRMATION.

WE specially invite the attention of our clerical brethren to the following "Hints." They will be particularly useful at the present period, when so many bishops are engaged in confirming. We all find that there is danger—as in every other religious exercise—lest the mere act of confirmation be considered enough, lest the solemn obligations extending over the whole of life be practically neglected. And, therefore, ministers must take pains to press on their young people the binding nature of the vows they have ratified, and to show them that their life-long they are to seek to yield themselves the faithful servants of their gracious Master. Among other means devised for this purpose, we have been greatly pleased with the following paper, printed and placed in the hands of every confirmed person, by the rev. R. C. Savage, vicar of Nuneaton. These hints were

not intended to go beyond his own parish; but, at our particular request, our valued friend permits us to insert them in these pages; and we therefore print them in full confidence that many of our brethren will thank us for them, and use them for their own flocks.—ED.

#### HINTS TO THOSE WHO HAVE RECENTLY BEEN CONFIRMED.

Remember that the vows of God are upon you. You have promised—

1. To renounce the devil and all his works; the pomps and vanities of this wicked world; all the sinful lusts of the flesh (John viii. 34; 1 John iii. 8; James iv. 4; 1 John ii. 15-17; Gal. v. 19-24).

2. To believe all the articles of the Christian faith (Mark xvi. 16; John iii. 16, 36; Heb. xi. 6).

3. To obediently keep God's holy will and commandments, and to strive to walk in the same all the days of your life (Matt. xix. latter part of verse 7; John xiv. 15, 21, 23; Heb. xii. 14.)

But you are weak and helpless, and cannot do these things of yourself, therefore,

I. Be much in prayer, that God, for Christ's sake will give you the Holy Spirit, to enlighten your mind, that you may see what is right; to sanctify your heart, that you may believe and love what is right; to direct and regulate your life, that you may do what is right (1 Cor. ii. 14, xii. 3; Rom. viii. 9; Gal. v. 22, 23).

II. Search the scriptures daily; read them with prayer for the teaching of the Holy Spirit; with attention and seriousness; with self-application (Ps. cxix. 18; John v. 39; Luke xxiv. 45; 2 Tim. iii. 15).

III. Keep holy the Lord's day. Be constant in your attendance at the house of God, and on all the means of grace; but especially be frequent partakers of the Lord's supper (Isa. lvi. 2, lviii. 13, 14; Heb. x. 25; John vi. 27, 48, 51, 53-58; 1 Cor. xi. 23-28).


IV. Be careful in your choice of companions: avoid those who make a mock at sin, and live in the neglect of religion (Prov. xiii. 20, xiv. 9; 1 Cor. xv. 33).

V. Be watchful against the snares of the devil; against the first step in the way of evil; against the sin to which you are most liable; against indolence and lukewarmness in the work of your salvation; against sins of the tongue—such as lying, swearing, filthy conversation, and slandering (Eph. vi. 10-18; Rev. iii. 16; Ps. cxli. 3; Prov. vi. 17, xii. 22).

"He that endureth to the end shall be saved" (Matt. x. 23). "Fight the good fight of faith: lay hold on eternal life" (1 Tim. vi. 12). "Be thou faithful unto death; and I will give thee a crown of life" (Rev. ii. 10).

#### PRAYER.

Defend me, O Lord, with thy heavenly grace; that I may continue thine for ever, and daily increase in thy Holy Spirit more and more, until I come unto thy everlasting kingdom.

 You are particularly requested to read the various passages of scripture which are here referred to.

#### The Cabinet.

SIN.—God made every thing in itself very good, and therefore very fit for the desires of man, some way or other, to take satisfaction from. Sin took away God's favour from the soul, and his blessing from the creature: it put bitterness into the soul, that it cannot relish the creature; and it put vanity into the creature, that it cannot nourish nor satisfy the soul. So, then, the creature can never be proportionable to the soul of man, till it bring God along with it: so long as it is empty of God, so long must it needs be full of vanity and vexation. Sin hath taken away the propriety which we have in good; hath unlinked that golden chain, whereby the creature was joined unto God, and God with the creature came along unto the mind of man. So that, till we can recover this union, and make up this breach again, it is impossible for the soul of man to receive any satisfaction from the creature alone.—*Bishop Reynolds.*

STEDFASTNESS—The expression "stedfast" is very powerful as applied to the state of our opinions, our affections, and our dispositions. It is not the same expression as St. Peter uses, when he bids us resist our adversary, the devil—"stedfast (or strong) in the faith." It conveys the idea of a phalanx of soldiers, who, having finished their march and their preparation, take up their position in line of battle; each one planting his foot in the place where he means to stand, and where he is prepared, if needful, to die with arms in his hand. In another view, it conveys the idea of a man who, having with deliberation made up his mind, and clearly ascertained where his place and which his side should be in a great assembly, resolutely seats himself there, taking his post with decision, and being ready calmly to fulfil the duties, to endure the opposition, and to resist the allurements, which in that post he may meet with. To such cool, soldier-like intrepidity on the one hand, or such calm moral courage and decision on the other, the apostle exhorts us when he saith, "Be ye stedfast." The word, the idea is the same when (in Coloss. i. 23) he points out our blessedness—if we "continue in the faith grounded and settled, and be not moved away from the hope of the gospel."—*Rev. Abner W. Brown, Visitation Sermon, 1846.*

#### Metry.

##### THE SABBATH-CHIMES.

(For the Church of England Magazine.)

I LOVE to hear the Sabbath bells  
Peal forth their hallowed chime,  
So cheerfully, their music tells  
Of a holier happier clime.

"Come, sinner, come," they seem to say;

"Come to the house of God:

Weep o'er thy sins, and learn to pray,  
And hearken 'to the word;'

"Hear of a Saviour great to save

Those willing to be free  
From the cold bondage of the grave,  
From sin and misery;

- "Hear of a fountain open wide,  
Whence purest waters flow,  
And bursts a never-failing tide  
To wash thee white as snow ;
- "Hear of a Spirit's heavenly aid,  
To guide thy wayward will,  
To change thy heart when contrite made,  
Thy soul with peace to fill.
- "Hear of a Rock, on which to stand  
When thousand ills betide ;  
Hear of a brighter, happier land,  
Where thou may'st safe abide ;
- "Mark how the preacher's outstretched arm  
Points to fair Calvary's hill ;  
Look to the cross in faith, and learn  
To shun the future ill.
- "There be thy vilest sins atoned,  
There be thy pardon sealed,  
Thyself a child of heaven owned,  
Thy soul's diseases healed.
- "Come sinner, then, though vile thy case ;  
Come, and from sin be free :  
Look but to Calvary's cross in faith,  
That cross was borne for thee.
- "So shall each future Sabbath-chime  
Fall on thy list'ning ear  
In tones more cheering and sublime,  
Dispelling all thy fear.
- "So shall thy future earthly way  
With holier steps be trod,  
Till the long-looked-for judgment-day,  
When thou shalt meet thy God.
- "Thou'lt meet him then with joyful face,  
Thyself most vile confess,  
While standing in the robe of grace,  
Thy Saviour's righteousness."

J. W. B.

*Wigthorpe, Worksope, Notts.*

## ELEGIAC STANZAS.

(Translated from the Welsh.)

(For the Church of England Magazine.)

THE hand of death has gently torn  
From earthly woes thy daughter dear :  
Hence from her parents is she borne,  
To Christ, her guide, in yon bright sphere.

A kindred home amid the skies  
Is hers : removed from sorrow's blight,  
To God her hymns of praise now rise,  
Far from the cold grave's rayless night.

Thy darling Annie now is blest :  
Where the angelic hosts adore,  
She sings, mid heavenly realms of rest,  
Of Jesu's love. Then weep no more.

*Llangynydd Vicarage.*

M. C. L.

**Miscellaneous.**

THE ONE THING NEEDFUL.—"The fashion of this world passeth away ;" and all the glory and splendour of it will, in a little time, have an end. How great then, is the folly of that man, and how deplorable will his condition be, who, instead of "seeking the kingdom of God and his righteousness in the first place," has consumed his days in seeking after the honour and riches of this world, and lives as if he cared not what became of him hereafter, provided he may but enjoy "the pleasures of sin for a season"! He that is truly wise will consider that he has a soul as well as a body to take care of—a spiritual and immortal substance, which can never die, but, when enlarged from that prison in which it is now confined, must live for ever, either in happiness or misery. Shall we, then, be so foolish as to confine our ambitious pursuits within the narrow limits of this world, without considering what will be the condition of our souls hereafter? Let us rather make religion the great business of our lives ; and, while we have time and opportunity, let us prepare for that great account which we must one day give. Let not the pleasures and vanities of this world, which will shortly have an end, make us unmindful of the great and momentous concerns of eternity. May God, of his infinite mercy, give us all grace to see and follow the things that belong to our everlasting peace in this our day, lest they be hidden from our eyes. May we be persuaded to hearken to the advice of Solomon : "Fear God, and keep his commandments ; for this is the whole duty of man." May we always keep in remembrance our Saviour's merciful caution : "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."—*Melmoth.*

THE GRAVE.—What is it that can make us startle and shrink at the thoughts of death? The mighty and the rich of this world may tremble ; but what is the sting of death to those whose life has been altogether misery? or what power has the grave over the unhappy? Is it not rather a refuge from violence and oppression, and a retreat from insolence and contempt? Is it not a protection to the defenceless, and a security to him who had no place to flee unto? Surely in death there is safety, and in the grave there is peace : this wipes off the sweat of the poor labouring man, and takes the load from the bended back of the weary traveller : this dries up the tears of the disconsolate, and makes the heart of the sorrowful to forget its throbbing : 'tis this eases the agonies of the diseased, and giveth a medicine to the hopeless incurable : this discharges the naked and hungry insolvent, and releases him from his confinement, who must not otherwise have come thence till he had paid the uttermost farthing : 'tis this that rescues the slave from his heavy task-master, and frees the prisoner from the cruelties of him that cannot pity : this silences the clamours of the defamer, and hushes the virulence of the whisperer : the infirmities of age and the unweariness of youth, the blemishes of the deformed, the frenzies of the lunatic, and the weaknesses of the idiot are here all buried together ; and who shall see them? Let the men of galeity and laughter be terrified with the scenes of their departure because their pleasure is no more ; but let the sons of wretchedness and affliction smile and be comforted, for their deliverance draweth nigh, and their pain ceaseth.—*Vincent Bourne.*

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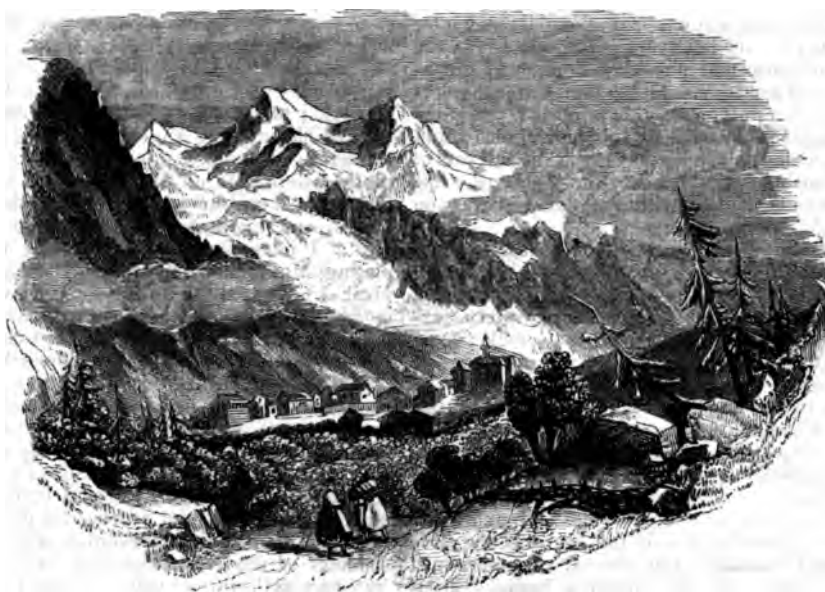
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND

HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 610.—OCTOBER 24, 1846.



(Mont Blanc.)

## MONT BLANC.

### No I.

MONT Blanc, the loftiest summit in Europe, rises between Savoy and Piedmont, two provinces of the continental dominions of the king of Sardinia. It is easily approached by Chamounix, an Alpine valley of Savoy, which, though now the resort of innumerable travellers from almost every nation, has been generally known but a few years above a century. It was discovered by the celebrated Pococke, who, with Mr. Wyndham, first visited it from Geneva, in 1741. They had heard by report of its sublimity; and therefore they determined to explore it. Their resolution was blamed as of the most culpable temerity, for the recesses of these mountains were supposed to be haunted by banditti; and it was not without being armed to the teeth that they ventured to approach the valley. The way, however, once opened,

multitudes have followed, and have traversed these regions in almost every accessible direction.

The vast mountain mass, of which Mont Blanc and its tributary heights are composed, extends in a kind of oval shape, from the Col du Bonhomme, in the south-west, to the Mont Catogne, above Martigny, in the north-east, about thirty English miles in length: in breadth the distance from Chamounix to Courmayeux, in the valley of Aosta, it is not more than thirteen miles. The valley of Chamounix lies in a similar direction, that is, from north-east to south-west, and is watered throughout its extent by the Arve. In length it is about fifteen miles: its breadth varies from half a mile to a mile or a little more. On the north-east it is bounded by the Col de Balme; on the south-west by the mountains of Lacha and Vaudagne. The northern barrier is formed by the Breven and the Aiguilles Rouges, or Red Needles, so called from their colour: in the south rises



Mont Blanc. In this valley are several villages or hamlets, the chief of which generally called Chamounix, or the Prieuré, from a convent of Benedictines, which had there its seat, is at the foot of the Breven, and is 3150 feet above the level of the sea.

The glaciers of Chamounix are six; those of Grins, Tacconnay, Bossons, Bois, Argentière, and Tour. "The common form of a glacier," says professor Forbes, "is a river of ice filling a valley, and pouring down its mass into other valleys yet lower. It is not a frozen ocean, but a frozen torrent. Its origin, or fountain, is in the ramifications of the higher valleys and gorges, which descend amongst the mountains perpetually snow-clad. But what gives to a glacier its most peculiar and characteristic feature is, that it does not belong exclusively, or necessarily, to the snowy regions already mentioned. The snow disappears from its surface in summer as regularly as from that of the rocks which sustain its mass. It is the prolongation or outlet of the winter world above: its gelid mass is protruded into the midst of warm and pine-clad slopes and green-sward, and sometimes reaches even to the borders of cultivation. The very huts of the peasantry are sometimes invaded by this moving ice; and many persons now living have seen the full ears of corn touching the glacier, or gathered ripe cherries from the tree with one foot standing on the ice."

It has been supposed by some that the valley of Chamounix was originally a lake, and that it was drained by the Arve's having opened itself a passage at the south-western extremity through the soft slate rock; and speculation has amused itself with picturing the possibility, should the mountains around be shaken by earthquakes, of the restoration of this lake. Changes, indeed, of awful character, are not unfrequently occurring in Switzerland (as when the Rossberg fell in 1806, and overwhelmed the village of Goldau with several others); and, certainly, were any mass to descend, and block up any narrow gorge in the course of the Arve between Chamounix and Servoz, the imprisoned waters would fill the capacious basin. But it is useless to conjecture what might, under given circumstances, take place.

The writer will not easily forget the impression made upon him when he first approached Mont Blanc. He had previously seen its white summit from a distance, by the lake of Geneva; but that distant view had disappointed him. An object in the far horizon may be interesting, may be beautiful; but it has no imposing grandeur: its mass is not appreciated: it is overpowered by nearer objects, it is comparatively insignificant.

It was a lovely summer's day, when I left Geneva for Chamounix. The road lay through the valleys of Cluses and of Maglans, with their diversified scenery of hill and hamlet, wood and streams. High mountains, sometimes presenting the bare rock, and sometimes clothed with pines, were on either hand; clouds now rested on their summits, and now sailed away, leaving the bold black outline projected against the clear sky. It was at St. Martin that I had the first real view of the monarch of the Alps. I had watched through

the day the green or brown summits of the hills we passed; and, though very lofty, they appeared within reach. But now I saw above and beyond them, as if it were another world, white dazzling masses in the sky, partially hidden by white clouds, but far whiter than any cloud, and removed, as it seemed, beyond the possibility of earthly tread. These were the snowy chain. Expectation had been high, but—and rarely, indeed, is it the case in this world—reality surpassed it. The clouds passed slowly on, or opened to close again, and thus discovered from time to time different portions of Mont Blanc; and each as it appeared seemed loftier than that last looked at. At length the valley of Chamounix was reached. The idea of distance is strangely confused here. The Glacier des Bossous, like a troubled sea of ice descending through a mighty ravine, looks as close as if we could just step upon it; but it was a league or two away. We judge of every thing by comparison; and, when larger objects fill the eye, smaller ones are proportionally diminished, and accuracy of measurement is lost.

This valley is most imposing in an evening. It was evening as I entered it. The clouds had just departed; and there stood the giant mountain in full visible height. An exquisite rose-tint from the setting sun tinged the upper snows along the south-eastern side of the valley, and by degrees faded into a cold unearthly white, as the rays departed, and by and bye the stars twinkled on high. I have since had opportunity of contemplating Mont Blanc under many varieties of aspect: I have seen the valley mantled with dark clouds; I have seen, under the noonday brightness, the pure dazzling white of the summit stand out in relief against the dark blue sky, while many a spiry peak—some of bare rock, some capped with snow—were posted like tall guards around their king; and the thought has filled my heart. "Lord, how manifold are thy works! in wisdom hast thou made them all" (Ps. civ. 24). I have seen "the moon walking in brightness" amid these scenes, and pouring her flood of mellow light on peak and pine-forest, while the dark shadows of the everlasting hills have been projected across the subject vale; but under no circumstances to my mind is Mont Blanc so impressively sublime as when seen reposing beneath the starry sky. There is then more that sense of utter solitude, which befits such a scene. The expanse of snows, with their faint phosphoric light, are then most like an unearthly region; and there seems, as the eye travels from the little plain up the Glacier des Bossons, to be a vast ladder leading from the world of time to the world of eternity; while the stars just over the summit look down as it were along it, the sentinels at the entrance of the other spheres, to which it seems to lead us.

The height of Mont Blanc has been variously stated. A number of observations have, however, been made sufficient to show that its summit is really the highest point in Europe, considerably more elevated than that of Mount Rosa, which was thought at one time to dispute the pre-eminence. The mean of different calculations gives 15,743 feet for the height of Mont Blanc, or within one hundred feet of three English miles; while Mount Rosa is but 15,129 feet.

There are mountains in the world far superior

to Mont Blanc in altitude; but it may be doubted whether any afford effects more magnificent. "The actual height," says professor Forbes, "of the zone of perpetual snow is as great as that of any mountain in the world, with one or two exceptions; for the highest land on the surface of the globe is near the equator, where the corresponding high temperature raises the limit at which perpetual snow commences to nearly the extreme height of European mountains. The eye, which must always have some actual or conventional standard of reference, if it cannot judge by the level of the sea, takes the level of the plain as a starting-point; or, if there be no plain, the level of perpetual snow is a natural index of elevation, which, connected as it is with height, solitude, and vastness, impresses the mind with the highest sense of grandeur in natural scenery. It has often been observed that Chimborazo is less elevated above the table-land from which it rises, than Mont Blanc is above the valley of Chamounix; and, taking the level of perpetual snow in the Alps at 8500 feet, Mont Blanc is snow-clad throughout its higher 7000 feet. Now, a peak in the Himalaya range, in order to show as much, would need to rise to above 22,000 feet—a height which few of them exceed." S.

## MISSIONARY RECORDS.

## No. XV.

"You say that you have faith in Christ: why, then, do you put your confidence in perishable riches? Or, if you have them not, why are you in doubt concerning your future wants? Show your faith by your works. You say that you 'glory in the cross of Christ': why, then, are you proud of personal or other temporal advantages? You say that you love God and man: why, then, do you cleave to so many visible objects of this world? why do you hesitate and calculate so much, when you are called upon to take an active part in, and to give your money for, the spread of the glory and kingdom of God, and the salvation of men?"—*Bishop Gobat's Sermon, 5th July last.*

NEW ZEALAND.—*Katotchie.*—On the occasion of a quarrel respecting the right of fishing for eels in a channel of a river, the tribe Ngaungau collected in arms to the number of 300, and the Ngatihini to that of 200. "On the 12th of March," says Mr. R. Ashwell, "I accompanied the Ngaungau to Waitutu, the encampment of Ngatihini. Before we reached that place, the Ngaungau assembled to engage with me in prayer; and pulled their canoes on shore. After having committed ourselves to his keeping who can 'turn from us those evils which we most righteously have deserved,' I gave them a few words of good advice. On arriving at Waitutu, we found Ngatihini drawn up in a line, in order to shake hands. This ceremony over, the parties separated, leaving a space of forty yards between them, in which Tirua" (a chief related to both tribes, and, though having a claim to the channel, desirous to act the part of a mediator), "another neutral chief, named Kepa, and myself, stood. Both parties remained silent for some time. At last Tirua rose, and said, 'Let your words be good. Don't be angry. Keep to the point.' I also said, 'I will motion with my hand to the first man who gets angry, that he may sit down until his anger be gone, and his words become straight

again.' This was consented to. Neither party seemed inclined to commence. At last Ngatihini called to the Ngaungau to begin. After a native of each party had spoken, Ngatihini, contrary to an engagement, that there should be three speeches on either side, allowed the same native to speak again. Tirua called upon another native to speak. The Ngatihini remained silent for some time, whereupon William Wesley, the chief of the Ngaungau, arose and said, 'You ought to have kept to your agreement; but, as you will not speak, I will, and we shall go.' After speaking for about three quarters of an hour, he said, 'I have finished, let us go.' The Ngaungau and their party then went to their canoes, upon which some bystanders cried, 'They are gone for their guns,' which had been left in their canoes. This was a false report. A scene of confusion now prevailed, in the midst of which a chief of Ngatihini struck a bell, and cried out, 'Let us have prayers!' The object of the bell was to prevent the young men from running to their muskets, which was the case with a few. I spoke to them from the words, 'Take not thy Holy Spirit from me,' telling them, that if the Holy Spirit once left them they would be given up to all the evils of a deceitful and desperately wicked heart; and then went to the Ngaungau, who had pulled about a quarter of a mile distant. In the evening both parties assembled together for prayers, and again the next morning. I also had reading-classes with them, and school with the children; but the matter is not settled. From the above account, it will be seen that the gospel had an influence; first, in disposing the natives to prayer before they met; secondly, in inducing something like courtesy in their conduct to each other; and thirdly, in preventing bloodshed in the moment of confusion and disorder. . . . Even the blessing which the mere outward profession of Christianity has brought to this people, as regards this world, is great; when it is considered, that in former times the whole population of the river would have been involved in war by far less provocation."

On the 3rd of September following, Mr. Ashwell writes: "We assembled by sunrise for morning prayers. I was about giving out the hymn, when a native came running and crying out, 'Let your prayers be short the Ngatihini are breaking down the fence.' Ura, the chief, replied, 'Never mind! let us have our prayers: ours is a right cause, God will take care of us.' We sung Psalm cxxv.: 'They that trust in the Lord shall be as mount Zion.' We then had prayers; after which I cried, 'Ngatihini, don't forget thy promise: don't fire!' All now rushed to the fence, of which a small part only was left standing. This was defended by Ngatihini and a scuffle took place, wrestling, sparring with their guns, &c.—a scene of confusion which baffles description. I was in the midst of them, and my constant cry, 'Friends, remember your words: be careful of your guns: don't fire!' Ten muskets were wrested from the Ngatihini, who were the weakest party, and several of whom were trampled down by the Ngatihini. Most of the Ngatihini I knew by name, and I called to them not to deal hardly by their fallen foes, but to let them return to their pa (fence), which they did. The whole body of the Ngatihini were driven back. Thus

ended perhaps an anomaly in the Zealand annals—an actual collision of old enemies (both parties having lost three friends in a former engagement, a few years since, respecting the same land) without bloodshed! After this conflict, the Ngatipou assembled for worship. I said: 'Perhaps the heart is too much excited for prayers; but, as you have all assembled, I have one word to say to you: Do not be lifted up: be not proud. It is God who hath kept your hearts to-day: give him the praise!' After prayers, the chiefs called to me, and said: 'Your words are true. It is God alone; it is the gospel alone which has prevented mischief to-day. If we had held our old native custom, great would have been the mischief: we should have been moaning over our dead!' (To the Church Missionary Society).

**THE WALDENSES.**—The whole of the fifteen protestant flocks, including the 600 members in Turin, amount to 21,738, to which we must add 1,080 who live elsewhere; so that their whole number is 22,458. The number of Romanists domiciled among those fifteen flocks is 4,462. The 1,080 dispersed Waldenses are settled in various quarters; but the majority of them, viz., 821 are in France. The whole of the flocks are reported to live in the true "fear of the Lord." The Romanist emissaries have converted thirty from among them: they had bargained themselves away either singly, or with their children; but the greater part of them were individuals of immoral life, discharged prisoners, or persons of weak understanding. No great weight was therefore attached to these conversions. The school for boarding girls of the more educated classes, founded by Colonel Beckwith, is in excellent order. The number of boys and girls in the elementary school is 4,227. These schools are well attended, and the masters are all licensed by the general synod. The Dutch general synod granted a sum of 530*l.* in behalf of the protestant valleys of Piedmont in 1843, and another of about 1,250*l.* in 1844. (Report of the Dutch general Synod).

**SPIRITUAL DESTITUTION IN LONDON.**—"I doubt not," observed Mr. J. Labouchere, at the last annual meeting of the Church Pastoral Aid Society, "that spiritual destitution does exist in a very great degree throughout the country at large; but allow me to say likewise, that it exists in an equal degree in this great metropolis. Has it not been proved, without contradiction, that there are hundreds of thousands, who never enter a place of worship, and never receive the benefit of a visit from any Christian minister? Has it not been proved that there are no fewer than one million of persons in this metropolis, for whom no religious ordinances are provided? I have frequently witnessed the cares of sick persons on a sick bed—aye, on a dying bed—who have testified to this melancholy fact, that, during the whole course of their lives, they have never received the visit of any minister of the church of England, or of any denomination of Christians whatever. I say that the extent of spiritual destitution in London alone is perfectly appalling."

#### ANTI-ROMANIST MOVEMENT IN GERMANY.

—In the leading circumstances of this movement we have an answer to the boasted unity of the Roman-catholic Church, and a salutary check to the ultra-montane party, especially in Silesia.

But, as extremes approach each other, so in this extraordinary commotion we behold many leaders of it casting off, not merely the superstitions of popery, but also some of the vital principles of Christianity itself. Another striking feature of Ronge's party is this—that, instead of appealing to the scriptures, like the Reformers in fighting the battle against Rome with the sword of the Spirit, their appeal is chiefly to human reason, and their sword is the spirit of the age; a spirit of negation, which exalts human reason above divine revelation, and subjects it to the interpretation of the spirit of the times; so that God is not allowed to say more than man admits, and human reason must sanction what he does say. What horrid blasphemies! (Dr. Pinkerton).

**JERUSALEM MISSION.**—"I am resolved there (on Mount Zion) to testify, by the grace of God, 'both to the Jews, and also to the Gentiles, repentance towards God and faith toward our Lord Jesus Christ.' And, although 'Christ crucified be still unto the Jews a stumbling-block, and unto the Greeks foolishness,' still 'I am determined,' after the example of St. Paul, 'not to know anything among them save Jesus Christ, and him crucified;' for 'God forbid that I should ever glory, save in the cross of our Lord Jesus Christ.' And then, notwithstanding my weakness, and my utter unworthiness, I hope, with the help of the grace of God, to be, in my humble part, a faithful follower of the apostles of Christ. I would therefore commend myself, and the portion of the vineyard of the Lord committed to my care, to your fervent prayers. Pray for me; pray for my brethren, whose lot has been cast in the same regions; that we and our houses may ever faithfully 'serve the Lord;' that God would open to us a door of utterance to speak the 'mystery,' 'and to make known the unsearchable riches of Christ.' Pray for the inhabitants of Judah and Jerusalem, and for all the seed of Abraham, that 'the Lord may pour upon them the Spirit of grace and of supplication, that they may look upon him whom they have pierced,' and be saved. 'Pray for the peace of Jerusalem!'" (Bishop Gobat's farewell Sermon, July 5, 1846.)

#### CISTERNS\*.

**CISTERN** is a word probably of the same origin as our "chest" (*kiste* in Greek), denoting a receptacle for water; at present an artificial reservoir for collecting rain-water, but in older English authors a pool of spring water. Thus Wicliff, in John v. 7, has "cistern" where Tyndale has "pole," and the authorised version of 1611 "poole." The original Hebrew word, *bohr*, denotes generally "a hole" or "cavity," and is accordingly put into English by "pit" (Gen. xxxvii. 20), "dungeon" (Gen. xl. 15), "well"

\* From "The People's Dictionary." We have before quoted from this work; and, unquestionably, it contains much valuable information. But we cannot give it unqualified praise. There are articles in it in which the inspiration of the scripture seems lightly treated; and our gravest reprehension must be uttered against the attempt to explain away the standing still of the sun and moon in the days of Joshua. Let the proprietors purge their work from such defilement: it cannot otherwise be admitted into any Christian household.—Ed.

(1 Sam. xix. 22), "cistern" (2 Kings xviii. 31, Prov. v. 15, Eccles. xii. 6).

Cisterns, in the east, are of two kinds: 1. Pools or wells of spring-water, called in Hebrew "living water" (comp. John iv. 10, *seq.*) imperfectly rendered "running water" in Lev. xiv. 5, xv. 13; Numb. xix. 17. These cisterns were highly valued in countries subject to long droughts, and where all superficial supplies of water are transient, and often removed almost as suddenly as they are afforded. Hence the force of the imagery in Jer. ii. 13: "My people have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." 2. Cisterns, or reservoirs, were also employed to collect rain-water. "Of this kind," says Winer, "was Jacob's well, mentioned in John iv. 6, and still shown as lying a little to the south of Nablous (Sychar)." The fact of this being a reservoir, rather than what we mean by a well or fountain, gives a point to our Lord's comparison of the living or everflowing water he had to give, with the uncertain and disappointing supplies afforded even by "Jacob's well."

Reservoirs were necessitated by a deficiency of springs, under which many other places besides Jerusalem, though the metropolis, seems to have suffered. The Fountain of the Virgin is the only spring of living water in or near the city; for that of Siloam is certainly, and one that exists under the Haram (temple) is in all probability, derived from the same source. Even the Fountain of the Virgin has been thought to be supplied from Gihon, on the western side of Jerusalem. It is, indeed, possible that some ancient fountains have been lost or dried up; yet, in a region like that around Jerusalem, where springs of water, if they exist, usually burst out from the bases of the mountains, and are little exposed to be covered or choked up by earthy accumulations, such changes are not likely to occur, and could affect none but weak and inconsiderable sources.

With the exception, then, of a single fountain, and that not very copious, Jerusalem seems always to have been dependent upon artificial means for its supplies of water. These consisted, so far as can now be ascertained, of the pools of Siloam, beyond Bethlehem, with the aqueduct which brings their beneficent streams to the city, and of a great number of reservoirs, both within and outside of the walls, for collecting rain-water, of which the upper and lower pools of Gihon, and that of Hezekiah, were probably the most considerable. Very extensive cisterns are also understood to exist within the enclosure about the mosque of Omar or the Haram, which are supplied by the rain-water collected from the roofs of the mosques, as well as from the aqueduct, and it may be by the subterranean connection with the ancient Gihon. Everybody at Jerusalem speaks of these reservoirs as well known; and the few travellers who have been allowed to explore this holy ground, and especially the extensive substructions beneath, confirm the current opinion. The ablutions of the Mohammedan worship, no less than the demands of the ancient temple service, render large supplies of water indispensable.

Besides these more public establishments, which, taken together, furnished an immense quantity of water for ordinary as well as special uses, there

is in Jerusalem a vast number of private cisterns; with which, indeed, every family above the condition of absolute indigence is provided. These are constructed under the houses, or in the courts and gardens belonging to them, of stones laid in cement, or where the mountain-rock rises near enough to the surface, by excavations in the solid mass. The water is conducted into them, not only from the roofs of the houses, but from the paved courts, which usually cover a considerable part of the area embraced within the enclosure of a large habitation. Two, three, or half a dozen capacious reservoirs often belong to a single house of the better sort; and an ample supply of water is commonly secured during the rainy season to last the rest of the year. It is only the poorest class of persons who obtain water for domestic uses from the public cisterns, which are open, and much exposed to dust and filth. Little care seems to be bestowed to keep them in repair, or guard them against abuse and impurities; and the water is commonly discoloured, and of an unwholesome appearance. "That in the reservoir just west of the lower pool," says Dr. Olin, "already mentioned as derived, through the ancient aqueduct, from Solomon's pools, looked the best of any that I remember to have seen in the public establishments. The water of Siloam, and that of the Fountain of the Virgin, is tolerably transparent, but not very palatable. The rain-water in the private cisterns, on the contrary, so far as I had opportunity to observe, was pure and fresh, and agreeable to the taste."

Ancient Jerusalem must, like the modern town, have been chiefly dependent upon these domestic precautions for this indispensable article. This is demonstrated by the multitude of ancient cisterns; which, indeed, are the same now in use, no less than by the inadequate number of springs in the neighbourhood. This natural deficiency was so fully remedied by art and industry, that few places seem to have possessed more ample supplies of water for every purpose, or to have been so completely secured, in this respect, against the casualties of war. Neither violence nor stratagem could stop or divert the fountains which were open for them in the heavens; and the dearth which reigned beyond the walls of the city must always have presented very serious difficulties in the way of a besieging army. It is remarkable that, in the numerous accounts which we have in the prophets and historical books of the bible, of the sufferings and desolations produced in this country by drought, we seldom or never hear of any scarcity of water in Jerusalem. Some difficulty of this sort is sometimes, though rarely, experienced in very dry seasons, by families insufficiently provided with cisterns; and water is then brought in goat-skin bottles from a fountain a few miles distant from the city, and sold at a low price to those whose reservoirs are exhausted, or who are disposed to indulge in such a luxury during the warm weather.

The whole mountain region, extending from Jerusalem to Hebron and the borders of Edom, is very sparingly supplied with fountains; and Olin did not remember to have seen a stream of water, small or great, in the whole distance. The inhabitants of the villages and open country are dependent, and must always have been so, upon

wells and cisterns. From these they obtained water for drinking and domestic purposes, and also for their flocks and the irrigation of their fields. They are still found excavated in the rock, or constructed of solid masonry along the ancient roads, and near the sites of the ruined towns and villages which are so often met with in every part of the country. Cisterns are much more numerous than wells, which usually had to be sunk to a great depth; and the water of which, so far as Olin had opportunity of judging, is decidedly inferior in quality to that which falls from the clouds. Great pains were formerly taken to preserve the rain-water in a pure state, as is evident from the expensive construction of the cisterns, which were not only built with solidity, and lined with cement, but in many instances covered with immense arches of masonry, so as to secure them against dust and filth, and to exclude the rays of the sun. There are commonly flights of stone-steps, extending from the top quite to the bottom of the reservoirs, which gave easy access to the water in all its stages. This, in the rainy season, flows from the hills and inclined planes, that compose the whole of this mountainous region, to the lower ground, which is always chosen for the cisterns. The number and magnitude of these receptacles afford good data for estimating the size and importance of ancient places, of which they are, in many instances, almost the only remaining memorials; and they are calculated to give us very favourable ideas of the industry and skill of the ancient Jews. No such works are achieved by the present inhabitants of this country, whose resources seem unequal to the task of keeping those in repair which have been bequeathed to them by a better race of men, and a happier era.

Robinson reports that the house of Mr. Lanneau, in which he resided, had no less than four cisterns; the largest of which is thirty feet long, thirty broad, and twenty deep. The Latin convent is so well furnished, that, in seasons of drought, it is able to deal out a sufficiency for all the Christian inhabitants of the city. The cisterns have usually merely a round opening at the top, sometimes built up with stone-work above, and furnished with a curb and a wheel for the bucket; so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season, and, with proper care, remains pure and sweet during summer and autumn. In summer, however, water, as a matter of luxury and convenience, is brought to Jerusalem in considerable quantities, from fountains at a distance from the city. The principal of these is Ain Yalo, in Wady el-Werd, several miles south-west of Jerusalem; whence being transported in skins on the backs of asses and mules, it is sold for a trifle to those who prefer it as a beverage.

Cisterns in the desert require to be covered or closed with a stone, if for no other purpose, to protect them against moving sands. Over most of the cisterns that are found at Beni Naim, in the eastern part of the hill-country of Judah, is laid a broad and thick flat stone, with a round hole cut in the middle, forming the mouth of the cistern. This hole is in many cases covered with a heavy stone, which it would require two or three men to

roll away. These and other cisterns afford illustrations of the sacred narrative, in Gen. xxix. 2, 3: "A great stone was upon the well's mouth. And thither were all the flocks gathered; and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place."

These coverings the Bedouins are very skilful in making very exact, and so managing that a stranger cannot easily find them (2 Sam. xvii. 19). On the approach of an enemy, or for purposes of revenge, it is still customary to close and stop, if not destroy reservoirs (Gen. xxvi. 15; 2 Kings iii. 25; 2 Chron. xxxii. 3; Isa. xv. 6). To nomad tribes cisterns are of especial value, constituting an important part of their property, not easily lent to others, and often bearing the name of the tribe or person to whom they owe their origin (Deut. x. 6). Hence frequently arise disputes (Gen. xxi. 25; xxvi. 15). In the hot season of the year, and generally when destitute of water, cisterns served for temporary prisons (Gen. xxxvii. 22-24; Jer. xxxviii. 6); hence poetical imagery (Ps. xl. 2, lxix. 15, lxxxviii. 6); also as places of refuge (2 Sam. xvii. 9, *seq.*)

Frequent mention of cisterns is made in the Talmud. In form they were either round or quadrangular, and covered with a preparation of lime to prevent the escape of the water, and aid in preserving it sweet. They were either covered or surrounded with a barrier. The court-yard of great houses had generally each a cistern (2 Sam. xvii. 18). Such are still found in Palestine, some of which may be derived from ancient times. Cisterns were employed for watering flocks and herds, and were accordingly the ordinary places of resort for herdsmen and young people, in periods when a shepherd's life was held in honour (Gen. xxiv. 11-13, xxix. 8-8; 1 Sam. ix. 11); and young maidens repaired thither to draw water for domestic purposes. Cisterns and wells would naturally influence the march and encampment of armies, as well as caravans and wandering herds (1 Sam. xxix. 1; 2 Sam. ii. 13).

Instances of individual cisterns are numerous in oriental travellers. Large public reservoirs were built in and around most cities by the Jews, for public use. Such tanks are now found at Hebron, Bethel, Gibeon, Birch, &c.; sometimes still in use, as at Hebron, but more commonly in ruins. They are built up mostly of massive stones, and are situated chiefly in valleys, where the rains of winter could easily flow or be conducted. These reservoirs form one of the least doubtful vestiges of antiquity in all Palestine.

A reservoir is mentioned by Robinson, as found in an interesting spot at Karmul, near Hebron. "The bottom of the amphitheatre is a beautiful grass-plot, with an artificial reservoir in the middle, measuring a hundred-and-seventy feet long by seventy-four broad. The spring from which it is supplied is in the rocks on the north-west, where a chamber has been excavated. The water is brought out by an under-ground channel, first to a small basin near the rocks, and then five or six rods further to the reservoir."

A cistern, fifteen minutes from Seilun, was visited by Robinson, when travelling from Jerusalem to Nablous (iii. 86). The water, which is excellent, issues from the rocks in a close valley

falling first into a sort of artificial well eight or ten feet deep, and thence into a reservoir lower down. "Many flocks and herds were waiting around."

But the most important are the Pools of Solomon, to which we have already referred, which, lying near Bethlehem, sent their water in an aqueduct to Jerusalem. A reference to them may be found in the words of David, when he "longed, and said, O that one would give me drink of the water of the well of Bethlehem, which is by the gate" (2 Sam xxiii. 15; 1 Chron. xi. 17).

The cisterns near Hebron have a peculiar interest. They are thus spoken of by Olin: "A large basin, forty-seven paces square, stands outside the gate. It is of very solid workmanship, and may be eighteen or twenty feet deep. The descent is by flights of stairs situated at the four corners, by which the water is brought up in vessels and skins, and poured into troughs for the flocks, or carried away for domestic uses. This pool is at the southern extremity of the town, in the bottom of the valley."

"Another of smaller dimensions occupies higher ground on the north side of the city. These reservoirs are filled by the rains, and are unconnected with any perennial fountain. In ascending a hill south of the city, I came to a smaller pool, situated among some fine olive-trees, sheltered by an ancient arch, with a flight of steps leading down to the water."

"It was probably over one of these ancient reservoirs that David caused the heads of the sons of Rimmon, Rechab, and Baanah, the murderers of Ishbosheth, to be exposed (2 Sam. iv. 12). I happened to stand near the large reservoir a little before sunset, when the flocks of sheep and goats were descending from the mountains which surround the city, and assembling in immense numbers around the walls. They were in a fine condition, and presented a beautiful spectacle, which carried back the thoughts to former days, when Abraham and Isaac fed their flocks upon the same hills, brought them down by the same paths into 'the plain of Mamre, which is Hebron,' and perhaps watered them at the same fountains" (ii. 84, 85).

Schubert thus describes the method taken to draw water from these wells or reservoirs: "We came to a walled cistern, which our Bedouins called Bir Melech. Here some persons were drawing water in the buckets, which hung with their ropes on long poles, fastened at the lower end. This water they poured into a reservoir for the cattle to drink. Flocks of lambs, separated one from another, each herd under its own keeper, stood near, patiently waiting for its turn. When the long trough was full, the shepherd whose flock came next gave a sign with his staff and his voice; and the ram ran frolicking to the water, followed by the rest. When one set had taken their fill, they withdrew, and another came in their place. We were reminded of many passages of scripture by these dancing and frisking lambs, and their ready obedience to the voice of the shepherd. We fancied we here saw a picture of one portion of the patriarch's life."

### "A FOREST ON FIRE."

FROM the vicissitude of seasons which takes place in the temperate clime we inhabit, the inhabitants can form but a very faint idea of many of the miseries experienced by settlers in less favoured lands; among others, the frequent fires which take place in the forests, and which, sweeping like a flash of lightning, or with the effect of a tornado, devastate the entire country for miles around. The following awful description of one of these "forest fires" we copy from a justly celebrated work relative to the birds of the United States of America. Mr. Audubon relates it as from the mouth of an individual who witnessed it, and thus described its effects:

"About twenty-five years ago, the larch or hack-mitack trees were nearly all killed by insects. This took place in what hereabouts is called the "black soft growth" land," this is, the spruce, pine, and all other firs. The destruction of the trees was effected by the insects cutting the leaves, and you must know that, although other trees are not killed by the loss of their leaves, the evergreens always are. Some few years after this destruction of the larch, the same insects attacked the spruces, pines, and other firs, in such a manner that, before half a dozen years were over, they began to fall; and, tumbling in all directions, they covered the whole country with matted masses. You may suppose that, when partially dry or seasoned, they would prove capital fuel, as well as supplies for the devouring flames which accidentally, or perhaps by intention, afterwards raged over the country, and continued burning at intervals for years, in many places stopping all communication by the roads, the resinous nature of the firs being of course best fitted to ensure and keep up the burning of the deep beds of dry leaves of the other trees. \* \* \*

"I dare say that what I have told you brings sad recollections to the minds of my wife and eldest daughter, who, with myself, had to fly from our home at the time of the great fire." I felt so interested in his relation of the causes of the burning, that I asked him to describe to me the particulars of his misfortunes at the time. \* \* \*

"It is a difficult thing, sir, to describe; but I will do my best to make your time pass pleasantly. We were sound asleep one night, in a cabin about a hundred miles from this, when, about two hours before day, the snorting of the horses and lowing of the cattle which I had ranging in the woods suddenly awakened us. I took my rifle, and went to the door to see what beast had caused the hubbub, when I was struck by the glare of light reflected on all the trees before me, as far as I could see through the woods. My horses were leaping about, snorting loudly; and the cattle ran among them, with their tails raised straight over their backs. On going to the back of the house I plainly heard the crackling made by the burning brushwood, and saw the flames coming towards us in a far extended line. I ran to the house, told my wife to dress herself and the child as quickly as possible, and take the little money we had, while I managed to catch and saddle the two best horses. All this was done in a very short time; for I guessed that every moment was precious to us."

"We then mounted, and made off from the fire. My wife, who is an excellent rider, stuck close to me: my daughter, who was then a small child, I took in one arm. When making off, as I said, I looked back and saw that the frightful blaze was close upon us, and had already laid hold of the house. By good luck, there was a horn attached to my hunting clothes; and I blew it, to bring after us, if possible, the remainder of my live stock, as well as the dogs. The cattle followed for a while; but, before an hour had elapsed, they all ran as if mad through the woods; and that, sir, was the last of them. My dogs, too, although at all other times extremely tractable, ran after the deer that in bodies sprung before us, as if fully aware of the death that was so rapidly approaching.

"We heard blasts from the horns of our neighbours, as we proceeded, and knew that they were in the same predicament. Intent on striving to the utmost to preserve our lives, I thought of a large lake, some miles off, which might possibly check the flames; and, urging my wife to whip up her horse, we set off at full speed, making the best way we could over the fallen trees and the brush-heaps, which lay like so many articles placed on purpose to keep up the terrific fires that advanced with a broad front upon us.

"By this time we could feel the heat; and we were afraid that our horses would drop every instant. A singular kind of breeze was passing over our heads, and the glare of the atmosphere shone over the daylight. I was sensible of a slight faintness; and my wife looked pale. The heat had produced such a flush in the child's face, that when she turned towards either of us, our grief and perplexity were greatly increased. Ten miles, you know, are soon gone over, on swift horses; but, notwithstanding this, when we reached the borders of the lake, covered with sweat and quite exhausted, our hearts failed us. The heat of the smoke was insufferable, and sheets of blazing fire flew over us, in a manner beyond belief. We reached the shores, however, coasted the lake for a while, and got round to the lee-side. There we gave up our horses, which we never saw again. Down among the rushes we plunged by the edge of the water, and laid ourselves flat, to wait the chance of escaping from being burnt or devoured. The water refreshed us, and we enjoyed the coolness.

"On went the fire, rushing and crashing through the woods. Such a sight may we never see! The heavens themselves, I thought, were frightened; for all above us was a red glare, mixed with clouds of smoke, rolling and sweeping away. Our bodies were cool enough, but our heads were scorching; and the child, who now seemed to understand the matter, cried so as to nearly break our hearts.

"The day passed on, and we became hungry. Many wild beasts came plunging into the water beside us; and others swam across to our side, and stood still. Although faint and weary, I managed to shoot a porcupine; and we all tasted its flesh. The night passed I cannot tell you how. Smouldering fires covered the ground; and the trees stood like pillars of fire, or fell across each other. The stifling and sickening smoke still rushed over us, and the burnt cinders and ashes

fell thick about us. How we got through that night I really cannot tell, for about some of it I remember nothing. \* \* \*

"Towards morning, although the heat did not abate, the smoke became less, and blasts of fresh air sometimes made their way to us. When morning came, all was calm, but a dismal smoke still filled the air, and the smell seemed worse than ever. We were now cooled enough, and shivered as if in an ague fit: we removed from the water, and went up to a burning log, where we warmed ourselves. What was to become of us I did not know. My wife hugged the child to her breast, and wept bitterly; but God had preserved us through the worst of the danger, and the flames had gone past; so I thought it would be both ungrateful to him and unmanly to despair now. Hunger once more pressed upon us; but this was easily remedied. Several deer were still standing in the water, up to the head; and I shot one of them. Some of its flesh was soon roasted; and, after it, we felt wonderfully strengthened.

"By this time the blaze of the fire was beyond our sight, although the ground was still burning in many places, and it was dangerous to go among the burnt trees. After resting awhile, and trimming ourselves, we prepared to commence our march. Taking up the child, I led the way over the hot ground and rocks; and, after two weary days and nights, during which we shifted in the best manner we could, we at last reached the 'hard woods,' which had been free of the fire. Soon after we came to a house, where we were kindly treated for a while. Since then, sir, I have worked hard and constantly as a lumberer; but, thanks be to God, here we are safe, sound, and happy."

#### THE MINISTRATION OF CONDEMNATION AND OF THE SPIRIT:

##### A Sermon,

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2 COR. iii. 7-9.

"But, if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? For, if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

To an earthly eye, the giving of the law was attended with more sublimity than the promulgation of the gospel. Accordingly, the Jews were accustomed to boast of the revelation made by God to their fathers, when the mountain Sinai flamed in their sight, and the great sound of a trumpet, and the loud voice of God, were heard on high. They demanded, in order to obtain the same credit for his pretensions, that Jesus should show them a sign from heaven; and, because he appeared in



the form of a humble man, and his doctrine was opposed to human pride, they rejected him. But the gospel was in reality more glorious than the law. It had a splendour beyond that of the revelation made by Moses; just as the sun at noonday, brilliant in the face of heaven, is more splendid than while struggling through the lowering clouds that wait upon his rising. The gospel was the completion of that purpose of God which he began to set forth in the law: the two were parts of one wonderful development of God's mercy towards fallen man.

St. Paul, in the passage I have read, replies to the objections of the Jews, and exhibits many particulars in which the revelation of Jesus ought to have greater consideration than the law of Moses. I trust it will not be unuseful for us to follow him through these: I shall therefore present,

I. The contrast; and,

II. The particular lessons we may learn from it.

I earnestly pray that the blessing of God the Spirit may be upon the word now to be spoken, that it may prove in you an engrafted word, able and effectual to save.

I. I need not dwell at any length upon the circumstances connected with the giving of the law—how the tribes of Israel, conducted miraculously by God's hand, from their hard bondage, through the Red Sea, were gathered beneath the cliffs of Sinai to listen to the word of God. It must have been a wondrous spectacle, when that numerous host lay encamped in the plain, which travellers describe in the middle of the desert. They were told to sanctify themselves against the hour that the Lord would come; and we may conceive somewhat of the reverential awe—curiosity intermingled—with which they complied with this injunction. The mountain that was to be honoured as the footstool of the Great King was carefully fenced off; and proclamation was made that neither man nor beast might venture to touch it. Many eyes would be perpetually turned towards its barren summit, to see if any difference was yet to be recognized there. But no: as yet it lay bare and black, lifting itself in silence against the gorgeous expanse of the eastern sky. At length the third morning dawned—the appointed time; and the people rose up early, to behold the expected descent of God. Speedily he came in glory: there were thunders and lightnings very terrible; and a dark cloud sat upon the mountain's top, from which flashed forth incessantly devouring fire. In that lay concealed the dreadful presence of the Lord, which no man could behold in unveiled majesty, and live. And the

loud voice of the trumpet sounded long, shaking the very ground with its blare; and the people, terror-struck, fled away from the glory which blazed in their sight. The firmest courage failed, and the stoutest heart was appalled. Moses himself, the favoured servant of God, was compelled to exclaim: "I exceedingly fear and quake."

I pause to say that you, brethren, will one day witness a yet more wonderful display of divine glory. It will be when the Lord Jesus shall descend from heaven "with a shout, with the voice of the archangel and the loud trump of God." Before him shall be gathered all nations; and he shall divide them as a shepherd divideth his sheep from the goats. Your eyes shall see his majesty. O, how needful that, as the Israelites were to sanctify themselves before his descent on Sinai, you should be clothed with the pure white linen which is the righteousness of the saints, that you may stand unfearing and accepted in that day before the blazing throne.

But it was not only the external accompaniments of fire and cloud and thunder that constituted the majesty of the giving of the law: there were certain things contained in it which more especially announced the Deity, and in which we shall see its glory was exceeded by the gospel.

1. There was, first, the letter. By this I understand just the bare doctrine, the strict requirement of a legal righteousness. Precepts were delivered which must be implicitly obeyed: observances were prescribed which were not to be remitted; and, if a man were to do these statutes, doubtless he should live in them. They were given, a perfect code of morals, the transcript of the divine mind; and for men exactly to keep them would be their righteousness. God, pure and perfect himself, required perfect purity in his creatures: he could not away with deficiency or sin. And here, I contend, his glory shone in the law he gave. It required the heart. The two precepts, in which the moral law was often summed, declared this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." And this was worthy of God. He made no account of constrained service: he must reign in the affections. Every faculty and desire and power must willingly be consecrated to him. Herein, I say, was the glory of the law; but herein also was its inferiority to the gospel. It gave the commandment, but it communicated no power therewith to keep it. Now man, even when perfect, and charged with but a single prohibition, had been disobedient: how much



more when, corrupted by that miserable fall of his first parent, he came into the world with a bias to evil! And, accordingly, we find the mouth of God ever testifying that his commandments were broken, his law dishonoured. The Jews paid it sometimes a nominal obedience; but they went no further than the letter: they performed its rites as slaves perform their task-work; but the love, the devotion of the heart, which its principle demanded, that they did not yield. And thus it was that the letter killed.

But now look at the power of the gospel. It is the ministration of the Spirit. It adopts and lays down the precepts of the law; for again and again we find them re-enacted by Christ and his apostles; but it adds to them a motive powerful enough to lead to their due observance. In fact, as it was prophesied, it inscribes those laws on the fleshy tables of men's hearts. And what is the motive, what is the power supplied by the gospel? Truly this—the constraining love of Christ. This is exhibited and testified and implanted by the Spirit; so that, from responsive gratitude to him, we love to do his will. You may see the contrast exhibited in the conduct of those who, like the Pharisees of old, trusting in their own righteousness, tithed with scrupulous exactness their mint and anise and cummin, while their hearts all the while dislike God's law as a hard bondage: there is the letter that killeth; while those on the other hand, like Paul, from abounding gratitude to him who has bestowed his free mercy upon them, render willingly themselves, body, soul, and spirit to do gladly his will: there is the spirit that giveth life. Which is the more glorious—to reign in the wills, or merely over the bodies, of the worshippers?

2. But this will be further illustrated by the next particular of the contrast. The law is called the ministration of death or of condemnation—the gospel the ministration of life or righteousness. It must not be supposed that the law is contented with a forced obedience; that, though observed only in the letter by multitudes, it is satisfied with that literal observance. No: the law is spiritual, and is only then, as I have before in some degree shewn, obeyed rightly, when in thought and word and deed it is exactly and freely honoured. It is so honoured by the heavenly host, those messengers of God that rejoice to do his pleasure. And, accordingly, in a righteousness of law they stand before him. But with fallen creatures, with those that transgress its enactments or fail in any title of its precepts, the law speaks, in its sternness, of punishment, of death: "The soul that sinneth it shall die:" "Cursed is

every one that continueth not in all things written in the book of the law to do them." And, that we may not imagine it will overlook or excuse offence, because it is deemed trifling, or not repeated, the apostle James, expounding its nature, declares, in solemn words, that "if a man shall keep the whole law and yet offend in one point, he is guilty of all." What is the consequence? That men lie universally beneath the condemnation of the broken law; that you and I, and not the tribes of Israel only, but the whole world, having sinned, and come short of the glory of God, are sentenced by the law to death. Yes, death has passed upon all men, for that all have sinned. The law is herein strictly and perpetually put in force: its criminals are brought forth day by day, as it were, to execution, to suffer the penalty denounced on Adam: "Dust thou art, and unto dust shalt thou return;" and to suffer also, unless some plea effectual can be urged in arrest of judgment, that second death, the horrors of whose fires never shall be mitigated. It is a dreadful glory, the glory of destruction, when the arm of power is stretched out to take vengeance upon guilt.

But is there not a glory more excellent, when the hand of mercy is uplifted, to bid the condemned live? Such is the gospel as a ministry of righteousness. It exhibits "God in Christ reconciling the world unto himself, not imputing their trespasses unto them." It exalts love, the love of God, to the highest pitch. And I ask, Which is the more glorious—the vengeance that condemns, or the mercy that saves? Contrast, if you will, the dark grandeur of the day when, the fountains of the mighty deep being broken up, all the storms of heaven were launched forth to sweep away men from the earth, contrast this with the mild beauty of that clear morning when the sky smiled in its loveliness once more, and the many-hued bow in the cloud reflected to the saved family of Noah the assured hope that no more should a flood of waters prevail to drown the world. Which exhibited most of a divine glory? The glory of the law is just that of the infliction of deserved punishment; and I grant there is a vast majesty in it, when every offence receives its due recompence of reward, when the hypocrite is unmasked, and the proud offender equally and impartially doomed with the lowest. But the glory of the gospel is that of beneficent victory, of the laurels gained upon a well fought field, of the captive delivered from the grasp of the destroyer, of new realms added to the sovereign's benignant sway. Which, then, exhibited most of a divine glory?

But it is not alone that the glory of

mercy is greater than that of judgment. In the gospel of Christ, "mercy and truth have met together, righteousness and peace have kissed each other." There is a bow of glory, combining into one vast arch mercy and justice, and holiness and love, and faithfulness and pity, that spans the rescued world. Herein it is that the gospel stands forth pre-eminent. Justice must have her victim, and she had it—the Lamb of God slain for us. Truth must be honoured, and faithfulness, in executing the sentence denounced against sin: no less atonement was therefore paid than the death of Jesus. Holiness must be vindicated; and Christ, having fulfilled the law for man, puts of his own purity upon those that believe in him. Thus I say that the gospel, in providing a righteousness for the sinner, has a more excelling glory than the law, which simply denounces condemnation against those that have transgressed it.

3. But there is another particular referred to in the contrast: the glory of the law was to pass away, that of the gospel is to continue. Those things which in their nature perish soon are less to be valued than those which have in them the seeds of perpetuity. Now the law of ceremonies and types was to last but for a while: the law of statutes and ordinances was to be but introductory to a better dispensation; yea, it was to be "a school-master to bring us unto Christ, that we might be justified by faith." Christ, the scripture assures us, was to be "the end of the law for righteousness." In the law all is preparatory and introductory; and, though the moral law, as a rule of life, continues ever, yet, as I have shown, it borrows from the gospel both the motive and the power of obedience to it; so that it is indebted to the revelation of Jesus for any thing it possesses of influential virtue over the heart of man.

Contrast this with the stable glory of the gospel. Is its virtue transitory? Is the priesthood of Christ to end? Is the power of his death extinguishable? No: in every age the promises of life are yea and amen in him: in every age the same moral miracle is by his grace wrought, of quickening the dead in trespasses and sins, of bestowing full forgiveness on the guilty, of cleansing the polluted: in every age the poor penitent sinner may look with assured faith to Jesus as an all-sufficient Saviour, "the same yesterday, to-day, and for ever." No: he changes not. Christian brethren, rejoice in this: the Saviour changes not—his righteousness endureth for ever. A time will come when the grandeur and glories of the world shall have faded into oblivion, when former things shall have passed away, when there shall be

new heavens and a new earth. Will the gospel have vanished too? No; the changes of that time will be but the perfect consummation of gospel grace. Then will be its full triumph, then its most glorious power; and saved men throughout the ages of eternity, made like their Redeemer, shall raise for ever their song of praise to him who by the gospel has redeemed them to God with his own most precious blood. Brethren, do you not admire the glories of that noble plan, wherein by Christ God can be just, and yet the justifier of the guilty that believes in Jesus?

II. I have left myself but little space for the particular lessons I said I should deduce from this subject; but there are a few inferences which I must draw.

1. The first, the law cannot justify. And, when I adopt the scripture language, and say that "by the deeds of the law no flesh shall be justified," I mean, as the apostle Paul means and argues, that this is true, not alone under the Jewish dispensation, but now. To imagine that we are accepted of God for the worthiness of our deeds, or the uprightness of our conduct, is to go back from the gospel to the law, from the more to the less glorious, from the ministration of righteousness to that of condemnation, from the Spirit which giveth life to the letter that killeth. Do not so reverse God's plans. The law must pronounce you guilty; for your own lips have uttered that sentence against yourselves. Humble yourselves, therefore, before the mercy-seat. Look by faith to the cross of Christ; by a faith not cold and inoperative, but living and energetic, clinging to him who sends not empty away those that truly seek to him.

2. Another inference I would draw is, it is possible to degrade even the gospel to a mere letter. This is done, when we just hold nakedly the doctrines without receiving Christ into the heart. Such persons have a name to live; but they are in truth dead before God. There is no state more dangerous than that of those who thus turn that which should have been for their health into an occasion of falling. They know all that we can tell them; but theirs is a religion of the intellect, or of the tongue, rather than of the affections. They have the name, and not the thing; the shadow, and not the substance; the form, but alas, alas! the power of godliness is wanting. Let your profession, brethren, influence your life. Be not content unless you experience that efficient virtue of the gospel whereby you are translated from a state of enmity to a state of friendship with God. Be not content till, your sins being

graciously forgiven through faith in the Redeemer's blood, the love you are bound to feel for him for such a benefit pervade your hearts, and powerfully incline you, body, soul, and spirit, to render up yourselves to his holy service.

3. The last inference I design to draw is a very consoling one. You see that God's glory is displayed in the face of Jesus Christ in the salvation of mankind. God will be glorified, then, in your being saved. This thought may encourage you to come with humble boldness to the cross of Christ: it may encourage you to wait patiently upon the Lord in all the services of prayer and praise, in all the privileges of his house, in all the opportunities of acting for him, in the improvement of all those talents which he graciously bestows upon you. There is no diminution of God's glory in his extending pardon to sinners such as we are. Nay, rather he condescends to get to himself honour and glory in making saved transgressors the bright stars of his kingdom, the jewels of his diadem. Let this console you in the hour of dejection and sorrow. Let this comfort your heart, when the tempter would whisper hard thoughts of God, and suggest that the Saviour's ear is turned away. Let your prayer and supplication be, "Glorify thyself, glorify thy Son in my salvation." And, brethren, let me add in conclusion a single word: seek in your conduct to glorify God; walk consistently; live holily. You will have the best evidence that you have embraced the gospel to eternal life, when you have a love for the law; when you can say with David, "O, how I love thy law! it is my meditation all the day."

#### WORLDLY FRIENDSHIPS AND INTER-MARRIAGES\*.

ONE of the most direct and successful ways in which the world introduces itself into the church of God, is by its intercourse and friendships. Here Satan often puts on the appearance of an angel of light, to seduce the pious from their firmness and integrity. Let it not be supposed that we now allude to an intimacy with the profligate and profane; for all the feelings of a Christian heart, and all the finer susceptibilities of his soul, are outraged, and rise up to oppose so monstrous an association. Though even here we sometimes see professors daring enough to come within reach of such ensnaring temptation. When public haunts and exhibitions are attended, amidst scenes and sounds totally unfit for a sanctified eye and ear, some danger will undoubtedly be experienced; and, we affectionately ask, can such places afford

any gratification to a godly spirit? Can the pious mind endure so close a contact with the palpable works of sin? Can any enjoyment be found at the theatre, the race-course, the fair, the festival, or the pleasure-gardens, where so many forms of iniquity and ungodliness must necessarily seize upon and beguile the senses? where every thing is done to please the vitiated and debased worldling, and where the frantic company show all the gestures, appearance, and language of satanic profanity? Shall not a heart glowing with the love of God, hating evil as it would the face of a serpent, and burning with zeal for Christ's honour, start back with horror and alarm from demonstrations of such a revolting character? In the course of this world's lawful business, and in passing through the walks of common life, a Christian will sometimes find himself compelled to witness scenes at which his spiritual feelings shudder, and from which he wishes to retire with speedy steps. In these cases his presence is involuntary, and he will receive no damage through the momentary contact. As fine steel quickly dispels the breath that has been hastily breathed upon it, so will the holy soul rebut these passing evils; but, if he voluntarily linger in profane company, and so expose himself to repeated communications of iniquity, he becomes a partaker of the sin, and his Christian lustre will be tarnished, if not wholly corroded. "Be not deceived: evil communications corrupt good manners."

But there is a companionship of the world far more insidious than that now described, because of a more elevated character, so far at least as respects moral worth and human virtues. There is a large class of persons in every rank and grade of society, who gain the applause of this world for their goodness. They are amiable in their tempers, generous in their dispositions, and unblameable in their usual conduct; fair and punctual in their dealings and engagements; having a large share of honour mixing with all their transactions in life; and performing with active fidelity their relative duties of husband or wife, parent or child, master, citizen, or friend; yet the whole reaches not beyond the concerns of this life. They are the very characters whose praise is in every mouth, except where malicious envy strives to traduce that excellence which it will not imitate. The question is asked: "Can there be any harm in keeping company with such esteemed individuals? Can any evil result from friendships of this description? Can our spirit derive any moral taint from associating with so much that is apparently lovely and estimable? May we not covet their acquaintanceship, especially when they are persons of learning and information, from whose society we may gather valuable knowledge? Is religion so bigoted and exclusive in its relationships that it would forbid our mixing with all this excellency?" Farther, perhaps, the parties who make such interrogatories are so situated in the circumstances of their dwelling-place, as to be without reach of religious society of equal rank and corresponding habits with their own: can there be any impropriety in their making friends of those who approach most nearly to the Christian character? or must they live altogether by themselves, without any companionship in life?

A simple affirmative or negative will not suffi-

\* From "The World in the Church;" by a Watchman. 2nd edition. London: Simpkin and Marshall. 1846. A little work with many seasonable admonitions.—ED.

ciently answer the above queries, or solve the apparent difficulty; for the class of persons to whom allusion has been made, although seemingly of the same character, and ranked as such by the standard of this world's virtue, may really include a great variety of religious dispositions. There may be those who are "not far from the kingdom of heaven," who are "feeling after God," though they have not yet forsaken the world, and who take a sensible interest in the concerns of salvation—who, not yet illumined by the saving light of grace, have a desire for fuller information about the way of righteousness. There may be others, who, brought up in this world's pursuits from their childhood, and totally ignorant of divine truth, yet, weary of the vanities and follies which they have long witnessed, would court acquaintance with a pious neighbour to instruct them in the way of godliness, and lead them into the walks of true peace. There may be a third description of moralists, who only want decision to become followers of Christ; some lurking idol, or fear of man, or shunning the cross, alone preventing them from accepting the overtures of mercy, of which they acknowledge their need. All these characters, having some fear of God before their eyes, would be gratified with "a conversation that becometh godliness," kept up to mutual profit; and, so long as it is "seasoned with salt," the believer may enjoy such fellowship, expecting his Lord's approval. "They that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

But there is a great and palpable distinction between the companionship now adverted to, and that which is undertaken or pursued upon mere worldly principles. Individuals may possess all the graces of external morality, and yet be quite ungodly in the feelings, dispositions, and tendencies of their spirit. They may have all that outward worth which renders them estimable in the sight of their compeers, whilst their inner man loathes the religion of Jesus Christ. They may be honest in their dealings, true to their word, accomplished in mind, and virtuous in manners, whilst they have a hearty repugnance to vital godliness. The existence and perfections of the Godhead may be acknowledged, and the elements of natural religion, so called, may be applauded; whilst the homage, love, and service that are owing to the "God and Father of our Lord Jesus Christ" may be treated with scorn or marked indifference. Now, the test of a man's religious principles may soon be discovered by introducing those subjects which the Christian feels to be the foundation of his joy and his glory. If these be received with evident distaste, or if the conversation be speedily changed to totally indifferent topics, where the heart is evidently at liberty, and seems to have escaped from an unpleasant occupation, the Christian may rest assured that the atmosphere which he breathes is of a polluting nature, and that his present company is contaminating. In this society he cannot claim the blessing of God, which is given to his people under very different circum-

stances: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night."

Should it now be argued that we have old friends, or even relatives, belonging to this moral, yet unholy, class, and that it would be cruel for us to cast them off, because they will not enter with us into religious or profitable conversation; that, though worldly in all their words and way, Providence seems to have linked them to us by the ties of blood or former acquaintanceship; and that we may peradventure be of some use to them at a future time, if we will now keep our obnoxious religion in abeyance; here the word of God interposes the whole weight of its authority, and plainly declares in all cases, except that of our own family, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." Shall we then compromise our principles and be found enemies of God? Is it not evident, that, if the words of Christ be introduced into company where they are distasteful, the topic must be renounced, or the parties will speedily separate? Who, then, shall yield—the Christian or the unbeliever? Can we forget our Saviour's solemn warning: "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels?" If, conscious of an existing antipathy to the truths of religion, we should demean ourselves like the rest of an ungodly company, and enter with apparent satisfaction into their foolish talking and jesting, how could we be said to seek the glory of our Lord? Could our "light shine before men," when religious principle and practice are both kept in the background? Do we, then, as faithful soldiers of the cross, fight our Lord's battle against the world, the flesh, and the devil? What opinion will the company form of our piety? Will they not think us to be like themselves?

We mourn over the sad fall of many Christians in this respect. When the professedly pious can join in the forbidden amusements of the world, or relish that converse where there is no savour of grace, no breath of the Spirit, no presence of "God blessed for evermore," then light is turned into darkness; because there is no perception of those high and holy principles by which the church should be actuated, or of those elevated truths which "angels desire to look into."

Another sore evil takes its rise from friendships of a worldly nature: we allude to a conjugal union between parties of opposite principles. When once the plain barrier of religious distinction is removed, and a system of accommodation to the world's maxims and feelings is allowed, the earthly passions will be no longer fettered by the restraints of a holy law, and, having full scope for their development, may obtain an entire mastery over the inner man. When the heart is thus engaged, the hand will quickly follow, and the faithless Christian be entrapped into one of the most wily snares of the adversary. It was when "the sons of God saw the daughters of men that they were fair, and took them wives of all that they chose," that the earth became wholly corrupted,

and was destroyed by the flood (Gen. vi.). It was when the Israelites joined in marriage with the Canaanitish nations, that they fell into idolatry, and incurred the wrath of Jehovah. It was when Solomon loved strange women, and took them to his bosom, that "they turned away his heart" from righteousness. Yet the Lord had warned his people of this dangerous temptation: "Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; else they will turn away thy son from following me" (Deut. vii. 3).

It is frequently objected, that a person who would consent to be united with a believing consort must approve of evangelical principles, and cannot be far from the kingdom of God. This will undoubtedly be the case when the professor is of a decided and uncompromising character, but not when he is of a vacillating and accommodating pietism. In the former instance, no union would be solicited by a worldling; for such a discrepancy would at once appear in their habits, associations, maxims, and conversation, that a slight acquaintance only could be tolerated; but, in the latter case, circumstances are altogether changed. After the true spirit of piety is gone, and the purity of Christian holiness has become mixed, there is much of a religious tincture still left in the dispositions and feelings, which imparts a considerable degree of moral amiability. Sensitive honour, a strict regard to duty, and the law of attractive kindness frequently remain when the love of God, which first produced them, has taken its flight, chased from its former dwelling-place by the love of the world. These are qualities which many men of the world admire and applaud, and in an union with which they will feel secure of domestic happiness. They are right in desiring such an alliance; for they have seen nothing repulsive to themselves in the piety of those with whom they seek to be united; and they justly hope that, if there be a few points in which a little rigidity is observable, the tempering influence of conjugal love will soon obliterate the harshness. It is the professor who has played the part of traitor to Christ or hypocrite before man; for, if religious principle were vigorous in such a heart, how could it hope to mingle with satisfaction in the intercourse which forms the delight of a worldly consort? Or, if there was a perfect knowledge that the sentiments and practices of the two could not harmonize, and, therefore, the more stringent parts of duty were kept in abeyance until a match should be concluded, under a hope that the unbelieving consort might be won over to the faith, then we unhesitatingly say that it was a piece of desperate hypocrisy, incompatible with true piety, and which could never expect a blessing from the Lord. Could such a transaction be pursued with any reference to glorify God—the ruling motive of a Christian's conduct? The word of scripture is explicit on this point: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" (2 Cor. vi. 34). If we act in contradiction to a divine precept, do we not forfeit all claims to the favour of the Most High? O, how

many have erred from the faith in this particular, and have pierced themselves through with many sorrows! And how many others have repented of their so doing when it was too late to be undone, and have had their homes embittered by the waywardness of an ungodly consort, or have been laid under the providential chastisements of a heavenly Father, who has used a heavy rod of affliction to bring his wanderer back! All this would have been avoided by shunning the "friendship of the world;" for then no temptation to form an ungodly alliance would have presented itself.

Some Christian parents are decidedly faulty in permitting their children to frequent company of a worldly description. The usual excuse for granting this permission is, "that their offspring have been instructed in the right way; and, if they do not choose to walk in it, the parents are not to blame." This was the plea of old Eli, who often reproved his sons for their wickedness, but was punished by God because "he restrained them not" when it was so far in his power. Instruction is but a small part of the duty of "training up a child." The indolent or indulgent parent says: "My children are not pious; why, then, debar them from the society which they like?" Therefore, because they choose not to walk in the narrow way that leads to life, he will provide them with all things convenient for the broad way which leads to destruction. Dress and other expenses are freely allowed, to train them up for eternal ruin. In this way their worldly dispositions are strengthened, and they are sent abroad to dissipate those feelings after truth and goodness which are professedly cherished at home. Is this sincerity towards God, purity before men, or consistency with the dictates of right reason? Can a pious parent allow his offspring, still living with him in the house, and dependent upon him, to frequent the company of the irreligious? Is that a father's love? Or can a mother join in ruining her daughter's eternal hopes, by sending forth her beloved one into the temples of a spiritual Baal, decked out in all the gewgaw trappings of the world, as a foolish sheep for a sacrifice to Mammon? Is this "fighting against the world, the flesh, and the devil?"

Another parent wishes his children to "see a little of the world," which he thinks will be useful to them in making their way through life; since in "seeing the world," much is included of vice, folly, treachery, and the mimicry of what is good, noble, and wise, we must affirm that such a man is deplorably ignorant of human nature, and of the word of God, unless he can provide a barrier to the seductions of the world. Happy indeed is the young person who knows least of sin and vanity; for he will have fewer inducements to "follow the multitude to do evil." How lovely and interesting is the simplicity of that piety which has never mixed with the follies nor been tainted with the maxims of an ungodly age! The bible, also, teaches us to pray: "Turn away mine eyes from beholding vanity;" and it pronounces him to be blessed "who stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil."

One false step quickly leads to another. Young persons who are allowed to mix with worldly company naturally form connexions of a similar

description. This the parents must have foreseen, and, sad to tell, have really desired. Dreadful fact! that, because they do not know of a "suitable match" for their daughter amongst their religious acquaintances, she is encouraged to marry an unbeliever. They sell her chief hope of heaven for a settlement in the world: they abandon all their past care, training, and prayers for her immortal interests, that she may procure a husband. Sometimes the excuse is, that she is not converted to God; therefore, they throw the greatest impediment in the way of her future salvation, and, so far as they are concerned, will seal her doom to death. What cruelty can equal that which leads her to the altar, where she must vow love and allegiance to one who is a "friend of the world," and "enemy of God"? O, remember that the lovely form which you have so long watched over with tenderest regard, and doted upon with liveliest feelings of parental tenderness, contains an immortal soul, which sparkles through those eyes, and beams through those features; and the casket itself, beauteous as it may be, is of no lasting value but for that precious jewel which it contains. Soon your daughter's cherished form will be arrayed in an angel's garb of light, or cursed with a demon's hideous gloom, in simple reference to the manner in which she has passed her probationary career.

Of course not a single step in all such transactions can profess to be taken with a view to please or glorify God, or to honour religion before the church and the world. It is a mere human speculation; and, however those engaged in it may be deceiving themselves, it is certain that every one else, both saint and sinner, pronounces upon its character in a rational way. The true Christian wonders how the parents could sanction such a union; whilst the worldling declares, with a smile of scorn, that he always considered their religion to be worth little; and that it will prove the same with others, when an opportunity serves. Thus is Christ wounded in the house of his friends, and the progress of truth greatly retarded.

#### THE HURRICANE\*.

THIS last day, although we had only ten miles to travel, we had started earlier than usual, in consequence of our anticipating a hot and sultry day; and such it proved to be. The sun rose hot and burning bright, like a fiery furnace. The air was perfectly hushed and still; and we all felt that something fearful was about to happen—but what, we could not tell. While we were discussing whether it would turn out to be an earthquake or thunder-storm, we saw, about half a mile ahead of us, a dense cloud of dust mingled with dried leaves, and small branches of trees whirling with terrific violence across our path. "A hurricane! See the hurricane!" was shouted forth from front to rear of our cavalcade; for on that day we all kept together. It was indeed a hurricane, and a most terrific one, too; but by the merciful interposition of Providence we all escaped uninjured, although at one time it was within a hundred yards of us.

\* From "Memoirs of a Missionary in Canada." London, Murray, 1846.

These fearful visitations are very different things from a violent gust or storm of wind, which, nevertheless, is often improperly and vaguely so designated. A hurricane is a whirlwind which has a progressive motion, as swift as it is irresistible, as well as a whirling one.

Of these hurricanes I myself have witnessed three, the first of which was most destructive. In its course it attacked an iron-foundry, a large and well-constructed brick building, and reduced it to a perfect ruin. There was, fortunately, at the moment but one solitary man in it, who, when he saw the roof carried away, and the walls toppling down about his ears, crept into a large oven; but the oven was covered with rubbish to such a depth that he could not get out again, nor was it until the next morning that his cries for help were heard, and he was extricated from his narrow prison, much exhausted, but uninjured.

After destroying the foundry, the hurricane opened a way for itself through a thick forest. It was as if a mower had cut a swath through a field of standing corn. Every tree was either twisted off, broken down, or torn up by the roots, leaving a regular open space of about thirty paces in width as far as the eye could reach. Its progressive motion was from nearly south-west to north-east.

To the philosopher there was one remarkable feature in the hurricane, that, as it passed on in its fury, not the slightest effect of its power could be perceived beyond the narrow limits of its desolated track. To the Christian there was another, not less striking, inasmuch as it was evidently under the merciful control of him who "rides upon the whirlwind and guides the storm;" for, in two or three places, had it deviated a few yards to the right or to the left, the consequences would have been most fearfully fatal. In one part of its course it swept past a densely peopled village, and moved the school-house, a solid log building, eight feet from the place where it stood. A little farther on it demolished a large barn, recently built; some of the shingles of which were afterwards found nearly twenty miles off. I saw them myself, and knew them to be the same. They were made in a very peculiar manner by a machine invented by the proprietor of the building. This machine did not answer, and, consequently, after making a sufficient quantity for the roof of this one barn, it was taken down and never used again.

On this occasion, another wonderful proof was afforded us of an overruling Providence, of a hand unseen, that guides our motions, and shields us from danger and death. A young gentleman, who was residing in the house of a clergyman in the neighbourhood, went out into the field behind the parsonage, with a book in his hand; the morning being oppressively hot. He sat down at the foot of a large maple-tree; and he read for an hour or two. At length he got up to return home. At that very moment the hurricane caught the tree, and with an astounding crash it fell at his feet. He was studying for the church; and, among many other points in which he required instruction, his tutor had taken some pains to impress upon his mind correct notions and ideas of the particular interposition of Providence; a doctrine he could not bring himself fully to

believe until this practical illustration of it. One fact was, in this case, worth more than a thousand arguments.

After the hurricane the atmosphere became as cool and as fresh as it always feels after a thunder-storm; and we reached our journey's end in comfort and safety, after an easy and pleasant drive, very different from what we anticipated when we started in the morning.

### The Cabinet.

**MAKING CALLS ON THE LORD'S DAY\*.**—Another clearly forbidden form of sabbath-recreation is the practice of making or receiving idle, unnecessary or fashionable calls. We especially warn you against making them: we have known several instances where families just on the point of asking their way to Zion, with their faces thitherward, have had their early resolves thwarted, their sabbath arrangements broken in upon, the first breathings of the spiritual life extinguished, and the green shoot of hope and promise, whose growth the wife or the child had encouraged with many a prayer, and watered with many a tear, driven back into the earth again by ill-timed visits from some sabbath triflers, who would not enter into the house of God themselves; and those who would have entered in they hindered. Your doors should be open to none on this day but to those who are connected with you, either by the ties of kindred or by the ties of grace; and to them only under such limitations as should secure to you the uninterrupted freedom of spiritual communion, whether in the closet, to be alone with God, or in the sanctuary, where your voices are to mingle with those of the great congregation.

\* From Sermons on the Sabbath, by rev. D. Moore, second edition, p. 39.

### Poetry.

#### A FOIL TO EVIL THOUGHTS.

(No cede malis.)

(For the Church of England Magazine.)

GET thee behind me, Satan! Thou would'st bring  
The honied poison to my vagrant musing,  
Of things that perish even in their using,  
But leave behind them their envenom'd sting,  
To paralyze the soul's aspiring wing.  
For well thou knowest that, albeit from heaven,  
Thyself, a bright archangel, with thy train  
Of recreant compeers, to eternal pain  
Down in the darksome depths of hell wast driven;  
Yet that frail man in his probation here  
Alone is vulnerable. The heir of bliss,  
Once lost and once restored, has nought to fear,  
Save in his path towards happier worlds through  
this;  
And thou for envy would'st impede his entrance  
there.

Suffolk.

R. E. E.

### Miscellaneous.

**STATISTICS OF PAUPER LUNATICS.**—From a parliamentary document, just printed, it seems that in January last there were as many as 16,310 lunatics and idiots chargeable in England, and 1,205 in Wales; making, with an estimate of 373 for places not in union with parishes, 17,887: of which number 9,712 were lunatics, and 8,175 idiots. The number in county asylums in England was 4,675; in licensed houses, 3,263; and in union workhouses, 4,397; whilst 3,873 were with their friends, or elsewhere. In England 5 were under five years old, 61 from five to ten, 940 from ten to twenty, 3,158 from twenty to thirty, 3,882 (the largest number) from thirty to forty, 3,584 from forty to fifty, 2,563 from fifty to sixty, 1,575 from sixty to seventy, and 699 from seventy years old and upwards. Of the 16,310 lunatics and idiots in England, 4,344 were dangerous to themselves or others.

**THIRST QUENCHED WITHOUT DRINKING.**—It may not be generally known to our readers that water, even salt water, imbibed through the skin, appeases thirst almost as well as fresh water taken inwardly. In illustration of this subject we give the following abridged quotations from a "Narrative of Captain Kennedy's losing his vessel, and his distresses afterwards," which was noticed in Dodsley's Annual Register for 1769: "I cannot conclude without making mention of the great advantages I received from soaking my clothes twice a day in salt water, and putting them on without wringing. It was a considerable time before I made any of the people comply with this measure, although, from seeing the good effect produced, they practised it twice a day of their own accord. To this discovery I may with justice attribute the preservation of my own life and six other persons, who must have perished if it had not been put in use. The hint was first communicated to me from the perusal of a treatise written by Dr. Lind. The water absorbed through the pores of the skin produced, in every respect, the same effect as would have resulted from the moderately drinking of any liquid. The saline particles, however, which remained in our clothes, became encrusted by the heat of the sun and that of our bodies, lacerating our skins, and being otherwise inconvenient; but we found, by washing out these particles, and frequently wetting our clothes without wringing, twice in the course of a day, the skin became well in a short time. After these operations, we uniformly found that the drought went off, and the parched tongue was cured in a few minutes after bathing and washing our clothes; and, at the same time, we found ourselves as much refreshed as if we had received some actual nourishment. Four persons in the boat, who drank salt water, went delirious, and died; but those who avoided this, and followed the above practice, experienced no such symptoms."

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 611.—OCTOBER 31, 1846.



## FLOWERS.

No. XII.

### GREAT WHITE OX-EYE—MOON DAISY.

Greek, *Χρυσανθεμον* (gold flower); Latin, *Chrysanthemum* (ditto); Italian, *Occhio de bue* (eye of ox); French, *Œil de bœuf*, (ditto).

(*Synonemia polygamia superflua*).

THE following is the description of this flower, which is found so plentifully bestudding our fields:

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Calyx-scales, brown or blackish, with a shining, membranous, white border; corolla, compound and radiant; leaves, clasping the stem, oblong, obtuse, cut, pinnatifid at the base, and the radical ones stalked; filament, in the tubular florets only, capillary, short; anther, forming a notched tube; germen, in all the florets obovate; style, a little prominent; stigma, spreading, oblong, bluntish, and generally uniform; capsule, none, except the dry, spreading calyx, a little inflexed at the margin; seeds, black, with white ribs; flower, termi-

X



nal, with a yellow disk, with pure white rays, and not very pleasantly scented.

"This beautiful wild flower much resembles a marigold, or very large daisy. By its other name of moon-daisy, one might be led to think that it remained open at night as well as day; it, however, not only closes at nightfall, but also before a storm, and is common near the sea as well as in the fields:—

"There gay chrysanthemums repose,  
And, when stern tempests lower,  
Their silken fringes softly close  
Against the shower."—AGNES STRICKLAND.

The two last lines here are pretty enough; and the whole stanza gives one a good picture of the minute influence of the great storm over the tiny and comparatively invisible flower."

It is very interesting to trace, in the kind of instinct with which plants seem to be provided, the protecting care of the great Creator. He forms, and he preserves; and not even the common flower of the field is beneath his notice. Our Lord draws therefrom a cheering inference as to the kind feeling of our heavenly Father towards his children (Matt. vi. 30). Many lessons of divinity are thus taught us by the inanimate creation.

The only other species of this plant is the yellow ox-eye, which, from its frequently being seen to grow in corn-fields, is also called "the corn marigold," and may be immediately recognized by its entirely golden colour.

#### THE NATURE AND BENEFITS OF CONFIRMATION:

##### A Sermon,

BY THE REV. EMANUEL STRICKLAND, M.A.,

*Of Queens' College, Cambridge, Curate of Briston  
Deverill, Wilts.*

HEB. vi. 2.

"And of laying on of hands."

WHEN St. Paul wrote these words, the object he had in view was to stir up the Hebrew converts to aim at a high degree of perfection. Much advancement cannot be made in the divine life, unless we first take due care to understand the principles well, and then, by a holy and devout life, render the mind fit, by God's blessing, to contemplate higher mysteries, and grasp more elevated truths: "Every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works,

and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit."

It is not my object on the present occasion to speak to you of the deep things of God, but to bring to your notice and consideration the apostolic rite of confirmation, which in the text is called "laying on of hands." The confirmation-office in the book of common prayer is called "the order of confirmation, or laying on of hands upon those that are baptized and come to years of discretion;" and it would seem to have been so called from the words of the text.

In considering confirmation, we will

I. Point out its nature; and

II. The benefits connected with it.

I. Its nature. This sacred rite has not escaped the censure of the unthinking and superficial part of the community; but I trust, before I have finished this discourse, you will see that it had the sanction of the apostles, has from them been practised in every age of the church, and is attended by many and great benefits to all who, through it, seek God with a sincere desire to grow in the knowledge of him, and in the practice of his commandments. God has promised: "They that seek me early shall find me." And what a suitable opportunity it is, when young men and young women have come to the age of reason and reflection, for reminding them of their duties and their baptismal engagements. It is a great benefit to them to receive instruction from their clergymen, in order to direct their thoughts aright, and, by the help of the blessed Spirit, to deepen their religious impressions, and to inflame their affections with such love for God and his word as shall lead them openly to profess Christ and him crucified, and to pray daily for his grace and assistance, that they may continue exemplary and undefiled members of the church militant, till they are removed to the church triumphant in the realms of everlasting felicity. We are anxious that all our young people should be solicitous about their souls' health; that they should shun sin, profanity, and ungodliness; that they should cultivate holy feelings, devout desires, and heavenly aspirations: we are desirous of seeing the lambs of our flocks growing in grace as they grow in years, continuing stedfast in their love to the church, and to the ordinances and teachings which are according to godliness: we would say to them, earnestly and affectionately: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt

say, I have no pleasure in them" (Eccles. xii. 1). We would say, "Flee youthful lusts," curb swellings and boastings, and avoid all anarchy and disaffection: "Love the brotherhood: fear God: honour the king." Right glad should we be were we to see all the young of our country longing for scriptural instruction and spiritual illumination. This would be the way to be well versed in divine things: this would lead to a just abhorrence of all impiety, to purity of mind, and to a due and careful solicitude about the one thing needful—the salvation of the soul. Were all thus early imbued with deep, serious religious principles, the church would avoid numberless and endless distractions. The opportunity given to the clergyman, when candidates offer themselves for confirmation, is important, and pregnant with consequences. He is then able to speak directly to the young of his flock—to catechize, teach, and train them, by God's blessing, for eternity. How many souls have been blessed by Almighty God, through this means of grace, in ages past! and we doubt not but that thousands and tens of thousands will yet be blessed in time to come. See, then, brethren, your advantages, your privileges, your blessings, and be determined never to allow the wickedness of your own hearts, or the evil tongues of others, to render distasteful to you the means of grace which are afforded you in our favoured Zion.

For the removal of any doubts or scruples that any of you may have with respect to the rite of confirmation, I will now lay before you an account of it. The antiquity of this ceremony is, by all ancient writers who mention it for its vindication, carried as high as the apostles, and founded upon their example and practice. This the sixtieth canon of our church declares: "Forasmuch as it hath been a solemn, ancient, and laudable custom in the church of God, continued from the apostles' times, that all bishops should lay their hands upon children baptized and instructed in the catechism of Christian religion, praying over them, and blessing them, which we commonly call confirmation; and that this holy action hath been accustomed in the church in former ages, to be performed in the bishop's visitation every third year; we will and appoint, &c."

In the New Testament there are three passages from which confirmation is generally deduced. In Acts viii. 14-17 we read "Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they

might receive the Holy Ghost (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them; and they received the Holy Ghost." Bishop Newton says: "We may infer from this passage the expediency and usefulness of confirmation after baptism. For we see that, after the Samaritans were converted and baptized by Philip, the apostles sent two of their number to confirm the new converts, to pray for them, and to lay their hands, that they might receive the Holy Ghost. Hence we see the reason why the office of confirmation is performed by the bishop, and by none of the inferior ministers of the gospel. For, though Philip converted and baptized the Samaritans, yet, being only a deacon, he did not take upon him to confirm them; but the apostles sent two of their number for that purpose. Hence we also collect the benefits of confirmation. In the primitive times it was attended with extraordinary gifts and manifestations of the Spirit, suited to the then infant state of the church; but, now that the Christian religion is fully established, we must expect only the secret and ordinary communications of the Holy Spirit, without which it is impossible for us to perform the covenant which we have undertaken." From this account in the Acts, it would appear that such only of those who had been baptized were confirmed as were penitent and believing; for Simon Magus had been baptized, but, as he proved an improper character, we read not of his being confirmed. This same discipline we attempt to enforce now: we do not admit all to confirmation who have been baptized, but only such of them as are properly instructed, and purpose by divine help to love and fear God. In Acts xix. 6 we read: "And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues and prophesied." Here St. Paul confirmed those who "were baptized in the name of the Lord Jesus," after they had been baptized "unto John's baptism;" and miraculous powers, which have long since ceased, were conferred upon them. In my text is the imposition of hands, which is reckoned among the first principles of religion (see Bingham, b. xii. sec. 6). From this it would follow, that, as all who are religious, or would be so, must either have learnt or learn the rudiments of religion, so should all at one time or other be confirmed. My text cannot refer to the laying on of hands in ordinations, benedictions, and healings of the sick; for these things concerned but a few. Whereas the first principles of religion refer to all and

concern all. The testimony and usage of the fathers of the first centuries establish this interpretation. They are witnesses to the fact, and as such we quote them. "Do you ask," says St Jerome, "where it is written? It is written in the Acts of the Apostles." Again, "Although no authority from scripture existed, yet the consent in the whole world in this particular makes it like a command." St. Cyprian derives it from the same source with St. Jerome; and passages, confirmatory of what is now said, might be given from Tertullian and St. Augustine. The apostles went from place to place, planting and "confirming the churches" (Acts xv. 41); and one of the means to this end was, as we have already seen, the laying on of hands. And is it not possible St. Paul alludes to this when expressing an affectionate wish to visit the Christians of Rome, "that he might impart unto them some spiritual gift, to the end they might be established" (Rom. i. 11)? Certainly the gift he would bestow required his bodily presence; else why did he not communicate it by message or letter? If it refers to his laying on of hands, we see at once it would require his bodily presence to do this; and it thus clearly appears, if this were the case, that the custom was universally established. Nor does it destroy our argument to say that the words refer to miraculous gifts which were conveyed by laying on of hands. Can it be proved that the ordinary graces of the Spirit were not given, which were as necessary then as now for perfecting God's children? It cannot; for they were needed, and they were given. All need now the gift of the Spirit, who imparts strength, which confirmation signifies. And they, who seek the strengthening of their souls in what is good by means of this rite, undoubtedly receive what they seek, if they seek aright.

Confirmation was universal till the Reformation in the church, which was then freed from all the mummeries with which popery had overlaid it. And, in all the protestant churches in which the episcopal office has been retained, so has confirmation. The Lutheran church, though not holding that office essential, yet believed confirmation to be of apostolic usage. Though Christ did not institute confirmation, yet the apostles, who had his Spirit, laid hands on such as had been baptized by inferior ministers. And amongst Calvin's followers, though it was at first renounced, it has been restored, and an office provided for its administration (See bishop Dehon's sermons). The learned Grotius could find no other satisfactory explanation of the text than what has been

given above; and even Calvin, in his commentary upon this passage, confesses that this one place evidently shows that confirmation was instituted by the apostles (*fluxisse ab apostolis*).

II. We consider its benefits. It affords young people an opportunity of professing the Christian faith. And who can deny that the time when we give instruction to young people is the turning point in their lives? The object of confirmation is to sift and try them, to see whether they are desirous of adhering faithfully to their baptismal vows; whether they are impressed with the duty and necessity of professing Christ in a gainsaying world; and whether, actuated by the Holy Spirit, they are bent on denying all ungodliness, and devoting to the service of the great and living God the lives which it pleased him to bestow. When this is their state, they then come openly forward in the sight of God and his church, where they solemnly ratify and confirm the things promised for them in baptism; "and also promise that, by the grace of God, they will evermore endeavour themselves faithfully to observe such things as they, by their own confession, have assented unto" (the order of confirmation). Even nature itself seems to teach the reasonableness of this holy practice. For the Persians, when they took a solemn oath to deny the world, honour God, and love their parents, came forward in the heyday of youth to make known such laudable intentions. So among the Athenians, when their youth were enrolled, they laid themselves under a solemn obligation to defend the institutions of their country, and reverence their religion. In the Jewish church, as the learned Buxtorf and other writers inform us, the children, after they had been circumcised on the eighth day, were presented at the temple, when thirteen years of age, by their parents and friends. This was done after they had learned the law and their prayers; and thus it was they took on themselves the observation of the moral and ceremonial laws, and were henceforth answerable for their own acts and deeds. This pious custom was concluded, as in our church, with prayer for their increase in good works. Our blessed Saviour is supposed to have submitted to this at twelve years of age; and in his spotless life he seemed to sanction the practice by the way in which he treated young children, for "he took them up in his arms, put his hands upon them, and blessed them" (Mark x. 16). To all young people we would say, Halt no longer between two opinions, whether you will serve God or the world, but decide upon a religious course; and, in order to make your resolution known,

declare it heartily, faithfully, and sincerely, by preparing for confirmation, and by receiving it at the hands of the bishop; and shew, by holiness of life, by strictness of conduct, and by purity of conversation, that you are really what you profess to be—dead to the world, its maxims, its vices, its pomps and vanities, its impurities and deceits.

At a period when we need restraint, it is desirable that the mind should be furnished with religious feelings and prepossessions. And when can this be more properly done than when we are called upon by the church to consider the nature, end, and obligation of the covenant into which we have been admitted by baptism? Instruction must necessarily go before confirmation. The Samaritan and Ephesian converts were instructed in their duty before they received the "laying on of hands." And ye, who are godfathers and godmothers, remember "that it is your parts and duties to see that your godchildren be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession they have here made by you." The church never contemplated that the clergy should be the sole instructors of the young, but has provided that her pious members should be co-workers in this important undertaking, who should "call upon them to hear sermons," to learn "the creed, the Lord's prayer, and the ten commandments, in the vulgar (the native) tongue, and all other things which a Christian ought to know and believe to his soul's health," and who should teach them that the sum of the whole matter is "to lead a godly and a Christian life." How strange is it then, parents and sponsors, that ye should so neglect the fulfilment of your natural and voluntary duties! Strange indeed it is that the immortal souls of our young men and our young women should be allowed to go to ruin without one effort being made to cut out the cancerous ulcers that are threatening their destruction. An irreligious malady, a pestiferous gangrene is spreading, which, if not speedily subdued, will introduce sad, immoral devastation far and wide.

And how much more strange is it still that, when any effort is made to awaken by God's grace a spirit of piety and godly reformation among our people, the heedless ridicule, and the infidel laughs and scoffs! "Behold, ye despisers, and wonder and perish." Is it a slight matter when by your godless procedure you deter the young of our flocks from pursuing such a course as is well known to be the only safe one—the hearty and complete dedication of all the powers of body and soul to the service of God? It is an awful thing, when peo-

ple will neither serve God themselves, nor allow others to serve him. And, alas! how often is this done by many who profess to understand much about the deep experimental parts of the Christian life, but who, through the baneful effects of ignorance and prejudice, mar and destroy the harmony of the Christian's training! Infant baptism necessarily supposes confirmation, for the former would be, in some sense, imperfect without the latter. Why, then, ridicule confirmation, and produce a destructive blight in the opening mind? I would affectionately say to you who are young, Choose God for your portion, be rooted in grace and humility; and then banter and pungent satire and malicious invective against the religion of Jesus can never scathe you. Pray for penitence, faith, wisdom, forbearance, divine light, and guidance; and be determined, in the strength of God, to confess Christ before men; so that, when you are asked by the bishop whether you will take and bind upon yourselves the solemn vow and promise made at your baptism, and whether you will believe and do all those things which have been undertaken for you, you may answer in the sincerity of your hearts, and in dependence on the Holy Spirit's aid, "I do." If you come in this frame of mind to this sacred rite, you will receive divine help and consolation thereby, and the prayers then offered for you will be answered in your behalf.

Peace and comfort and encouragement are afforded, when confirmation is received with due and fitting attention and preparation. It is this which brings out to prominent and beautiful view the office of sponsor, which is of so great importance to the church if properly exercised; and, when it is properly exercised, the benefits are so many as to offer a satisfactory answer to all objections that have been, or can be, made against it. The church is edified and strengthened by the addition of such promising and vigorous recruits to her numbers, and rejoices to see them pressing forward to the privilege of the enjoyment of full communion with the faithful.

Confirmation is exceedingly useful for discovering what young members of our flocks are ready and desirous to receive the Lord's supper. Such are generally confirmed as soon as they arrive at years of discretion, and are thus enabled, with divine teaching, to understand that holy ordinance, that most sublime mystery. It is necessary to know what object is to be kept in view by confirmation; and on this account it is the rubric directs as follows: "And there shall none be admitted to the holy communion,

until such time as he be confirmed, or be ready and desirous to be confirmed." Baptism is an initiatory ordinance, of which confirmation is an enlargement, and of both the holy communion is an amplification. Let, then, none go to be confirmed who cannot go afterwards with a good conscience to the Lord's table to communicate. Let no one go either to the one ordinance or the other merely from a wish to comply with the custom of those who do, in order to obtain a professional rank in the church without imbibing the spirit she inculcates and demands.

Let those who are about to be confirmed pray much and consider well. And, ye parents, who value the souls of your children, give them in this work as much encouragement and instruction as ye are able: teach your children the value of true doctrine and sound wisdom, by daily presenting before their eyes in your own lives a living model and example of correct practice and prudent management. You will thus more effectually teach them what they ought to do, than you would by the mere inculcation of a thousand precepts. And let me admonish all you who have been confirmed to go on unto perfection. How is it that the love of so many waxes cold? It is a mournful reflection that but a portion of those who have been baptized go to the rite of confirmation, and that but a portion of those who have been confirmed go to the Lord's supper. There must be something lamentably wrong, or we should not see so many living below their privileges, in total neglect of the offers of spiritual strength and sustenance. Do not, I beseech you, live any longer to yourselves and the world; but live to God, and stand prepared for eternity. It will be a most fearful thing, when death comes, to find that not one step has been properly taken for preparation. Will ye, then, live heedlessly any longer? God forbid. Let baptism, shadowing forth to you the Christian profession, lead you to the apostolic and pious institution of confirmation. So use confirmation that you may go with pleasure and profit to the holy eucharist; that, through the merits of Christ and the inspiration of his Spirit, you may enjoy the communion of saints on earth, and be fully prepared for the fruition of those pleasures which are at God's right hand for evermore. Amen, and amen.

#### PAST HISTORY AND PRESENT CONDITION OF THE ITALIAN PROTESTANTS OF THE GRISONS\*.

BREGAGLIA (in Latin, Bragalla, the foremost part of Gallia Cisalpina) is one of the three valleys of the Grisons, which border on Italy, and whose inhabitants speak Italian. This valley is about five leagues long, very narrow, enclosed by very high mountains, and contains six parishes, the most northerly of which is Casaccia. Then come Vicosoprano, Stampa, Bondo, Soglio, and Castasegna, which last is only two leagues distant from Chiavenna, the first large town in Italy after crossing the Splügen. Bregaglia has about 1,800 inhabitants: the northern part of the valley consists of Alps (pasture land), but the southern part presents quite different scenery. Owing to the mild Italian climate that reigns there, a majestic wood of chesnut-trees, which has scarce its like, adorns the south-western slope of the mountain, about a league long; and in the gardens figs are cultivated. The inhabitants of Bregaglia have the same language and natural vivacity as the Italians, but not the same character and manners, which is, no doubt, to be ascribed to their being Protestants, and living under a free government. It must be confessed that the language spoken is a very corrupt dialect, which the Romanese inhabitants of Engadin understand with more facility than the natives of Tuscany. The people, however, understand good Italian, which is spoken by the ministers in their sermons; and in which their bible, prayer-book, catechism, hymn-book, and other religious works are printed.

Roman soldiers, without doubt, brought the first knowledge of the gospel into these parts. It appears probable that there were Arians among them; for St. Gaudentius, the apostle of the valley (according to tradition, at an earlier period, bishop of Nevarra), had to contend at the same time against paganism and Arianism. He is said to have suffered martyrdom at the foot of Mount Malöya. At no great distance from that spot the ruins of an old church, dedicated to him, are still to be seen; and which are near the village of Casaccia, the most northerly commune of Bregaglia. Godenzo (Gaudentius) is the most common Christian name at the present time in this part.

The inhabitants of Bregaglia enjoyed in the middle ages the advantage of being the immediate subjects of the German empire, while most of the other valleys of the Grisons sighed under the heavy yoke of temporal and spiritual dominion; and which advantage was probably owing to their geographical situation as guardians of the high road into Italy across Mount Septimer, then the most important pass into that country. They rendered no small services to the German emperor, particularly to the dynasty of Hohenstauffen; and which before-mentioned advantage was, no doubt, granted them as a reward for their services. They are called in ancient chronicles "*liberi homines*;" and as such they showed themselves in the sixteenth century, when

\* From "The Italian Swiss Protestants of the Grisons." By Dr. Marriott. London: Partridge and Oakey. 1846. An interesting account. But Dr. Marriott is very inaccurate in his historical knowledge, and has made some sad blunders.—ED.

they threw off the yoke of popery. Campel, an historian of the Grisons, worthy of all credit, and who lived at the commencement of this century, assures us that, in his time, neither children, grown-up persons, nor even the children in the Valteline or Chiavenna, could repeat the Lord's prayer or the apostles' creed in the vulgar tongue. The state of the people was, no doubt, the same in the neighbouring Bregaglia; for in these parts the people had no other teachers than ignorant Italian monks. In the German parts of the Grisons several distinguished preachers of the gospel had urged from 1520 to 1530 the necessity of a reformation; but these men of God could not bring the gospel into Bregaglia, Poschiavo, Misocco, &c., because they were not acquainted with the language spoken in these parts.

The light of the Reformation penetrated into this valley from Italy; from whence, in earlier times, the knowledge of the gospel came. Bartolommeo Maturo was perhaps the first reformer of the valley. He had been prior of a Dominican convent at Cremona; and, on renouncing popery, preached the gospel in the Valteline. Having been accused to the diet, which met at Ilanz, in 1529, and sentenced to banishment, he found a friend in the deputy of Bregaglia, under whose protection he preached the gospel in Bregaglia. He was pastor of Vicosoprano and Stampa, two of the present communes of the valley, and continued here till 1547. \* \* \*

I will now refer to the six communes of Bregaglia, and state what I have seen and heard, as well as what I have been able to gather from communications received from this part. In perhaps no part of the continent is the Sunday better observed than in Bregaglia; and a traveller passing through it finds most of the houses closed. At the sound of the bells, old and young hasten to church; and those, who, through residence in other parts, have learned to love the world, must, on their return to their native valley, attend regularly divine service; for the reason of any one being absent is always a matter of inquiry; and "the whole valley would speak its anathema," as one of the ministers wrote me, "on a person who seldom or never went to church, and absented himself from the Lord's table." The inhabitants of the valley frequent not merely the morning service on a Sunday, but also the catechizing, and the sermons, and prayer-meetings during the week. In some of the churches there is a sermon on Sunday evening. All married females and grown-up young women are generally present at the catechizing; and these latter frequently, as well as the children, repeat portions of the catechism, which is explained by the minister. The grown-up young men do not do this, as the greater part of them go into foreign parts after their confirmation, and, on their return, are too proud to submit to it. The young people, as well as their mothers, remain, after the catechizing, from half-an-hour to an hour, in order to sing psalms and spiritual songs. The psalms form the chief part of the singing, and were put into rhyme by an Italian exile, during his residence in Bregaglia. At the commencement of divine service, the school-children of both sexes repair to the choir on the minister giving out the hymn, and stand round the baptismal font, singing first a hymn of Trisconi

or Planta, and then a few verses of a psalm, the singing of which is usually led by the school-master. There are no organs in the churches. The congregation take but little part in the singing, which must, however, be ascribed, in some measure, to the great want of hymn-books. There is great need of improvement in the singing in most, if not all, the parishes of Bregaglia, and which will, no doubt, be effected, as the children in the schools receive at present better instruction in this branch than formerly; and the ministers give themselves trouble in improving it. Even now the Roman-catholic inhabitants of Lombardy, residing in the neighbouring villages of Castasegna, listen to it at the church-doors with the greatest interest, notwithstanding the strictest commands of their priests to the contrary, and are able, on this comparatively indifferent point, to convince themselves that Protestantism possesses something that supplies all the jingle of the Roman-catholic worship. Divine service is held in nearly all the churches of the valley throughout the year on Saturday evenings, and from new year's day to Easter during the week, both of which are well attended, not merely by the women, but also by the men, except in Stampa, which arises from the inhabitants being much scattered, and the great distance the people have to go to attend church. Good Friday is strictly kept, which is not the case in most parts of Switzerland, where the day preceding is celebrated; and in the afternoon of that day the yearly confirmation of the youth takes place in the church, whereas in many other parts of Switzerland this rite is more of a private nature, being held in the house of a minister. The Lord's supper is administered four times in the year, viz., on the three chief festivals of the Christian church, and in October at the end of harvest. A so-called "examination" takes place, for the preparation of the Lord's supper, on the Sunday afternoon previous to its being celebrated, in which the minister puts questions to the grown-up youth on the chief doctrines of Christianity, and particularly on the Lord's supper. Private baptism takes place only when the infants are sickly; and the Lord's supper is administered to the sick in their own houses. There is a consistory of from three to six members in every commune, which is presided over by the minister. It meets regularly before the celebration of the Lord's supper, and inquires into the moral and religious state of the parish. It cites before them those who live in enmity with one another, or lead an immoral life, and admonishes the impenitent, and those who will not be reconciled, and excludes such from partaking of the Lord's supper. Every parishioner has also the right to cite before the consistory, and may be cited for refusing to return a salutation, resentful behaviour, insults, family disputes, immorality, &c. The church-discipline is not owing to any laws existing on the point, but to its continued observance since the Reformation, and its necessity as a protection against the inroads of popery. It is pretty satisfactory in those communes where the elections fall on proper persons; but, in the small ones, where the men are mostly in foreign parts, the choice falls sometimes on persons not fitted for the office. A sermon is generally held on the occasion of a funeral. The ministers are much

respected by the people, and are usually styled "schur reverendo."

The income of the minister of Casaccia is £24; of Vicosoprano, £30; of Stampa, £34; of Bondo, £34; and of Castasegna, £27. Bondo and Soglio possess church property; and in the other parishes the ministers are paid by a rate, the poor paying as much as the rich. The ministers often receive presents of meat, butter, fruit, &c. Casaccia and Castasegna are the worst off, chiefly on account of the small number of the inhabitants; but the ministers of the other parishes, except Vicosoprano and the two just named, are able, by strict frugality, to make ends meet, provided they have no large families; but they are unable to purchase books, and therefore a library for their common use, which should also be of benefit to the schoolmasters, who, as well as the ministers, understand German, is much to be desired. \* \* \*

There is great want of ministers in the Italian communes, and it is to be feared it will increase. There are at present in Bregaglia only four ministers for the six parishes; and that these are not sufficient will plainly appear when I state that the pastor of Castasegna is able to remain only one Sunday in the month in his commune. On another, he goes to preach and catechize at Casaccia; and, after having travelled there and back, a distance of about twenty miles, he has again a service in his parish. On the two other Sundays he preaches at Stampa, and has a distance of twelve miles to travel. He is, I am sorry to say, about leaving this part, on account of family circumstances, the small income he has not being sufficient to support them, as well as from the fatigue he has to undergo in his duties being too much for him to endure. This is the more to be regretted, as he is perhaps the most decidedly evangelical minister of the valley, and certainly the most active. Moreover, this commune is the most important of all, not merely because it is situated the nearest to the frontier of Italy, having its church not a stone's throw from it, but as it is only two leagues distant from the large Italian town of Chiavenna, where a number of Protestants live, who are chiefly employed in a large cotton manufactory, and for the most part Swiss and German, some few of whom come occasionally to divine service at Castasegna. The minister of Soglio will probably leave this part before long, not being able to endure the fatigues he has to undergo; for he is obliged to live at a considerable distance, as this village is situated on a high mountain, which is giving way, and has at present openings in various parts of ten feet wide, and of unseen depth. This has been the state of Soglio for the last two years; and a dreadful calamity must be expected before long, which will not only fall on this village, but on the whole valley, as it is by far the most wealthy. Bondo is supplied with a minister; but Stampa has none. The pastor of Vicosoprano suffers from a complaint of the heart, and is often indisposed; but he is as active as his wealth will allow him. He has a large family, and is therefore obliged to be the book-binder of the valley. Casaccia, the poorest commune, has no minister. Thus, of the four ministers, one is about leaving, another will very likely leave, a third is sickly, and the fourth unable to perform his duties. The valley of Pos-

chiavo stands also in want in this respect, but not to such an extent.

Allow me here to ask if the valley of Bregaglia is not indeed worthy of becoming a missionary post. Why should not young men in Great Britain or Ireland, who desire to serve God in foreign parts, in preaching the gospel, not decide on fixing on this valley as the sphere of their labours? I know of no reason that should prevent them, and which could not be removed.

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### The Cabinet.

**ERRORS TO BE EXPECTED.**—If, then, the message and ministry of reconciliation be that which is committed unto us, the ministers of God's church, we must needs always expect to have to combat errors founded upon that enmity which requires reconciliation. We must expect the seeds, or the fruit of heresies (similar to what have been heretofore from time to time) to be now and always working in the church, as long as it is the church militant; and not only in the church at large, but also, in a measure, within every parish; nay, more, in each heart and soul, until the time when it shall have shaken off the burden of the flesh, and have escaped from this evil word. Therefore it is for us to encourage ourselves in our work, not so much in a controversial as an uncontroversial way; being prepared indeed against error under whatsoever shifting form it may present itself: but going on patiently in our work, seeking for wisdom and strength from above, in the persevering use of such means as God hath appointed, and as are within our reach, knowing that the work, and the means, and the power, alike belong to God.—*Rev. Abner W. Brown, Visitation Sermon, 1840.*

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### Miscellaneous.

**THE CARDINAL SPIDER.**—A large breed of spiders abound in the palace of Hampton Court. They are called there "cardinals," in honour, I suppose, of cardinal Wolsey. They are full an inch in length, and many of them of the thickness of a finger. Their legs are about two inches long, and their bodies covered with a thick hair. They feed chiefly on moths, as appears from the wings of that insect being found in great abundance under and amongst their webs. In running across the carpet in an evening, when the light of a lamp or candle has cast a shade from their large bodies, they have been mistaken for mice, and have occasioned no little alarm to some of the more nervous inhabitants of the palace. A doubt has even been raised whether the name of "cardinal" has not been given to this creature from an ancient belief that the ghost of Wolsey haunts the place of his former glory, under this shape. At all events, the spider is considered as a curiosity; and Hampton Court is the only place in which I have met with it.—*Jesse's Gleanings in Natural History.*

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OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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(Mer de Glace.)

**MONT BLANC.**

**No. II.**

IN order properly to estimate the wonders of Mont Blanc, the traveller must not confine himself to that view which can be obtained from the valley of Chamounix. Sublime indeed it is; but there are other varied scenes of grandeur which can be explored only by mountain excursions.

One of the shortest, but by no means the least interesting of these, is to the Montanvert. The path to this passes, after crossing the Arve, through some rich meadows, ascending gently. The verdure of the country is peculiarly striking to a stranger in Switzerland. I had expected to see for the most part arid glens, surrounded only by

bare walls of rock, on which no vegetation would be found; and, in truth, bare walls of rock there are; but the glens, and very frequently the steepest mountains' sides also, are richly clothed, the rose des Alpes and the violet thickly clustering around and above the banks of snow. And the meadows, through which in every direction brooks and streams are running, retain, even in the hottest seasons, their deep emerald hue. It is through such meadows that we begin to ascend towards Montanvert. We then traverse a wood of pines by a steeper path, narrow and winding, but in no degree dangerous. The views, as we turn occasionally to catch them, of the valley below are very lovely: the village with its church-spire intersected by the silver Arve, the Breven like a



vast wall behind it, and the dark Aiguilles Rouges. Half way up is the pretty fountain Claudine; and then, after crossing a ravine made by avalanches, a walk (on the whole) of two hours and a half brings the pedestrian to the summit.

This is about 2,568 feet above the Chamounix, so that its entire elevation above the level of the sea is 5,718 feet. On reaching this point, the scene is perfectly new: "In mounting to the Montanvert," Saussure observes, "you have always below your feet a view of the valley of Chamounix; of the Arve, which waters it throughout its whole length; of a crowd of villages and hamlets, surrounded by trees and well cultivated fields. The moment you arrive at the Montanvert the scene changes; and, instead of the smiling and fertile valley, you find yourself almost at the very border of a precipice, the bottom of which is another valley, much wider and more extensive, filled with snow and ice, and bounded by colossal mountains, which astonish by their height and shape, and which terrify by their sterility and steepness."

On the Montanvert are two small buildings: one, formerly the place of refreshment, is now used only as a stable, since the erection of the other (in 1837), which is convenient enough for a temporary sojourn. Here are collections of minerals, views, horns made into various articles, &c., &c., from which a traveller may supply himself with a memorial of his visit. But it is some little time (at least if the writer may judge by his own experience) before the attention is at liberty for things of this kind. Rather heated with the ascent, he entered the hospice, drew a chair at once to a window, and threw it open, to survey at leisure the wondrous spectacle that met the eye. Description is impossible. There were lofty peaks, spiring upwards twelve or thirteen thousand feet in height, such as the Aiguille Dru, the Aiguille Verte, &c., so precipitous, that scarcely any snow, though they pierce far into the region of eternal winter, clothed their sides; and at their feet there lay, winding as it seemed from the inner recesses of these mighty hills, a vast stream of ice, block piled rudely on block—the Mer de Glace—till it issued as a glacier (that des Bois) into the valley below, from an arch in which proceeds the thundering torrent of the Arveiron. No where is the mighty hand of the Creator more sublimely visible; yet here it was, in the album kept at this place, that a miserable man once presumed to write himself 'Atheos'.

The wind is cold, even on the warmest day in summer, as it blows at this elevation over the masses of ice and snow; and in bad weather the habitation must be dreary enough. Professor Forbes, however, appears to have inhabited it for many weeks.

The Mer de Glace is from a mile to a mile and a half in breadth, and about twenty miles in length, a portion of about five miles being visible from Montanvert. The surface hence seen, "resembles," says Saussure, "that of a sea which has been suddenly frozen, not in the moment of a tempest, but at the instant when the wind has calmed, and the waves, although very high, have become blunted and rounded. These great waves are nearly parallel to the length of the glacier; and they are cut by transverse crevices, which appear blue in the interior, while the ice seems white

on its external surface." From the hospice on Montanvert the descent to the Mer de Glace is about three or four hundred feet, by a precipitous but not perilous path. And this descent *must* be made by every one desiring any thing like an accurate notion of the peculiar features of the ice. For, "if you content yourself with looking at it from a distant point, you do not distinguish any of the details: the inequalities of the surface seem like the rounded undulations of the sea after a storm; but, when you are in the middle of the glacier, these waves appear mountains, and their intervals are like valleys between those mountains. Besides, it is necessary to traverse the glacier a little, to become acquainted with its curious features, its wide and deep crevices, its great caverns, its lakes filled with the finest water, enclosed within transparent walls of a sea-green colour, its brooks of fresh, clear water flowing in canals of ice, and precipitating themselves in cascades down the icy abysses."

By the side of the Mer de Glace is the Rocher des Anglais, the rock on which Messrs. Pococke and Wyndham, who, as before observed, discovered Chamounix, in 1741, one day dined. Their names and the date are described.

At the extreme end of this icy valley lies the Convercle. To reach it, the Mer de Glace must be ascended beyond the point where it communicates with the glacier du Tacul, till the glacier du Talèfre is attained. This is of a circular form, and, lying on a higher level than that of Léchaud (the name by which the Mer de Glace before its junction with the Tacul is known), appears to empty itself into it. The slope is very steep; and "its blocks of ice assume the shape of towers, or of pyramids variously inclined, which seem ready to crush the rash traveller who should dare to approach them." On the left of this glacier is the rock called the Convercle; and from its top is a magnificent prospect. Coxe thus describes it: "From that station we had the view of three stupendous valleys of ice: the glacier of Talèfre on the left, in front that of Léchaud, and the Tacul to the right, all uniting in one great valley of ice called the glacier des Bois (the Mer de Glace), which stretched under our feet, and was surrounded and ornamented by the rugged needles. The dead silence which reigned in this place was only interrupted by the bounding of distant chamois, and the cries of alarm which the marmots gave to their tribes at our approach."

Proceeding on to the glacier du Talèfre, entirely shut in amid ice and snow and barren crags, where vegetation would seem impossible, is a small rock clothed with grass and alpine plants, a fertile island in the centre of an ocean of desolation, commonly called Le Jardin, or "the garden." Its form is nearly circular, somewhat above the level of the glacier, and a kind of ridge of stones and gravel is deposited round it, forming a sort of natural enclosure. There are other patches of a similar character in various parts of Switzerland, but perhaps none in so fine a situation, or clothed with verdure so beautiful. To this interesting spot, when the season permits, there are many visitants.

## LETTERS FROM THE EAST.

BY THE REV. W. D. VEITCH, M.A.

No. V.

MY DEAR B—

I lose no time in fulfilling my promise to detail, in immediate connexion with my last letter, the painful scenes I have personally witnessed in the church of the holy sepulchre. Before I proceed, let me distinctly explain why I go into details of what is so shocking to every real Christian. It might be said, "Surely it is enough to have these awful scenes described by Maundrell or Sandys." I think not: the latter of these authors wrote some 250 years ago, the former about 150 years; and it is easy to turn away from accounts of what happened so long since, with the sort of indefinite idea that these things do not concern us, and a sort of *perhaps* feeling, these were only the extravagancies of a ruder age. And this, which is the effect of carelessness, has a twofold evil influence: it leads to a forgetfulness of the signal mercies bestowed upon mankind by the Reformation, and plays into the hands of those who are willing, whatever may be their object, to palliate all the enormities of Romanism, and lead to the fond imagination that Rome is changed—a fond notion indeed. She has a Proteous power of adaptation to circumstances; but let her power once be re-established in our blessed country, and we should again see our churches desecrated, and God insulted by a repetition in protestant (alas! our claim to that glorious title is, I fear, growing faint) England, of abominations similar to those I am about to describe. That it may not be thought I raise up a man of straw to beat down, as an excuse for venting a puritanical spite against the pope, or think (as I was once told by a zealous tractarian in the case with all protestants) that true religion consists in "hating Romanism, and calling the bishop of Rome bad names," I quote from a work now lying before me, the work of a presbyter of the Anglican church, the following allusion to the scenes I am about to describe: "It is true the coldness of our northern temperaments, and our inaptitude to a vivid picturing of the realities of our blessed Lord's life, render difficult any sweeping opinion on so solemn a subject" (what says the second commandment?); "still, to state my own individual feeling, when I remember that it is before infidels as well as before Christians, and these not merely men of holy lives" (these I suppose would be worthy of these sacred mysteries), "but a mingled and lukewarm multitude, I much fear lest there be a deep savour of irreverence and idolatrous show in these ceremonies, wherein the most awful scene the earth ever witnessed is annually acted on mount Calvary, in a representation of painful reality. Far be my words from prejudicing any who may hereafter assist at these rites; and, if perchance the term 'idolatrous' fall gratingly on the ears of some who, 'with keen faith and loving spirits,' have followed in this procession, and, piercing beneath the symbol, have seen nothing but their Lord" (i. e., in plain English, have with a keen faith and loving souls broken God's law, and seen their Lord under a symbol which he has forbidden to be made or used), "be it remembered that there are words and

topics, full of meaning to the devout, which it were profanation to cast unveiledly before the cold and profane; and, if so with words, surely no less caution does reverence prompt in acts of such awful import as that which we have been considering."

I feel this needs little comment; but it is instructive, as exhibiting the secret workings of the mind of one who uses this gentle apologetic tone in reference to these open, notorious, manifest blasphemies, to note his style when he has a supposed act of impropriety on the part of protestant inhabitants of Jerusalem to deal with. In the spring of 1844, as the late revered bishop, and indeed every one of the clergy were confined to bed by illness, on the anniversary of his arrival in the holy city, a day which had always before been celebrated by services in the churches, we, in order that the year might not pass away without some memorial of that event, and some evidence of our gratitude for the establishment of the bishopric, and our personal regard for the excellent and amiable individual who was over us in spiritual things, determined to celebrate his birthday. Accordingly, we invited him to meet all the members of the mission, and the travellers then in Jerusalem, at a place we had selected, purposely on account of its adaptation to our purpose. It was at the top of the precipitous cliff which overhangs the valley of Hinnom, affording a full view of mount Zion—then actually under the plough—of the ancient wall enclosing the area of the temple, and of the mount of Olives, crowned by the Church of the Ascension. A deep excavation—apparently a tomb, which had subsequently been used as a dwelling by some of the anchorites, who are known to have made their abodes in these places—forming three sides of a square, enabled us to stretch an awning to protect us from the sun. And here we spent the day, partly in conversation—most profitable as we thought, such as the scenes around naturally suggested—presented an address to the bishop, celebrated the afternoon service of the Anglican church in the native language of Palestine, and chanted many of the psalms of David, in David's "*ipsissima verba*." But, alas! some refreshments were afforded—unthinking, sensual beings, we did not fast at our festival, therefore this assemblage was a *fête champêtre*! We had also unwittingly approached with unhallowed rashness the spot where the natives, partly in a cave, partly within walls of seemingly Herodian structure, have chosen to find Aceldama, and desecrated so awful a spot by holy converse, and the pure spiritual liturgy of the Anglican church; therefore—but let the author speak: "One would have hoped that the mere association connected with the name 'Aceldama' (the field of blood), even if the tradition were manifestly false, would have deterred any but infidels from selecting its immediate neighbourhood for the festivities of a *fête champêtre*." One would think, after this, that a parody on the foolish epigram about the relative proportion of faults in men and women, would best explain this writer's feelings.

"Rome may have many faults,  
Poor protestants but two:  
There's nothing right they say,  
And nothing right they do."

Go with me, now, into the church on the evening

of Good Friday. I accompanied our late consul, Mr. Young; and the sight of the janissaries and the silver staves made every thing easy. We made our way into the sacristy of the Franciscan chapel, and there were privy to the first preparation for the sad scene which was to follow. They were preparing the image: a figure of wood, about three feet long, was affixed by nails to a wooden cross; and a monk was, at the moment we entered, giving the last finish to the arrangements. Not wishing to appear as one of those who might "hereafter assist at these rites," I immediately shifted my place to the spot to which I knew the image was about to be carried, and there took my place among the "cold or profane." And that spot, be it remembered, was Calvary. Up to this spot the image was carried, and laid on the pavement, in a chapel adjoining that I mentioned before as containing in the pavement the hole in the rock where the cross was planted. Here a discourse was pronounced over it by a monk, in the German language, the import of which I could not, from my ignorance of German, comprehend. When this was finished, it was transported as before, amid the chanting (the most horrid, unearthly sounds I ever heard) into the next chapel, and actually planted upright, the cross being inserted into a hole in the rock, which they believe is that very rock\* on which the real cross stood when the blessed Saviour hung upon it, writhing, not so much with bodily anguish as spiritual, when he bore our sins in his own body on the tree, and under that fearful load uttered the mysterious cry, "My God, my God, why hast thou forsaken me?" Can it be wondered if a deep feeling of loathing and abhorrence possessed my whole soul? With the memory of the past full in the mind, ought the view of the present to have excited any other? We wonder, and haply sometimes blame, extravagant outbursts of feeling, accompanied with actual violence, at the period of the Reformation, by men who were smarting under the lash of Rome, and to whom it was as a thing of life and death to destroy every monument of idolatry in the land; but we are no good judges, unless we can in our imagination place ourselves in their position; and perhaps the nearest actual approach possible to their position was the one in which I then stood—on mount Calvary, the scene of the most awful event which ever transpired on earth, on the very altar, if I may so speak, where the victim was offered; to see the Saviour exhibited in a frightful image, an object of worship, no doubt (to their souls' detriment), to some around—of scorn and derision to the greater part, who were passing their jests on the Nazarenes' God. I trust there were a few who did mourn in deep sorrow, and did put up a prayer—once before offered on that spot—"Father, forgive them; for they know not what they do."

Fatigued with the continued pressure of the crowd, I left this spot almost immediately after the cross had been set up in its place, and went down to what I knew was the next station—the stone of unction; consequently I did not see with what ceremonies the "descent from the cross" was

attended. But I found that the scene had been represented; for, soon after I had secured a position where I could observe what was done, the unearthly nasal voices of the choristers announced that the procession was again in motion; and soon the *avant-couriers* appeared, bearing the chair of state, which had, at each of the former stations, been placed for the archbishop of Philippi, a *legate a latere*, who had not long ago arrived at Jerusalem, to settle, as we were informed, some differences which had sprung up among the Latins. Soon the procession followed; six monks, three on each side, with downcast countenances, bearing the image, now taken down from the cross, in a whitesheet. It was laid upon the marble slab; and then attendants brought golden—or what appeared as golden—vessels of spices and frankincense; and the archbishop, on whose handsome and intelligent countenance I fancied I detected an expression of shame, first laying aside his golden mitre, stooped down and kissed the image, then swung the golden censers over it, till the whole place was filled with an odoriferous cloud, and next poured upon it I know not what, out of various vessels. It was then kissed by various attending ministers, and then wound up in linen cloth. A sermon again, as at each former station, ensued. A circumstance occurred here which made me shudder. While the archbishop was incensing the image, I heard one Arab put a question to his neighbour, the answer to which elicited a laugh from the querist and several of the bystanders. I immediately asked my interpreter the meaning. The question was: "Do you know what they are doing that for?" "O yes: that is to make Jesus get up early in the morning." What a comment on St. Paul's words: "The name of God is blasphemed among the Gentiles through you!" The sermon ended, "then took they the body wound in linen clothes, with the spices, as the manner of the Jews is to bury. Now on the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid: there laid they Jesus therefore, because of the Jews' preparation day, for the sepulchre was nigh at hand." Do not accuse me of lightness or irreverence because I quote this awful and holy account—I do so advisedly: I wish to show what Romanism is, and therefore I bring the awful account of the gospel of St. John at the close of this fearful scene. I wish whosoever may read this account to feel what these poor deluded men were doing: I wish that, with the feelings which I hope these sacred expressions will call up, they may form a right judgment of the system which can represent, as on a stage, for the amusement of the people, such a scene as this. Away at once, I venture to say, with all palliating expressions. If this is not idolatry, there never was idolatry upon earth: if it is not blasphemy, then man never was guilty of the sin. Have done with mysteries, and "words and topics full of meaning," and "acts of awful import"—let the plain, naked truth be spoken out. These men, like children, sported with a doll; and they nailed it to a cross, and took it down, and anointed it, and buried it. And the scene of this—folly shall I call it? no—blasphemy, was what? Calvary, and the garden of Joseph of Arimathea. And that doll—what, whom did it represent? I shudder while I write—him "who is called Won-

\* They cannot use the very same hole, as the dragoman of the Latin convent informed me, on account of the arrangements of the chapel, which belongs to the Greeks. I think he pointed to the candelabra which interfered.

derful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." O, let protestant England weigh these things, and cease to be befooled by sentimental, mawkish, poetical apostrophes to "mother Rome," "Christ's holy home," affectionately reproached with her "coldness to her northern child." God grant her coldness may grow day by day: may he increase, or rather warm it into a hatred tenfold in malignance to what it has been before. For Rome can never change—she is infallible: "*Vestigia nulla retrorsum*," is her motto. And, if the yearnings of her motherly heart are ever awakened towards her northern child, it can only be when that child has lost her fair fame, as the first-born of the blessed Reformation, the bulwark of the protestant faith, and has lost the lineaments of a child of God, and again assumed the features of "the mother of harlots and abominations of the earth." Do not judge me too harshly: these are times when plain, unvarnished truth ought to be heard; when, while we abstain from personal invective, we must speak of systems as they deserve, and dare offence to men, that we may deliver our own souls, and so be faithful to the Master we serve. And surely this is such a time. Seldom a paper reaches me from England, without containing the afflicting intelligence of fresh apostacies from the church to Rome; and that not among the ignorant, but the learned, even among those whose whole course of study ought to have taught them better things. And I repeat it, I wish, as far as my feeble efforts can go, that my countrymen should know what undisguised, rampant popery is; and I cannot conceive a better means of effecting that purpose than by showing what is actually its state and its doings, where there is no educated, civilized society around, to make it ashamed of its real ugliness, and seek to conceal it from the eye of mankind.

But, then, it is not Rome only against which we must be on our guard—it is against all false doctrine, all unhallowed intrusion of mere reason into holy things, all indulgence of mere imagination in what relates to man's intercourse with God. Yes; if we would preserve to our descendants that truth, which by God's blessing we now possess, we must keep our external worship in the simplicity it now exhibits. It is a melancholy fact that, in many cases, some of the foulest abominations of Rome are to be historically traced to usages innocently intended at their first introduction; but they were unauthorized, and the perhaps innocent inventions have been fearfully avenged on the descendants of their inventors. Your acquaintance with ecclesiastical history will easily suggest instances, therefore I forbear to cite any; and it is the less needful, as I am about to produce a striking one—where an uncommanded symbol of man's invention has given rise to a delusion of the most shocking description, and is the annual cause of a desecration of a place dedicated to the worship of the Almighty—which, if not quite so frightful in reality as that detailed above, has its own peculiar features of abomination. I allude to the ceremony of the "holy" or "Greek fire." As far as I can discover, the history of this rite is this: Long, very long ago (for the ceremony is mentioned at least one thousand years ago), it was the custom to extinguish all the lamps in the church on Good Friday, as a symbol of the seem-

ing extinction of that light which "lighteth every man that cometh into the world," when the Lord of life and light expired, and to re-light them again with fire brought from the sepulchre itself, as a symbol of the light, life, and salvation which came to man by the resurrection of Christ. In process of time the simple, symbolical meaning was lost sight of, and by degrees a persuasion appears to have grown up among the vulgar, that the fire thus kindled in the sepulchre, and brought forth to re-illuminate the church, was miraculously kindled, possessed wonderful properties, would not burn the faithful, and that linen daubed with the wax of candles lighted at it, would be a preservation against the fire that shall never be quenched. Hence it is even yet the custom to make shrouds for the dead of these materials. The priesthood, I fear, were not guiltless here: if they did not encourage, they did not discountenance the delusion: it was a source of profit, was the means of drawing annual crowds of pilgrims to the holy city, who are to this day, as well as the majority of the illiterate members of the Greek church resident here, firmly convinced of the miraculous origin and blessed properties of this flame. That the priests do not believe it, I know on the authority of a singularly estimable and enlightened man of the sacred order, and who has filled a high office here, who assured me of the fact, and produced the service-book, showing me that for the day in proof of his assertion; and for several years the excellent Armenian patriarch, Zecharias, but just dead, annually addressed the Armenian pilgrims on the subject, explaining the ceremony, and warning them against the popular delusion. But still it prevails—a melancholy proof that it is easier to prevent the rise of error than to correct it when has become popular.

On the day appointed, I went to the church about eleven o'clock A.M., and procured admission into the Latin gallery, which occupies the largest portion of the great rotunda, which enclosed the holy sepulchre. I found a double cordon of Turkish guards drawn entirely round the sacred edifice, with fixed bayonets, both to ensure the peace, and to keep a central space clear for the processions. It was not till several hours had elapsed that the ecclesiastics appeared; but in the mean time there was enough going on to excite attention and wonder. Had a Roman suddenly come to life, who remembered the temple of Venus on that spot, I doubt whether he would have thought the orgies of Christians, celebrating the resurrection, more decorous than the rites to which he had been used. The crowd was densely packed together behind the soldiers, on each side; but the clear space in the centre, between the lines, afforded a capital theatre for a series of frantic tumbling and gymnastics, which would have done credit to a party of professed tumblers at a fair. At one time a party of boys and men would set off, and chase one another round and round, spring into the air on one another's backs, making the whole place resound with demoniac yells; and more than once, one of the foremost slipped on the smooth pavement, and fell. And then a scene ensued which baffles description: of course all behind fell one over another, and turbans were rolling on the pavement; and naked shaven heads, with a long tuft of hair at the top, were seen sa-

lating the stones with no gentle violence; and legs, arms, and heads were mingled together pell-mell in most marvellous disorder. Disgusted as I was, I could not refuse to smile, especially once, when I saw an unfortunate man buried, head downwards, to his middle, among his prostrate companions, his bare and brawny legs high in the air, pawing about in the effort for extrication; but gravity was at an end when I perceived the head of another unfortunate individual, who was also buried, but in the contrary direction, under the same living mass, fixed between these two active limbs, presenting a precise living portrait of "nobody"—merely legs and a head: the head of course was inverted, but that only added to the ludicrous appearance of the scene. One exhibition was most frightful: about a dozen men formed a circle, each one placing his hands on the shoulders of those right and left: upon the arms thus supported, stood a second circle; and then the whole party moved off at as rapid a pace as they could manage, when a portion of the circle were going backwards along the cleared space, hedged in by a glittering fence of pointed steel. I confess I looked on in fearful apprehension—one false step, and some most assuredly would have been impaled. But there was even a worse than this: I could not look at it steadily. A man, standing on another's shoulders—standing without support, with nothing to trust to but his power of balancing—was hurried along at the most rapid pace, in this avenue of spears. Once or twice he swayed in such a fearful way, that I thought it was over, and shut my eyes that I might not see him transfix on the bayonet points beneath. At last the processions appeared—Greeks, Armenians, and Copts, with crowns and croziers and crosses and incense and splendid robes, chanting litanies. Thrice they circum-perambulated the sepulchre; and then one of the priests, separating from the rest, entered the tomb alone, and the processions slowly disappeared: the guard also departed, and the sacred edifice was given up to the bacchanals—for I can call them nothing else—who were about to celebrate the last scene of their orgies. At first there was a good deal of crowding and noise: men were pressing to the apertures, one on either side of the marble vestibule which leads to the sepulchre, to secure the best places; for it is considered that those tapers which are lighted direct from the fire first protruded have a peculiar sanctity. Messengers too were in waiting, to carry off the sacred possession to the various communities who take an interest in the celebration. By degrees, a calm succeeded to the tumult: at last a glimmering light was seen, and then a flame burst forth at the aperture opposite to which I sat; and then followed a scene which no language can describe. In a few moments, where not a spark of fire had been seen, the whole place was in a blaze: below, above, around, thousands of torches were gleaming in the vast area, sending up a lurid smoke; and the smoke above, and the glare of the flame beneath, and lights dancing up and down in mid space (for the persons in the galleries were provided with cords to draw it up from their friends beneath), and the shouts and exclamations and struggles of the people, and their swarthy countenances and strange attire, altogether formed a spectacle such as I think cannot be witnessed

elsewhere, but might well have suggested the original of the infernal regions, in the celebrated painting, "The last Judgment." And this is a Christian church, and these are Christians celebrating the resurrection of Jesus Christ! "Can a man take fire into his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" Fire has proved in the Greek church a dangerous symbol: let our sentimental gentlemen of England beware how they meddle with so perilous a material. They may with an innocent intention light up their candles on their altars at noon-day; but, unless history be only an old almanac, to be cast aside when the year is done, our children for many generations may reap a fatal harvest from their follies; and the time may come when the Light of the world may be deemed absent from the assemblies of the faithful, till some consecrated taper ensures the presence it symbolizes. The whole history of man proves how prone we are to confound the relation between a memorial and a reality, between a sign and a thing signified, and, if we do not actually pay to the sign the reverence due to the reality alone, at least to imagine they are tied together by an indissoluble chain—that, where the one is, there must the other be also, and that, where what is corporeal and sensible is not seen, there what is spiritual and invisible cannot be found. We have our divinely-appointed "signs, means, pledges, assurances:" let us be content with these, and "duly use them;" but wisdom it were to abstain with awe and reverence from forming signs and symbols for ourselves, lest while we sport ourselves with our own imaginations, Satan be allowed to sport too with things which, having no divine origin, may not be guarded with the shelter of divine approbation.

But, as I believe I hinted before, the Church of the Holy Sepulchre is sometimes the theatre of scenes more painful to Christian feeling than even these—scenes which enforce the conviction that the spirit of Christianity has utterly evaporated, and forms and ceremonies usurped its room. A conflict actually took place this year between the Greeks and Latins on Calvary itself. Calvary is divided into two chapels: one is on the spot where the Saviour is represented as having been nailed to the cross: this belongs to the Latins. The next is that of the crucifixion, and is the property of the Greeks. The Latins, however, have a right to enter it at the performance of the melancholy ceremony of Good Friday. The furniture of the chapel belongs, however, to the heretical Greeks; and their altar-cloth, not being sanctified, requires to be removed before the holy (?) service of the Latins can be performed. This is always done, and hitherto has been done without offence. This year, however, for some reason or other, the Greeks refused to allow the removal. It was suspected, from their readiness to rush from the convent into the church, that it was a concerted scheme. A violent scuffle ensued: the candlesticks were seized off the altar, to be employed as weapons of offence. The superior of the Franciscan convent was knocked down in the mêlée, and thrown down the stairs; and many heads were broken. The Turkish guard was forced to rush up into the holy place, to separate the combatants; and there were they to be seen standing with fixed

bayonets in front of the altar, their muskets pointed at the entrance leading from the Greek convent, to prevent the Greeks rushing in to the onslaught. It was a sad spectacle: long and loud was the strife: the pasha was summoned; and his carpet and cushions were spread in the Christians' church; and there did an unbelieving official of the Porte hear and give judgment between Christians fighting on the ground on which the Redeemer died. He heard the cause, judged the Franciscans right, and with his own hands removed the heretical cloth, which, like a heretic, had so disturbed the peace of the church; and the monks proceeded, with what calmness and Christian spirit they could assume, to finish their evening's work. What must these unbelievers have thought? Surely that these were the natural fruits of that, in their eyes, false religion these men profess. And what must be the effect? Surely an increased conviction of the falsehood of the gospel, and, consequently (though not logically), of the truth of the korân. The sight of the idols alone would prove to them the system false, and this display of the priests of the system would add proof to proof; and thus the mind be more and more averted from the true religion, and confirmed more and more in error.

These are sad things; but it may be salutary to dwell on them; and I trust that whoever may read this description will understand why it is so uncompromisingly given. It is given to show what popery is, now so conceitedly and sentimentally recommended to us, and that too just at a time when it is putting forth gigantic efforts for, and, alas! making gigantic strides towards, its ancient empire over the minds of men. But not for this only: the Greeks, the Armenians, the Copts, are all mentioned: they have swerved from the truth, and turned to fables, and have now the unenviable distinction, by their idolatry, of holding up the religion of the gospel to the scorn of the Turk and the Jew, and so of converting the church, of which they are corrupt and withering limbs, into a stumbling-block to both. Then why are they thus? Because now they are following "vain customs received by tradition from their fathers;" and those fathers went astray, and have left them a heritage of lies, because the human mind is incessantly craving for something more than, and different from, what God has given. The fathers turned a little out of the plain path; but they gave the direction to that diverging road; and we see the consequences in these deeds of their sons. Let us of England beware lest, having been allowed to retrace our steps, and revert to the purer worship of the anti-Nicene age, we return again to the entrance of the diverging path. If to any considerable extent as a church we do so, our onward course to idolatry again will be rapid. Blighted mercies will provoke a bitter retribution. It is our duty as well as our interest to rest satisfied with the simple gospel, to know it well, to prize it highly, and so make it our rule of faith, and our guide both in the matter and the manner of divine worship.

P.S.—In my last letter I made a false statement about the "stone of unction." It is not covered with a canopy. I paid a private visit to the church since writing, and discovered my error. But more: it is not the "stone of unction" after

all, only the cover: the real one lies beneath, and no one can see it. Rome will, you see, try faith to the uttermost—neither the sepulchre nor the stone can be seen: we must take the word of the priest for it that they are there. But so assured is *verbo sacerdotis*, who can doubt?

Jerusalem, June 3, 1846.

#### ALL THINGS SHALL WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD\*.

A MESSENGER, in breathless haste, came to inform me that I must go instantly to D—s; but, instead of telling me for what purpose, the poor fellow burst into tears and sobbed like a child. I saw that something very distressing had occurred, but what it was I could not for some time ascertain. To my most eager inquiries he only replied in broken exclamations, such as "It was all my fault! What could have possessed me to miss my stroke? But I did miss it, and ought to have been drowned for it." I knew the poor young man well; I knew also that he had been engaged by the W—ns of D—s, and I had seen him in their canoe only two days before. But I must begin at the beginning of my melancholy tale. Mr W—n was one of my most respectable and dearest friends. It pleased that all-wise and overruling, but sometimes mysterious, Providence, which ordereth all things in heaven and in earth, to visit him with such a succession of misfortunes as have seldom or ever fallen to the lot of a single individual since the days of the patriarch, who was so sorely afflicted for the trial and the triumph of his faith. He was a lumber-merchant, in the most extensive acceptation of the term. He had a saw-mill, one of the largest in the world: it worked nearly forty saws. He had also a corn-mill, with I do not know how many runs of stones in it. This, however, was a concern of only secondary importance. He had a great number of men, and horses and oxen constantly employed. His establishment altogether formed quite a village, and his outlay in repairs, wages, provisions, and provender amounted to about ten thousand pounds a month. He was not alone, however, in this immense business. He had two brothers, who were partners, if not equal sharers, in the concern. One resided at L—, in England, to receive and sell the timber: this brother was connected with a bank there, from which the concern, at its commencement, had obtained considerable pecuniary assistance, and which held a mortgage on the mills as its security. The third brother lived at the port from whence their timber was shipped. My friend himself managed the mills, and resided close to them, with his wife and family. The establishment, although comparatively new, and scarcely in full operation, had been very successful, and was clearing upwards of fifteen hundred a year.

In the spring preceding this fatal summer, the ice was no sooner broken up, and the navigation open, than the ships began to arrive. One of the first brought out letters from L—, conveying to Mr. W—n the mournful intelligence of his brother's death. Shortly afterwards, he received

\* From "Memoirs of a Missionary in Canada" London, Murray, 1816. We have before recommended this pleasing work.—ED.

a letter from the bank I have alluded to, informing him that the amount of the mortgage must be paid. As it had been through his brother's instrumentality that the money had been borrowed, this was to be anticipated; it was, nevertheless, a heavy blow upon him, and was ultimately productive of ruinous consequences. Shortly after this—so immediately, indeed, that I might almost literally say, "while the messenger was yet speaking"—another arrived, to tell him that his other brother was dead. They were all three strong and healthy men, and the age of the eldest did not exceed forty.

Poor W—n! Deeply as he felt and sincerely as he deplored his loss, great and overwhelming as were the difficulties consequent upon it, still he did not despair. Although thus left alone to contend with them, and to manage in all its widely-extended ramifications this mighty concern, he was undaunted and hopeful. His mill-pond was full of saw-logs, all carefully harboured there, after having been floated down the rivers from the backwoods at an immense distance in the interior. On this mass of timber all his hopes of future success were founded; hopes, alas! which were doomed to end in disappointment and ruin.

The river upon which his mills were placed rose to an unprecedented height, and carried away his dam, with all those valuable logs, amounting to many thousands. A few nights after this sad disaster, his house took fire and was burnt, with every thing in it. The inmates barely escaped with their lives: nothing was saved, nothing insured; and he was left a homeless bankrupt and a beggar. But his cup of misery was not yet full.

Mr. W—n had determined to take his family to the town where his principal creditors resided, as he would have to be there himself, perhaps for months, to settle with them, and to wind up the affairs of the estate. To remove his family was, at that period, an affair of no small difficulty. There were no public means of conveyance then; although now, at the time I write, twenty years afterwards, five or six steamers a day find sufficient employment. He therefore got a large canoe from a friend, and engaged two French Canadians to row them down the river. They all embarked in it, and glided swiftly and smoothly along the surface of the lake. In this country all the large rivers, as well as many of the smaller ones, consist of a chain of lakes, having a narrow channel and a swift current, characteristically termed a "rapid," between them. The lake I here refer to is several miles in width.

Away they went, all the little ones in high glee and uproarious mirth. I could almost fancy the other day, on passing the spot where they embarked, that I could yet hear the echo of their merry laugh, as it rang through the thick woods on shore. I saw them start; and twenty years have not erased from my memory a single incident connected with their departure. I could even yet repeat the simple "chanson" which was sung to a lively air by the two rowers; for the Canadian boatmen can hardly row without singing, certainly not with equal spirit and energy. A little lower down the river there are some very dangerous rapids. In getting into these, one of the boatmen, the poor fellow who came to my house as I have already mentioned, became frightened,

and in his confusion suffered his oar to be caught by a boiling surge. This in an instant overturned their canoe: the three helpless little ones were overwhelmed in a watery grave; not, however, before the distressed father, who was an excellent swimmer, had made the most extraordinary exertions to save the youngest. The two oldest, with their mother, he lost sight of the moment the canoe upset, and gave them up for lost; but the youngest, a child about eighteen months old, he caught hold of, when a strong wave broke over him, and somehow or other wrenched the child from his grasp and bore it some distance away from him. He again stretched out to save his boy, and again succeeded in laying hold of him. By this time he had been carried into the most violent part of the rapid torrent, down which, in a state bordering upon insensibility, he was hurried with fearful velocity. On reaching the comparatively smooth water at the foot of the rapid, he soon recovered his senses, but found to his dismay that he had lost his child again—hopelessly lost it now. On looking round, he could see nothing but the canoe. It had floated down along with him, bottom upwards, with the two boatmen clinging to it. He was now nearly exhausted; but, on perceiving the canoe, he roused his sinking energies for one effort more, and succeeded in reaching it: he was soon afterwards safely landed, the sole survivor, as he supposed, of his little family.

When they reached the shore, the first thought with the men was, naturally, to right the canoe. On turning it up, there, to his astonishment and joy, was his poor wife underneath it, in a state of insensibility. She had, doubtless, in the first moment of her fright, seized hold of one of the thwarts, to which she had tenaciously clung, with a death-like grasp, and was thus miraculously saved.

A few minutes sufficed to bring back suspended animation, and she was soon, I had almost said too soon, restored to a consciousness of the dreadful loss she had sustained.\*

The sorrow and distress so acutely felt by the poor fellow who came to inform me of the sad event was deeply shared, not only by myself, but by the whole community. Dark and mysterious, indeed, are the dealings of God in his providence with his people, "and his ways past finding out." But we have a cheering assurance to support us under every misfortune: "All things shall work together for good to them that love God." And so they did in this instance; for my poor friend W—n was afterwards blessed with as fine a family of children as I ever saw. He has now been dead some years; but he succeeded, before his death, in securing to his widow an ample income, and, for her seven orphan children, as many thousands a year. This he accomplished, not from the wreck of his fortune, or from his former prosperity, for nothing was left; but from the credit of his name and the energy of his character. Under the guidance of a gracious Providence every undertaking he engaged in was prosperous

\* This extraordinary occurrence I mentioned to a brother clergyman soon after it took place. On his return to England soon afterwards, he mentioned it in a sermon he preached at — church, Saffron Hill, London, and, perhaps to other congregations, so that it may be already known to some of my readers.



and profitable. "The Lord gave him twice as much as he had before, and blessed his latter end more than his beginning."

#### THE SEAL OF THE FOUNDATION OF GOD:

##### A Sermon,

BY THE REV. JOHN JACKSON, M.A.,

Rector of St. James's, Westminster.

2 TIM. II. 19.

"Nevertheless, the foundation of God standeth sure; having this seal: The Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from iniquity."

IN all ages of the church the mingling of the bad with the good has proved a stumbling-block to the unbeliever, and a difficulty to the true disciple. It seems, at first sight, so natural to our conceptions, that a holy and almighty God should exert his omnipotence to expel everything unholy from what is his, that we feel surprised and disappointed to find much evil still remaining there; forgetting that this evil is probably necessary for the exercise and development of what is good, or, at any rate, that we can comprehend in the range of our judgment so very small a portion of the scheme of God's government, that we are utterly incapable of forming an opinion on the fitness or unfitness of any of its parts. Holy scripture, although it does not explain the difficulty, prepares us for it. It nowhere conceals—rather it repeatedly teaches—that the church of Christ militant here on earth will be an imperfect state, a scene of mingled good and evil, a field of tares and wheat, a net of fishes bad and good; but, at the same time, it confirms our faith by the assurance that by these apparently contradictory means God is working his own good purposes, and that, however the powers of evil may seem at times to have the sway in the visible world, the divine will is through them and by them continuing its silent way to the benefit of his creatures, and the glory of his holy name.

It is such an assurance that I have taken as my text. St. Paul had been warning Timothy, now left at Ephesus, for the regulation and government of that church, against the heresies and heretical teachers that had already begun to corrupt the purity of Christianity. "Shun," he writes, "profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom is Hymenæus and Philetus, who, concerning the truth, have erred, saying that the re-

surrection is past already, and overthrow the faith of some." It would be a natural feeling, if this is already the state of the church and its members—if, scarce thirty years after the death of its divine Founder, the faith which he delivered is so corrupted, and the society he constituted so disturbed—where in this conflict of opinions shall the soul find rest? where is the security that evil may not yet triumph over good, and the hopes of the believer break under him? The apostle anticipates such feelings, and supplies an antidote in the words of the text: "Nevertheless, the foundation of God standeth sure; having this seal: The Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from iniquity."

To understand these words, it is only necessary to bear in mind that it was common then, somewhat as it is now, to engrave inscriptions, sometimes mottoes or maxims on the foundation-stones of buildings; and that, the impression on eastern seals being almost always an inscription, the words inscription and seal are nearly synonymous. The meaning then will be: There are, indeed, irregularities and defects in the superstructure of the visible Christian church. Worthless material is here and there built in among the living stones, "wood, hay, and stubble" among "the gold and silver" and gems. "Nevertheless, the foundation of God standeth sure," unshaken and uninjured by the flaws and faults above. "The gates of hell shall not prevail against it;" and upon it, as on a signet, is the inscription engraved: "The Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from iniquity."

The inscription is twofold; the first part relating to God, the second to ourselves; the first confirming our faith, the second directing our practice; the first permitting us to trust our all on our Redeemer, the second inciting us to "work out our own salvation with fear and trembling."

Let us consider each of them separately, beseeching Almighty God so to instruct us by his Spirit, that we, being fixed upon the true foundation, "as lively stones may be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 5).

I. "The Lord knoweth them that are his." We have said that in the visible church the bad are mingled with the good. Many bear the name of Christian who have not even the outward appearance of the reality: others profess much with their lips, but are strangers to the power of religion in the heart: others, again, are despised by man,



and overlooked in the shady walk of their retired life, who yet bear about with them that pearl of great price—a true and lively faith, a treasure without which the rich are poor, and with which the poor are richer than all the world could make them. But all this is surrounded with such a mist of circumstances and forms and conventional habits, that the difference is well nigh imperceptible to human eyes. Certain broad lines of distinction between those who may be the Lord's, and those who certainly are not, may easily be drawn; but much will still be left where we may hope or fear, but cannot know. But God knows. His eye pierces through the outward covering, as it were, of professions and ceremonies, and looks directly on the heart. Undiverted by the external appearances which distract our judgment, he reads at once the sincerity or insincerity of each member of his visible church. He knows where the fruit is the product of a good tree, and where it is but the specious imitation, which prudence or self-deceit graft upon a corrupt stock. He marks where is the seal of the Spirit, at once the title of the Christian's adoption, the pledge of his redemption, the cause of his holiness, and the earnest of his inheritance. To him the tangled maze of human society assumes an order and a plan; and these mingled masses of professing Christians are as distinctly divided into two great classes, as they will be at that day, when he himself "will separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. xxv. 32).

Nor is it now only that "The Lord knoweth them that are his." He has known them from all eternity. They are "elect according to the foreknowledge of God the Father" (1 Pet. i. 2), "who hath chosen them in Christ before the foundation of the world" (Eph. i. 4). This, indeed, is but a necessary consequence of the omniscience and eternity of God. With him time is not; past and future are as the present. The events of unnumbered ages are comprehended by him in one glance: he knows from the beginning the end of each man's life; and, accordingly, as he sees whether in the exercise of their choice they will be his servants or not, he destines them for eternal life, or leaves them to everlasting misery. And thus writes the apostle: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom.

viii. 29, 30). They are his; and before they were born, yea, before the foundations of the world were laid, their names were written in the book of life.

And there is much comfort in the belief that God thus "knoweth them that are his." For, first, it is a guarantee of the safety of those who are his, whatever may be their station, or how powerful soever their enemies. No meanness of circumstance, no humbleness of station, can hide the true child of God from his heavenly Father. Though men may mark him not, or mark him only to despise, the eye of the Omnipotent is on him for his good: he has a Guardian, who neither "slumbers nor sleeps," and whose arm is omnipotent to save. What, then, can harm those who are the Lord's? What is the danger from which the Almighty cannot deliver them? where the temptation which he cannot enable them to escape? It is on the persuasion of God's foreknowledge of his elect that St. Paul grounds that noble confession of confidence, compared to which human eloquence has nothing so sublime: "What shall we say, then, to these things? If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us: For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 31-39). Joined to this belief also is the comfortable conviction, that where God "has begun a good work, he will perform it unto the day of Jesus Christ" (Phil. i. 6). "He knoweth them that are his;" and his knowledge is not, as ours is, the mere deduction from the appearances of the day, which to-morrow may modify or convict of falsity, but the knowledge of omniscience, comprehending all eternity in a glance, and therefore incapable of error, and free from change. Where, then, his work is really begun, there we may trust it will continue. He is faithful, and cannot desert his own. He may appear to do so; but it is but for a time. His counsels are immovable; and the vexed and tempted soul, which has "felt in itself the

working of the Spirit of Christ, mortifying the works of the flesh and its earthly members; and drawing up the mind to high and heavenly things," when harassed by the solicitations of sin, or unnerved by despondency, or dulled and weighed down by a burdened spirit, can turn with comfort to the word of truth, and find rest in the conviction—"Nevertheless the foundation of God standeth sure, having this seal: The Lord knoweth them that are his."

And, lastly, this truth, as we observed before, furnishes a key to the mystery, that in the visible church the bad are ever mingled with the good. To human eye they are, but not to God's. In that great company of false professors and true, of Christians nominal and real, "he knoweth them that are his;" and, though for many good purposes he is pleased to conceal this knowledge from us at present, or only by occasional exertions of his justice to single out, as it were, some few unworthy members from his visible church, yet the time will come when before the assembled universe he will make the division, separating the sheep from the goats, the tares from the wheat, them that have done good from them that have done evil, clearing up the mystery of prosperous wickedness and afflicted piety, vindicating his justice before the face of all creation, and demonstrating by that awful sentence that, notwithstanding all appearances to the contrary, the "foundation of God standeth sure, having this seal: The Lord knoweth them that are his."

II. But this is but part of the seal or inscription on the foundation of God's temple, and the part with which, however confirmatory of our faith and consolatory to our weakness, we have the less immediate concern. This relates to God's knowledge, the other to our duties. "Let every one that nameth the name of Christ depart from iniquity." It is these words which we have now, in the second place, to consider, premising only, that to name the name of Christ is equivalent to calling "Lord, Lord," in our Saviour's well known warning; and that therefore the plain meaning of the passage is, Let every one who makes any profession of Christianity, if he would not belie his name and increase his condemnation, depart from iniquity.

God's foreknowledge does not at all diminish man's responsibility, nor detract from the necessity of our own endeavours. He has been pleased to make us free agents, and in his gospel has set before us a blessing and a curse, the way of life and the way of death; permitting us to choose which we will, and aiding us, if we seek his aid, to choose and

hold fast the right. He knows indeed which we shall choose, but throws no necessity upon our choice. These are two facts indeed—God's foreknowledge and our own free will—which we have not the faculties nor the data to reconcile: the point where they meet lies beyond the reach of our present limited comprehension. Yet we know them both to be true, as well from reason as from revelation, and must be content to hold them together, unconnected as they seem, and well nigh contradictory, till the light of eternity breaks upon the dimness of our mortal state, and blends them in beautiful harmony together. It is sufficient for us to know that, being omniscient, God must foreknow all that every man will do, and claims himself the attribute of "declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. xlv. 10). And, on the other hand, we are convinced of our own free agency, not only by the instinctive feeling of our own breast—which the arguments of philosophy may entangle in a web of difficulties, but never can eradicate—but also by the invitations of scripture, its exhortations, promises, threats, even its precepts; all of which have meaning and force when addressed to a free agent, but which would be idle, and often a cruel mockery, to apply to one fettered and carried on by an irresistible decree, which permits him neither to avoid the evil nor to choose the good. The truth is, that in this, as in other cases, God has revealed as much to us as is necessary to direct our practice, not as much as would be needful to satisfy our curiosity. He has told us that "the Lord knoweth them that are his," to animate and comfort us. He has taught us that we are free agents, and that our everlasting happiness or misery will depend upon the choice we make now; that every one of us who "names the name Christ" may "depart from iniquity." But he has not revealed to us how these two facts consist together, because such knowledge would neither confirm our trust nor increase our holiness. It is among his secret things; and there we may reverently leave it. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. xxix. 29).

Man's holiness is the end of God's predestination. He has chosen those who are his, not simply to be happy, but to be holy. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Rom. viii. 29). "Elect," writes St. Peter, "according to the foreknowledge of

God the Father, *through sanctification of the Spirit unto obedience*, and sprinkling of the blood of Jesus Christ" (1 Pet. i. 2). "But we are bound to give thanks alway to God for you, brethren, beloved of the Lord," are St. Paul's words to the Thessalonians: "because God hath from the beginning chosen you to salvation *through sanctification of the Spirit and belief of the truth*; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 13, 14). Here then the two parts of the inscription "on the foundation of God" practically harmonize together. "The Lord knoweth them that are his;" for he hath called them to be his "by departing from iniquity:" and they, therefore, who depart from iniquity, and they alone, may hope to be his. Would we read God's eternal counsels concerning ourselves? We may do so with reverence and trembling hope; but only in our growing freedom from sin, and the increasing holiness of our lives. The seal of the Spirit, which is at once the pledge of God's favour and the earnest of our future inheritance, is, like the wind, its type, discerned only by its effects; and those effects are our sanctification.

Most deeply, then, are we concerned, my brethren, in the answer to the question, Have we departed from iniquity? On it depends our hope of being the Lord's. By it we may learn whether we are built as lively stones on the sure foundation of God, or whether we are but as wood, hay, stubble, false professors, to be burnt up at the great day of trial. Let us, then, press the question home upon ourselves, nor rest till we have the answer of a good conscience; nor let us avoid its force by narrowing the meaning of the word iniquity, and thus skim over the surface, while a deadly wound is festering within. The term is used in scripture, not merely as we commonly employ it now, for the grosser offences against morality, or habits of injustice or oppression, but for all sin, i. e., every breach of God's law, whether of omission or commission. The same word is translated *unrighteousness* in 1 John v. 17, where we read, "All unrighteousness is sin." And our Lord condemns as "workers of iniquity" those who have neglected to do the will of his Father, even though they may have "cast out devils in his name, and in his name done many wonderful works" (Matt. vii. 22, 23). We must not be contented, then, with a specious morality, which is prudently free from gross offences, while the heart is clogged by worldliness, or enervated by self-indulgence, or deadened by covetousness; nor think that we are free from sin when one habitual and prevailing sin, "for-

getfulness of God," has been perhaps for years eating away the whole substance of our religion, and leaving us but the outward form and name of Christians. Still less must we dare to think that we are the Lord's, while we are knowingly breaking any one of the more definite commandments, even though the world thinks lightly of the offence. To depart from iniquity, in the sense of scripture, implies a total change from the selfishness and ungodliness of our natural state. Born as we are in sin, and shapen in iniquity, we require to be converted and re-created in the image of God in "righteousness and true holiness." We have to be "turned from darkness unto light, from the power of Satan unto God" (Acts xxvi. 18). We have to be made "new creatures, so that old things are passed away, behold all things are become new" (2 Cor. v. 17). We are to "walk not after the flesh, but after the Spirit;" to be "spiritually-minded," instead of "carnally-minded" (Rom. viii. 1, 6). Instead of indifference about sin, there must be a godly sorrow; instead of carelessness, a holy fear. The love of God must take the lead in our hearts, instead of the love of self: his will and glory, not our own pleasure, must be our aim. We must mortify the flesh instead of indulging it, and master the tempers which naturally master us. Real devotion must take the place of the heartless forms of worship, and zeal light up the breast so dull and cold before. Charity must succeed to selfishness, meekness to anger and impatience, purity to impurity, humility to vanity and pride. All the members which have been "yielded servants to uncleanness, and to iniquity unto iniquity," must now be "yielded servants to righteousness unto holiness" (Rom. vi. 19). This blessed change is the promised privilege of all those who, having been "baptized into Christ, have put on Christ" (Gal. iii. 27), and is the actual possession of those who, by the grace of God, have been earnestly endeavouring to perform their baptismal vow, renouncing the devil, the world, and the flesh, believing from the heart the gospel of Jesus Christ, striving in watchfulness and the use of all the means of grace obediently to keep God's holy will and commandments, and to walk in the same all the days of their life.

My dear brethren, have we thus "departed from iniquity"? If we have not, though built to all outward appearance upon the foundation of the apostles and prophets, yet we may not hope to be indeed the Lord's. "In a great house," as the spiritual temple of the catholic Christian church, "there are not only vessels of gold and silver, but also of

wood and of earth; and some to honour, and some to dishonour" (2 Tim. ii. 20). We, alas, must be among the last. But, O, let no one think, however little he may find in himself of the marks of God's own people, however great and repeated may be his sins, let no one think that he is shut out from hope by God's decree, doomed in the eternal counsels to everlasting misery. This is one of the most fatal delusions of Satan, and dishonours God by limiting his mercy and disbelieving his word. The offers of God are as universal as they are full and free. He would "have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii. 4). "He is not willing that *any* should perish, but that all should come to repentance" (2 Pet. iii. 9). He gave his only-begotten Son for *all*: he invites *all*, he entreats *all* to be reconciled to him: he promises the Holy Spirit to *all* who ask him. Why then should you perish? Why *will* you perish? You *must*, indeed, if you continue in sin. Then, indeed, you are of "the vessels of wrath fitted to destruction" (Rom. ix. 22). But why continue in sin? Why not return to God, through Jesus Christ, in sincere repentance? Why not seek sincere repentance, if your heart is cold and unmoved, from him "that giveth to all men liberally, and upbraideth not?" Why not humbly, yet stedfastly, put your trust in him who died for you, and who is "the Saviour of all men, especially of those that believe" (1 Tim. iv. 10)? Why not resolve from this day forth, not in your own strength, but in the power of the Holy Spirit, to break off every sin? to enter heartily, body and soul, into God's service, to set before you the example of our Saviour Jesus Christ, and, walking in the steps of his most holy life, to "purify yourselves even as he is pure"? And, O doubt not, but earnestly believe, that the favour of God may yet be yours, and the consolations of his Spirit and the joys of heaven. "If a man," if any man, "purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Tim. ii. 21).

And you, dear brethren, whose desire and care have been to depart from iniquity, "cast not away your confidence, which hath great recompense of reward." Remember, indeed, that you are compassed with infirmity and danger, that your warfare is not yet accomplished; and, therefore, "be not high-minded, but fear." But, while you fear for yourselves, trust stedfastly in God. Recollect that he is almighty who has said that he "will never leave you nor forsake you." Commit your ways, your salvation, your soul to him.

What though temptation may surround you, and Satan watch for your fall; what though the visible church be full of strife and errors and heresies; what though the faith of many is overthrown; "nevertheless the foundation of God standeth sure, having this seal: The Lord knoweth them that are his." If you have "departed from iniquity," you have built upon this rock; and "the gates of hell shall not prevail against it."

#### JUSTIFICATION\*.

THE faith of your reformed catholic brethren has been represented to you as an unholy faith, because they believe that a sinner is justified in the sight of God by faith only, without the deeds of the law. Now, if what they term a justifying faith were an unfruitful, barren, and dead faith, the accusation would be just; but, seeing that, according to their creed, a saving and justifying faith is ever a living and fruitful faith, in other words, that it is a faith which worketh by love, the charge is utterly groundless. But it is said, Does not the apostle James shew how a man is justified by works, and not by faith only? Undoubtedly he does: man is justified—that is to say, shewn to be a justified man—to his fellow-men by his works. The apostle James's object was to display the difference between a dead faith and a living faith. He told those to whom he was writing, that he would evidence to them his faith by his works; and he added that they might thus see how a man was justified by works, and not by faith only. The word "justified" was used by the apostle James in a different sense from that in which it was used by the apostle Paul. James spoke of the mode in which a justifying—that is to say, a true—faith might be distinguished from a false faith. A false faith was a dead faith: a justifying faith was a living faith; and, in the sight of man, who could not read the heart, the believer could only be justified—that is to say, known and acknowledged to be justified—by the fruits of faith, that is to say, by good works. The apostle Paul spoke of the justification of the believer in the sight of God, who is infinite in holiness, and demands our unsinning obedience; and this he repeatedly declares to be effected by faith without the deeds of the law. The distinction which we have laid down is evidently proved by the fact that Abraham's example is three times adduced by the apostle Paul to prove the justifying efficacy and operative power of faith (Rom. iv. 1; Gal. iii. 6; Heb. xi. 17), and that Abraham's example is also brought forward by the apostle James to establish his opinion. Did the apostles contradict each other? Their acknowledged infallibility forbids the supposition. Paul authoritatively laid down the doctrine of justification by faith. Certain false Christians turned the grace of God and the doctrine of Paul into lasciviousness, and pretended to believe in Christ, and to be justified, whilst by their works they denied him. James affirmed that a true faith was known by its fruits,

\* From "A Friendly Appeal to Roman Catholics, in behalf of the Reformed Catholic Church;" Reformation Society Tracts.

that a faith which did not produce good works was a dead faith, and that he would shew his faith by his works; and he thus shewed how a man was justified by his works, and not by faith only. At the last great day of judgment, Christ himself will refer to the works of true believers as the evidences of their faith (Matt. xxv. 34): "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat, &c." But, when he shall present the church spotless to the Father, he will present her washed in his blood from every stain, and clothed in his perfect righteousness. Accordingly, in the Apocalypse (Rev. xii. 1) the church is represented as clothed with the sun, that is to say, with Christ, who is prophetically declared to be the Sun of Righteousness, rising with healing in his wings (Malachi iv. 2); and the saints sing a song to the Lamb, saying (Rev. v. 9), "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Scripture, to be well understood, must be prayerfully compared with scripture. The object which an inspired writer has in view, and the scope of his argument, must be diligently considered; and, if scriptural passages in the writings of different apostles admit of two interpretations, by the adopting of the one of which the apostles are made to contradict each other, and by the adopting of the other of which their doctrines harmonize, no rational Christian can doubt that the latter is the true interpretation. In the sight of God believers are justified by faith in Christ only; but a true faith, by spiritually uniting the believer's soul with Christ, unites him to the only fountain of true holiness. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me" (John xv. 4). Such is the true representation of the doctrine of the reformed catholic church; and it is a most holy doctrine.

### Subenile Reading.

#### THE MAN OF ROSS\*.

But all our praises why should lords engross?  
Else, honest Muse! and sing the man of Ross:  
Pleased Vaga echoes through her winding bounds,  
And rapid Severa hoarse applause resounds.  
Who hung with woods yon mountain's sultry brow?  
From the dry rock who bade the waters flow?  
Not to the skies in useless columns toss'd,  
Or in proud falls magnificently lost,  
But clear and artless, pouring through the plain,  
Health to the sick, and solace to the swain.  
Whose causeway parts the vale with shady rows?  
Whose seats the weary traveller repose?  
Who taught the heaven-directed spire to rise?  
"The man of Ross," each lisping babe replies.  
Behold the market-place with poor o'erspread;  
The man of Ross divides the weekly bread:  
He feeds yon almshouse, neat, but void of state,  
Where age and want sit smiling at the gate:  
Him portion'd maids, apprenticed orphans bless'd,  
The young who labour, and the old who rest.  
Is any sick? the man of Ross relieves,  
Prescribes, attends, and medicine makes and gives.  
Is there a variance? enter but his door,  
Bunk'd are the courts, and contest is no more:  
Despairing quacks with curses fled the place,  
And vile attorneys, now an useless race.

\*From "Burns' Fireside Library."

B. Thrice happy man, enabled to pursue  
What all so wish, but want the power to do;  
O, say what sums that generous hand supply?  
What mises to swell that boundless charity?  
P. Of debts and taxes, wife and children clear,  
This man possess'd five hundred pounds a year.  
Blush, grandeur, blush! proud courts, withdraw your blaze;  
Ye little stars! hide your diminish'd rays.

POPE.

THE name of the "man of Ross" was John Kyrle. He was born at the White-house, in the parish of Dymock, in the county of Gloucester, May 22, 1637; and lived, the greater part of his long life, at the small market-town of Ross, on the banks of the Wye. He is described as having been a very sober, temperate, regular, humane, generous, religious, and sensible man; respected by all who knew him, and applied to by rich and poor for his assistance and advice. He was remarkably hospitable, and kept a plain and plentiful table, though frugal and self-denying when alone. Every Thursday, which was market-day at Ross, his house was open to all his friends; and his table was more noted for good substantial fare than for luxurious living. He kept very good hours, and was a-bed betimes, unless when his friends, in order to enjoy his conversation, entered upon the subject of building, of which he was remarkably fond; though it is to be noted, however, that he spent no money on his own house, which was an old-fashioned building, though large enough, and good enough as he judged, for himself. The chief peculiarity in the character of the man of Ross was his constant anxiety to be doing good in his generation. The first public work of his, which we find mentioned, is the construction of a noble stone causeway across the flat land between Ross and Monmouth; whereby the communication, which was before dangerous and inconvenient, was much improved. Another public benefit was, the laying out beautiful and healthy walks on an eminence adjoining the town, and commanding a delightful prospect of the course of the Wye. During the progress of this work, Mr. Kyrle might be seen issuing forth from his house, with his labourers, shouldering his spade like the rest of them, as they went to their employment. And it is remarkable that the trees which he planted—and he planted most of them with his own hand—seem to have flourished more than commonly, if we may judge from the noble elms which adorn and protect the parish church. One of these elms was cut down some years since; but the suckers forced themselves up within the church, in the pew which used to be occupied by this worthy man: and the inhabitants, partly out of respect for his memory, partly from the singularity of the phenomenon, suffered the shoots to remain; so that two healthy young elm-trees are seen growing inside of the parish church. Besides his weekly open house, Mr. Kyrle used to entertain the poor at Easter, Whitsuntide, Christmas, and the other great festivals of the church. The beautiful pulpit in the church, and the gallery, were erected at his expense. He also presented a large silver tankard, weighing five pounds and one ounce, and containing five pints of liquor—"the cover of which was lifted up by Mr. Kyrle's crest, a large hedgehog"—to Balliol College at Oxford, where it is said to be still produced at table when any native of Herefordshire favours the society with his company. Many

other excellent traits, besides his liberality, are related of the man of Ross, especially the interest which he took in the well-doing of the boys at the grammar-school, whom he would often visit, and bestow his commendation or disapprobation, as it was deserved; and again, the confidence placed in him by all his neighbours, insomuch that he was always named referee in case of disputes, and gave so much satisfaction by his arbitration, that he is said to have driven all the lawyers from the town. After a life spent in doing good, he died at Ross, November 7, 1724, in the eighty-seventh year of his age. There is a portrait of him in the possession of Lord Mun-caster, which represents a man "in a loose morning gown or robe-de-chambre, his cravat hanging down below his chest, after the fashion of king William the Third's time. The hair is parted at the top, and combed down close to the ears, below which it hangs. There is something extremely calm and placid in his countenance, corresponding with his benevolent mind."

The marvel is that he exercised so much influence, and did so much good, with very limited means; for, as Pope informs us, in the foregoing poem,

"Of debts and taxes, wife and children clear,  
This man had just five hundred pounds a year."

It is very likely that there have been in England, and still are, many men who have done as much good in their generation, or nearly so, as the man of Ross; but their names have perished with their good deeds (in this world at least) because they have not met with a poet to record their fame. It is stated that Pope, having travelled in search of health into this beautiful neighbourhood, was hospitably received by Mr. Kyrle; and, being struck by his character, he celebrated him in his epistle to Lord Bathurst on the use of riches.

Johnson accounts for the amount of good done by the man of Ross by supposing that his liberal example and zeal inspired others with a similar feeling, and induced them to open their purses. "The truth is," says he, "that Kyrle was a man of known integrity and active benevolence, by whose solicitations the wealthy were persuaded to pay contributions to charitable schemes: this influence he obtained by an example of liberality exerted to the utmost extent of his power, and was thus enabled to give more than he had." Johnson's explanation, far from detracting from the merit of the man of Ross, rather adds to our estimation of his worth, by showing that a man may do even more good by his example than by the expenditure of his private wealth.

### The Cabinet.

THE KNOWLEDGE OF GOD\*.—"Be still, and know that I am God" (Ps. xlii. 10). There is something awfully impressive in these words. As they fall upon our ears, we feel a religious awe come over us, that there is indeed a God who rules in the armies of heaven, and among the inhabitants of the earth. How should the reflection that there is a God above us, who will judge us, make us piously afraid to offend

\* From a sermon, preached in Christ Church, Springfield, by the rector, on the occasion of the state fast, and the death of the president of the United States.

against his holy laws, and incite us to do only such things as are pleasing in his sight! As individuals, we are prone to forget that God sees our hearts, that he knows our thoughts, and that he will call us to his bar. We are inclined to be unmindful of his providence, and to rebel against his government. He is invisible to the eye of sense; and we, creatures of sense, are well nigh blind to every thing that is beyond the reach of our natural vision. Though conscience and reason conspire to teach us that there must be a holy and an infinite God round about us, and though revelation places such a Being before us in all his glorious attributes, yet we are strangely prone to drive him from our thoughts, and to desire not a knowledge of his ways. We follow the devices and desires of our own hearts, and walk in our own ways. And not only are we, as individuals, thus inclined, but also as communities. Nations being composed of individuals, we should expect to find them also inclining to forgetfulness of God, and of their responsibility to him. And this is indeed the case. All history shows us that the nations of the earth, as such, have never maintained a proper sense of dependence on God, and their obligation to regard him as the high and mighty Ruler of the universe. Wherever this feeling has been at all evinced, national prosperity has been promoted, and in proportion to the feeling. The history of the children of Israel affords us a most eminent illustration of this truth. As long as they worshipped and served the true God, they were blest; but, as soon as they began to depart from him, and go after other gods, the judgments of heaven came upon them. And thus it must ever be with nations. Their permanent well-being cannot be secured without the blessing of him who controls the affairs of men; and he will not bless a people that forget him, and depart from the ways of virtue and righteousness. Sin is a reproach to any people, and will prove to be a curse: righteousness, on the contrary, exalteth a nation; and that people is called happy by the psalmist, whose God is the Lord: "Be still, and know that I am God: I will be exalted among the heathen; I will be exalted in the earth."

NO MAN CAN BE UNIFORMLY POPULAR WHO IS PERFECTLY HONEST.—The devil continually deceives men by this maxim: "Be honest, and you must be prosperous." Nothing can be more false. Who does not perceive that in this feigned recommendation of integrity the enemy of our soul is in reality but keeping alive our worldliness, and holding out hopes to our cupidity? Does this maxim mean that our prosperity, either in this world or in the world to come, will be insured by our obedience, our fearless obedience to the will of our Redeemer? or is not rather the real meaning of this specious sentence this: "prosperity and ease in this world are the proper objects of your pursuit: keep this ever before you; and remember that, if you are satisfied with a moderate degree of honesty, you will find it useful to you, if only by the character it will procure you? But did any one, with any experience of mankind, ever seriously believe that uniform, universal honesty, will secure his prosperity in this world? If God choose thus to reward any faithful man in

this life, he can do so; but he has not promised to do so. And, so far from this being the ordinary course of his providential government, I do believe it to be the experience of all ages and of all countries, that there is no profession, no walk in life, however exalted or however humble, in which rigid, undeviating integrity will not expose men to suffering and loss. If it were not so, why should the Saviour warn his disciples, as the permanent and universal condition of their discipleship, that they who follow him must first take up their cross? If it were not so, why has he warned his apostles, and their successors to the end of time, that, when they go forth at his command, to communicate truth to a benighted world, to proclaim the love and mercy of God, and to promote peace and happiness and goodwill among mankind, they are to expect persecution and contempt, and it may be death itself, as the reward of their fidelity? If it were not so, why should that mitigated brightness which shines in the best of men, softened as it is by a partaking in human weakness and infirmity, irritate and provoke those who hate the light, because it manifests and exposes the wickedness of their hearts? Let any man be determined to be undeviatingly honest, to depart from his duty neither to gain the favour or to avoid the displeasure of man, and he will soon discover that he has made enemies for himself; it may be—it sometimes is—enemies numerous and strong enough to blast his prospects of earthly prosperity and comfort. Men will not endure to have others more honest than themselves, except so far and at such times as may suit their selfish interest or caprice. Now, if this be true of every man, it is most true of the minister of God. Let him be honest enough to speak the truth as Christ did—to preach, not what is agreeable or what is fashionable, but what is true—not to pass lightly over the corruption of his hearers, but to lay bare the mortifying wound, and touch the very exact vice which men will not endure to have attacked or noticed, and he will soon be obliged to feel, as Christ and his apostles did, that he is hated, and counted as an enemy, because he has told the truth (John vii. 7; viii. 40, 45; Gal. iv. 16).—*The First Rejection of Christ a Warning to the Church; by the Rev. J. C. Crosthwaite.*

**RESTING ON GOD.**—This world is not our rest: here have we no continuing city; and our office is to call upon others, and ourselves to set the example, of seeking one to come, whose maker and builder is God. Every thing here is change. And why should we expect to be exempted from this tendency of all things earthly to change? How can we expect it, but by being firmly fixed and resting upon, by being made one with him, in whom is no variability, neither shadow of turning? Such was the prophet's message to restless Israel: "Therefore have I cried concerning this, Their strength is to sit still: . . . in quietness and in confidence shall be your strength" (Isa. xxx. 7-15); "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength" (Isa. xvi. 3, 4).—*Rev. Abner W. Brown, Visitation Sermon, 1846.*

## Poetry.

### THE STORM AND THE CALM.

BY THE REV. J. A. FENTON.

(For the Church of England Magazine.)

"He maketh the storm a calm, so that the waves thereof are still."—PSALM cvii. 29.

WITH trembling faith, with breathless prayer,  
I on my God relied,  
As billow unto billow called,  
And deep to deep replied.

Now rose we, like a leaf, on high;  
Now touched the solid ground;  
While each pale seaman gazed on each,  
In moveless horror bound.

When heartfelt cries were raised to heaven,  
Undrowned by ocean's roar;  
And they for mercy loudly prayed,  
Who never prayed before.

And mercy spake in low small voice,  
"Ye waters, peace, be still!"  
And billows sunk, and winds were hushed,  
Obedient to her will.

And now one wide expanse of green,  
Save where a silvery light  
Of moonbeams marked the angel's path,  
Who guarded us by night.

How calm! how beautiful! Above,  
The deep, mysterious sky,  
Where countless gems of pearly hue  
Within the azure lie.

O happy hour, when all the storms  
Of earth shall silent be,  
And our glad souls beyond those stars  
Shall mount, O Lord, to thee!

Norton, Sheffield.

### THE BOY AT PRAYER.

(For the Church of England Magazine.)

It is the hour of prayer; and meekly now  
Kneels the fair boy, with earnest, thoughtful brow.  
No shade of care, no trace of sorrow's blight,  
Dwells on that face, in youthful beauty bright;  
But innocence and meek devotion shine,  
With the pure truthfulness of love divine,  
On that bright lip and cheek, and in those eyes  
Where now no spark of sin or passion lies.  
O may that gentle spirit ever yearn  
For God's best gifts! And may he early learn  
The depth of his unbounded love, who came  
Into this world of sorrow, sin, and shame,  
To ransom fallen man, and teach the way  
To heavenly bliss, through faith's unerring ray!

M. C. L.

Llangynwyd Vicarage.

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THE  
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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND

HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 613.—NOVEMBER 14, 1846.

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(The Starling.)

THE STARLING\*.

"I CAN'T get out, I can't get out," said the starling. I know not any thing, except Gay's "Hare and many Friends," that made so much impression on me, when a boy, as Sterne's description of the captive starling in its cage. His attempt to relieve the prisoner-bird, its pressing its breast against the wires, its telling every body who came down the passage that it could not get out, its remaining in hopeless captivity—all tended to make this pretty bird particularly interesting to me; and, in days long past, I have spent many an hour in listening to its morning warblings, and in admiring its aerial evolutions towards the close of day.

\* From Waterton's "Essays on Natural History."

VOL. XXI.

I wish I could do it a friendly turn, for the pleasure it has so often afforded me; but, in taking up the pen to clear its character, my heart mis-gives me, on account of the strong public prejudice against it.

There is not a bird in all Great Britain more harmless than the starling: still it has to suffer persecution, and is too often doomed to see its numbers thinned by the hand of wantonness or error. The farmer complains that it sucks his pigeons' eggs; and, when the gunner and his assembled party wish to try their new percussion-locks, the keeper is ordered to close the holes of entrance into the dovecot overnight; and the next morning three or four dozen of starlings are captured, to be shot; while the keeper, the slave of Nimrod, receives thanks, and often a boon, from the surrounding sportsmen, for having freed the dovecot from



such a pest. Alas! these poor starlings had merely resorted to it for shelter and protection, and were in no way responsible for the fragments of eggshells which were strewn upon the floor: these fragments were the work of deep-designing knaves, and not of the harmless starling. The rat and the weasel were the real destroyers; but they had done the deed of mischief in the dark, unseen and unsuspected; while the stranger-starlings were taken, condemned, and executed, for having been found in a place built for other tenants of a more profitable description.

After the closest examination of the form and economy of the starling, you will be at a loss to produce any proof of its being an egg-sucker. If it really sucks the eggs of pigeons, it would equally suck the eggs of other birds; and, those eggs not being concealed in the dark recesses of the pigeon-cot, but exposed in open nests on the ground, and often in the leafless bushes of the hedge, this fact would afford to the inquisitive naturalist innumerable opportunities of detecting the bird in its depredations. Now who has ever seen the starling in the absolute act of plundering a nest? It builds its nest here in company with the ringdove, the robin, the greenfinch, the wagtail, the jackdaw, the chaffinch, and the owl; but it never touches their eggs. Indeed, if it were in the habit of annoying its immediate neighbours upon so tender a point as that of sucking their eggs, there would soon be hue and cry against it; nor would the uproar cease until the victor had driven away the vanquished. So certain am I that the starling never sucks the eggs of other birds, that, when I see him approach the dovecot, I often say to him, "Go in, poor bird, and take thy rest in peace. Not a servant of mine shall surprise thee or hurt a feather of thy head. Thou dost not come for eggs, but for protection; and this most freely will I give thee. I will be thy friend, in spite of all the world has said against thee; and here at least thou shalt find a place of safety for thyself and little ones. Thy innocence and usefulness demand this at my hands."

The starling is gregarious; and I am satisfied in my own mind that the congregated masses of this bird are only dissolved at the vernal equinox because they have not sufficient opportunities afforded them of places wherein to build their nests. If those opportunities were offered them, we should see them breeding here in multitudes as numerous as the rook. They require a place for their nest well protected from the external air. The inside of the roof of a house, a deep hole in a tower, or in the decayed trunk or branch of a tree, are places admirably adapted for the incubation of the starling; and he will always resort to them, provided he be unmolested. The same may be said of the jackdaw.

Attentive observation led me to believe that the great bulk of starlings left our neighbourhood in the spring, solely for want of proper accommodation for their nests. For many years, only two pairs of starlings remained on my island. One of them regularly built its nest in the roof of the house, having found entrance through a neglected aperture: the other reared its young, high up, in the deep hole of an aged sycamore tree. Two or three pairs frequented the dovecot; but I observed that they built their nests in the crannies, and not

in the holes made for the pigeons. These poor birds, together with the owl, had to suffer persecution from wanton, ignorant servants, until I proclaimed perpetual peace in their favour, and ordered, I may say, the temple of Janus to be shut, never more to be opened during my time.

Having been successful in establishing the owl in the old ivy-tower over the gateway, I conjectured, from what I had observed of the habits of the starling, that I could be equally successful in persuading a greater number of these pretty, lively birds to pass the summer with me. I made twenty-four holes in the old ruin; and in the spring of this year I had twenty-four starlings' nests. There seemed to be a good deal of squabbling about the possession of the holes, till, at last, might overcame right. The congregated numbers suddenly disappeared, no doubt with the intention of finding breeding quarters elsewhere; and the remaining four-and-twenty pairs hatched and reared their young; causing, I fear, the barn-owls, their next-door neighbours in the tower, many a sleepless day by their unwelcome and incessant chattering.

On the one hand, when we consider how careful the starling is in selecting a place for its incubation sheltered from the storm, and, on the other, when we look around us, and see how many old houses have been pulled down where these birds found a refuge, and when we reflect how modern luxury, and the still more baneful turf, have forced many a country squire to fell his aged oaks, his ash trees, and his sycamores, which afforded the starling a retreat, it will not require the eyes of Argus to enable naturalists to discern the true cause why such numbers of assembled starlings take their leave of us in early spring.

This year seven pairs of jackdaws, twenty-four pairs of starlings, four pairs of ringdoves, the barn-owl, the blackbird, the robin, the redstart, the house-sparrow, and chaffinch have had their nests in the old ivy-tower. The barn-owl has had two broods; and, while I am writing this, there are half-fledged young ones in the nest. As far as I can learn, there has been no plundering of the eggs of this community on the part of the starlings.

Now that autumn has set in, the movements of this delightful assemblage of birds already warn us to prepare for winter's chilling blasts. The redstart is gone to Africa: the chaffinch has retired to the hawthorn-hedges: the ringdoves, having lost half of their notes by the first week in October, became mute about ten days ago, and have left the ivy-tower, to join their congregated associates, which now chiefly feed in the turnip-fields, and will return no more to the ivy-tower until the middle of February. The jackdaws are here morning and evening, and often at noon; and, at nightfall, never fail to join the passing flocks of rooks in their evening flight to their eastern roosting-place, at Nostell Priory, and return with them after day-break. The starlings retire to a dense plantation of spruce, fir, and beech trees, and in the morning come to the ivy-tower to warble their wild notes, even when the frosts set in. These birds are now in their winter garb, which they assumed at the autumnal equinox, much duller, and of a more greyish white appearance, than that which they

had in the summer. I cannot find that naturalists have noticed this change.

The starling seems to be well aware of the peaceful and inoffensive manners of the windhover. This hawk rears its young in a crow's old nest, within two hundred yards of the ivy-tower; still the starlings betray no fears when the windhover passes to and fro; but they become terribly agitated on the approach of the sparrowhawk. I often see this bold destroyer glide in lowly flight across the lake, and strike a starling and carry it off, amid the shrieks and uproar of the inhabitants of the tower and sycamore trees.

The starling shall always have a friend in me: I admire it for its fine shape and lovely plumage, I protect it for its wild and varied song, and I defend it for its innocence.

### MARY THORNTON, THE HAPPY BLIND WOMAN.

No. II.

(Concluded from No. 600, page 266.)

ONE fine spring morning I walked to Elm End, to visit a young woman who was dangerously ill. From her cottage I proceeded to Mary Thornton's, where I was always a welcome visitor. I found its inmates, as usual, working away busily: Mary's sweet face was as calm and peaceful as ever; but on Alice's countenance I saw traces of care quite unusual to her. I asked the cause, and her mother replied, with a smile—

"Why, sir, to tell you the truth, John's going to be married; and Alice has been fretting about it."

"His wages will be a serious loss to you," I said.

"Sure they will, sir; but what can I say? William left his home to marry me when he was younger than John is; and Rachel Meyrick's a tidy saving girl, so I don't like to say a word against the wedding. Besides, sir, they've known one another from the cradle, as I might say; and it seems a'most just as if the Lord had ordered it."

"If you think so," I replied, "of course it is your duty to submit in silence; but I almost wonder at John's wishing to leave you."

Mary laughed and said, "O, sir, I don't know; I suppose it is all natural like; and I dare say as John does not think about leaving of us so much, as of getting a home for Rachel; for you see, sir, she's left very lonesome now her grandmother is dead. Sure enough, we shall be put upon shifts, sir, when winter time comes; but, after finding all these many years how the Lord has cared for us, 'twould be sadly ungrateful not to trust to him now."

Alice shook her head mournfully, and the big tears rolled down her cheeks, as she said, "I am afraid, sir, I am very ungrateful; for I cannot feel as mother does. I do not know what we shall do when we have lost John's wages."

"Prayer, Alice," I said, "is your only resource; you must pray for a trustful spirit, and be assured in God's own good time that he will give it to you. But why," I asked, "cannot John and Rachel live with you?"

"Why, sir," Mary answered, "I'm sure we'd all be willing to live together; but you see, sir, our cottage (though, thank God, it is neat and comfortable) is very small: upstairs we've only the room where William and I sleep, and the little one out of it where Alice sleeps, and Susan when she's home from service; and I'm sure we couldn't put up ever such a small bed in either of them, for John always lay on a mattress on the floor against our bed."

"Well, Mary," I said, "I am sure you feel that all that God ordains is for the best, whether it be joy or sorrow; and, at all events, whatever befall you, you will always have one great comfort in your trustful spirits and firm faith."

"Ah, sir," Mary exclaimed, "you think better of me than I deserve; you don't know what bad thoughts come into my mind sometimes. But, thank God, I've good spirits, and they bear me up wonderfully; but I'm ashamed of talking of my troubles, when I'm so much better off than some, as deserve so much better than I."

I thought, as Mary said this, that, if any one could deserve any good thing, it would be she. However, I did not say so; but, blessing her in my heart, I turned to Alice, and asked her if she felt stronger and better now that the cold weather was gone.

"Thank you, sir," she replied, "I wouldn't complain, but I've felt very sadly sometimes lately; but I a'most think there's more animus with my mind than my body."

"How so?" I added.

"Why, sir, I cannot help fretting; I'm afraid as father will overwork himself when John's gone; but I know it's very sinful."

"Cast thy burden upon the Lord; for he careth for thee, Alice," I replied. "Seek your Saviour in prayer, and be assured he will be found of you. Ask, and ye shall have a heart that fears no evil, knowing who is its guide and keeper, and that his rod and his staff shall comfort and support you."

I then took from my pocket good bishop Wilson's prayers and meditations; and, marking those I thought most applicable to Alice, I put it into her hand, and took my leave.

On the following Sunday John and Rachel's banns were asked in church, and in the course of a month they were married. For some time, by the strenuous and united efforts of the three remaining members of the little family, there was no apparent alteration in the outward circumstances of the Thorntons; but they were to be tried as it were seven times in the fires of affliction, and the day of their visitation was near at hand.

Not long after John Thornton's marriage I was one morning sitting writing letters in my study, when my servant told me that "the blind woman and her daughter from Elm End were waiting to speak to me." I instantly rose and went to them, when I found that they had come to ask me for a ticket to enable Thornton to apply for advice and medicine at the dispensary. Mary looked grave and somewhat sorrowful, and Alice in vain tried to stop the tears which flowed freely, when her mother said—

"William has been very ailing for a long time, sir: he was always very subject to the rheumatics, and lately they have come on very bad."

But he could have borne them, sir, and he did, without saying a word; but now, for a week or more, he has been getting worse and worse. Sometimes he is taken giddy in his head; and sometimes he shakes all over just as if he was took with the palsy.

"I am afraid it must be the palsy," I said, somewhat too abruptly; and, when I saw their horrified look, and heard the heart-rending tone of deep feeling in which they both exclaimed, "O, sir, God forbid!" I was ashamed of myself for not having been more considerate in breaking the sad truth more tenderly to them. However, to unsay what I had said was impossible, so I tried to console them as well as I could, gave them what little assistance was in my power, and they went their way to the dispensary. For some days urgent business prevented my visiting Elm End; but, when I did so, I found that my worst fears on Thornton's account were realized. Vigorous measures had been adopted; but the disease had baffled all the efforts and skill of the doctor; and his was now a confirmed case of palsy, consequent on chronic rheumatism.

What were they to do? I could not find it in my heart to advise them to go to the union; for Mary wept as though her very heart would break at the bare idea of being separated in her old age from her husband.

"But how," I asked, "do you hope to support yourselves out of the house?"

"We must trust much to God's mercy," Mary replied; "and besides, sir, Mr. Morton has applied to the board, and they have allowed us two shillings a-week, and Alice and I must plait hard, and I'm sure John will do what he can for us; and Mr. Morton is very kind, and so are you, sir," she added, with a smile.

I promised all the assistance in my power, which was, however, I felt but little to offer, and then asked how the plait was then selling. Alice replied—

"It fetches more than it has for some time, sir."

"Yes," said her mother; "and, as I tell Alice, it is one sign God has not forsaken us, that the price has risen so, when bread is lower than it has been for some time, sir."

I smiled at the almost joyous tone in which the afflicted woman said this, bade her go on her way trusting as she was in the Lord her strength, and then asked if there was anything of which she then stood in particular and immediate need.

"Well, sir," she answered, "if its not making too bold, I would ask you for some flannel for my poor William; he has but one jacket, and that I have mended till it will hardly hang together."

"You have mended it!" I said, in a tone of surprise.

"O dear, yes, sir; in my poor way, sir, I do a deal of work: and, really, sir, though my blindness is trouble enough, it is not quite so bad as you'd think. Now William's bad, and wants something warm o' nights, I always fetch it; for you see, sir, the darkness makes no difference to me, and I can always find my way about. What a comfort that is, sir!"

"It is, indeed," I said; "and believe me, Mary, with all your trials, your cheerful spirits

and firm reliance on God makes you happier than many are who roll in riches, and have all this world has to give."

For a year and more the Thorntons struggled on, oppressed as they were by sickness and poverty, without a murmur escaping Mary's lips. If Alice uttered a complaint, or John bemoaned the hard fate which awaited his parents' old age, they were instantly silenced by their mother, who would put her finger on her lip, and say kindly, but firmly—

"Hush, my child, you are murmuring against God: it is his will that we should have trouble; and, remember, every day you say to him who can see into all our hearts, 'Thy will be done.'"

Week after week, and month after month, passed by; and all hope that her husband would ever be anything but a palsied and helpless invalid had vanished from Mary's mind: still not a word of discontent had escaped her lips. She and her daughter worked day and, it might almost be said, night: still they made no complaint, but took all their trials as coming from God, and sent by him for some kind purpose. Were they hungry, and yet had not wherewith to satisfy the cravings of their appetites, Mary would remind them that our blessed Lord fasted forty days and forty nights; "and sure," she would say, "we should not complain, because we are obliged one night to go hungry to bed." And, if she or Alice were wearied with a long and hard day's labour, she would exclaim, "O, my child, our Saviour was more wearied than we are when he carried the heavy cross; so don't let us murmur, but be thankful that we can be like him in anything, even in suffering." And these expressions were not said in my presence, and not acted upon when I was gone, as it is to be feared is too often the case; but they were often on her lips, and were the very thoughts of her heart put into words. Thornton himself rarely spoke: beset with his hat on by the fire, his hands resting on his stick; and all the powers, both of mind and body, gradually became weaker and weaker. His weakness and total helplessness only made him an object of greater care and tenderness to his wife and daughter; and everything that affection could suggest, or the fruits of hard and unceasing labour supply, was afforded to the afflicted man. But all his comforts were dearly paid for; and he would have thought so, had he not been too much taken up by his own sufferings, to notice how pale and thin his child became. Alice was not formed for rude labour; and, though she bore up against illness, and tried to shake off the languor which sometimes came over her, yet she felt that her strength was beginning to fail; and she trembled when she thought of the cold wintry wind, and the still more trying cold damp fogs. And winter did at length come, and a cold biting winter it was, and sorely it tried poor Alice's weakly constitution. One damp, raw day, I was forced to go to the market-town, to do some business; and, as I breathed the air, it seemed to irritate my throat, and to lie like a weight on my lungs. Towards noon, a drizzling rain came on; and, as it was market-day, my pity was excited at seeing the groups of scantily clothed villagers exposed to such inclement weather. At length,

I had made my way through the crowd, and was about to leave the town, when a confused sound, as of many persons all speaking together, met my ear, and arrested my progress. Thinking that an accident had happened, and that I might be of some use, I approached the place whence the noise proceeded, and under an archway I found a crowd of people collected: I inquired the cause, and learned that a young woman had fainted, and that they were trying to restore her. At length I prevailed upon the bystanders to move, so that the air might reach the sufferer, and, to my infinite distress, when the crowd separated, I saw Alice Thornton in the arms of an old woman, lying to all appearances dead. She had not fainted, but, being quite exhausted by a long walk and the want of food, she had leaned for support against the archway, and had become quite numbed with the cold. She was removed into the nearest house, where every thing was done to revive her, but for some time ineffectually. At length, however, she recovered; and, having seen her lifted into the covered cart of a higgler who must pass by Elm End, I took my departure.

The next day I visited Alice; and my heart sank within me when I saw her, for I felt that her days were numbered. She coughed incessantly, and her voice was almost gone. In the lowest possible whisper she told me that she had stood about the town for more than four hours, trying, without success, to sell her plaits, and that she thought she must have died. And now Mary's faith was tried to the utmost; and, though tears fell fast and freely, yet she murmured not. She asked me to read of the sufferings of Christ, and then of the tortures and cruel deaths undergone by some of the holy martyrs of our church, and then she would exclaim, "Ah, Alice, what are our sufferings to theirs!" or "Thank God that our troubles are no heavier than they are:" and such as her conduct was on that day, so it was throughout her daughter's illness. At times her spirits, indeed, forsook her, and she was unable to repress her tears; but they were never rebellious tears, and a murmur against the trials sent by God never escaped her lips.

From that time Alice became worse and worse; and at length she was obliged to give up attempting to work, and was forced to keep her bed. Her sister Susan left service, to wait on her afflicted family; and kindly and well did she perform her office of nurse. It was a sad, yet profitable sight, to see those poor creatures, so deeply tried, yet still so resigned; and often and often I have been inclined to envy them their faithful hearts, and felt willing to change places with the much-tried but still happy Alice; for happy she truly was: her body was sore vexed, and her end drew nigh; but she was happy in the belief that her sins were forgiven, and a righteousness not her own imputed to her; and what did it signify to her that sorrow must be her portion for a few short weeks, or it might be months, if her spirit were thereby to be set free, and allowed to rise to heaven?

O, as eternity comes nearer and nearer, and we seem almost on the threshold, how small and paltry do the things of time appear! The troubles we have thought almost too heavy to bear

seem but trifles not deserving a tear. The pleasures, or the gains we have sought, seem unworthy one moment's thought, one struggle to obtain them. And why do we leave this lesson to be learned until it be too late? It can be learned while we are young and strong—as well as when we lie on the bed of languishing, and the knowing it only adds fresh pangs to those which torture our souls as well as body—if we will only study God's book, and take his word for it, that a man is profited nothing if he gain the whole world, and lose his own soul, and that man is at best but vanity, and spends his life as a tale that is told. And Alice in the heyday of her youth had learned this lesson; in her prosperity she had chosen the better part, and in her adversity it was not taken from her.

It was Good Friday, and after morning service I walked to Elm End. There was a chilling silence in the once neat and cheerful cottage, and I felt that all was not right. I lifted the latch; and, finding no one in the kitchen, with a noiseless step I ascended the stairs, and entered Alice's little room. Death was there! but not as the king of terrors. And as I approached the lowly bed of the dying Alice, and said in a low voice the beautiful blessing, "Peace be to this house and all that dwell therein," a fervent and heartfelt "Amen!" sealed it to themselves, as it arose from the lips of those mourners.

And but once more Alice spoke when I concluded with the blessing. "Unto God's gracious mercy and protection we commit thee; the Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up the light of his countenance upon thee, and give thee peace both now and evermore;" she softly murmured, "Through Christ all is peace," and expired.

Under the old yew tree in Elford churchyard the mortal remains of Alice Thornton were placed, in "sure and certain hope of a joyful resurrection unto life;" and many were the tears which watered the turf on her humble grave. But, before it was green, another mound was raised beside it; and there slept in Jesus her fond and faithful mother. Alice and Mary were lovely and pleasant in their lives, and in their death they were not long divided; for, before Whitsuntide came round, God, of his mercy, had taken the mourner unto himself. Thornton lived some years, weak in body and weaker still in mind; but his son was careful that he wanted no comfort which his small means and humble fireside afforded.

And now, reader, you know all about the Thorntons; for this is no tale invented to excite your pity or please your fancy. Thornton and Mary and poor Alice have lived and have died, as I have told you: their lives were as full of trouble, and their deaths as full of peace as I have described; and from their simple history I trust you have learnt a lesson that you will try and remember, for it is one which will be useful to you. Their troubles, you will own, were heavy ones, and hard to bear—as heavy, and perhaps heavier and harder to bear than any you yourself have known. Yet they never murmured, never were cast down. And what do you suppose supported them, and enabled them to be peaceful and even cheerful in the midst of trouble? It was the re-

membrance of all that their Saviour had done for them. They knew it was a privilege to be allowed to be like him in any thing, even in having sorrow, and therefore they still blessed God, though he saw fit to afflict them; and you, if you pray to God for it, may have the same spirit of faith and trust and love which was in Mary Thornton; that is, when trouble comes, you may bear it as sent by your Father which is in heaven, and be able to say and feel as she did, "Though he slay me, yet will I put my trust in him."

#### MISSIONARY RECORDS.

##### No. XVI.

"THE protestant church is dear to my heart. . . . I could desire to address a word of exhortation to you in her behalf; but I am almost at a loss to find the right expression for the thoughts which lie upon my mind: I am not rightly prepared: I lack eloquence; nay, if you choose, I lack wisdom enough; and yet I will make the attempt. If I dare offer you a word of advice, it would be this: Direct your attention not merely to the protestant church of your own country—I might add not simply to forms of belief—but assume a higher standing, and, above all things, keep your mind intent upon the mission which the Lord has intrusted to the protestant church; and this mission—if I am not deceived by the share which God has given me of understanding, and by what little I know of the history of his church—is no other than that of carrying on the work of the church of the apostles, and raising the primitive life of Christianity to a higher degree of perfection. There have been times when this was misunderstood, and forgotten; but those were always times of decay and stagnation. In proportion, then, as you bear this in mind, and in that proportion only, will you acquit yourselves of the task before you, and draw down a blessing for the future upon your present labours" (Answer of the king of Prussia to the address of the synod of Berlin, June, 1846).

FRANCE.—During the months of April, May, and June, 38,900 copies of the holy scriptures have been disposed of; and 33,000 of them were sold, one after the other, by hawkers. Letters received from the indefatigable Roussel speak in glowing terms of the spread of gospel truth in the department of the Charente, where he laments that there should be so great a paucity of ministerial labourers to gather in the harvest. His colleague, M. Trivier (late a Romanist priest) is employed every day in the week, preaching the "glad tidings" to large congregations, both in the towns and villages. "The protestant churches at Mansle and Angoulême will be completed in two or three months: sites for others have been secured in other places; but," adds M. Roussel, "how is it possible for me to answer all the appeals which are made to me?" In Armorican Brittany a similarly blessed work is in progress. "The time for the efforts of mere hawkers, or lay teachers," says the rev. A. Le Fourdre, "is gone by: we want places where the word of God may be preached openly. We have made a beginning at Morlaix, where a church was inau-

gurated on the 28th of January last. Quimper is now in want of a place of worship." M. Le F. adds that, in faith of the means being provided by public subscriptions, he has secured a site, and begun to build a church, and a minister's residence. Some liberal aid had been sent to him for this purpose by pious Christians in Wales; and two Anglican ministers, the rev. J. Jenkins, at Morlaix, and the rev. J. Williams, at Quimper, had come forward to help him in his pious labours. "I am greatly rejoiced," says another protestant teacher, "to observe the progress which the work of the Lord is making in the Haute Vienne. If you had twenty pastors to send, they would find ample employment in this department. Scarcely a day passes without new demands being forwarded to Limoges, or our other stations; but our joy is not without a certain and afflicting drawback, for it is impossible for us to meet such frequent and earnest calls." A change from spiritual darkness to evangelical light is also fast spreading in the department of La Manche, and even as far as Granville, Coutances, and Avranches. This blessed movement is equally diffusing itself among the rural population. "If," says a minister of Auxerre, "I turn my eyes from this place to the surrounding districts, I find abundant cause for encouragement. Without dwelling upon the numbers who come to learn doctrine and open out their yearnings to me, I may report that four villages in the neighbourhood enjoy worship under the gospel, and appear happy in having such a privilege. The people of some populous districts around flock to participate in it." From Mansle, in the department of the Charente, M. Trivier writes: "The favour which God has vouchsafed us at Mansle is graciously continued to us in the visits we pay to the numerous villages around. We have everywhere been greeted with an ardent welcome, and listened to with the deepest earnestness. But we have by no means visited all the spots we could have desired, or where our attendance has been solicited. May we not lose sight of the richness of the harvest, or of the urgent need we have of numbers of fellow-labourers." The writer concludes by imploring the Gospel Society in Paris to send ministers and catechists to the flocks. He mentions the following affecting instance of conversion: "Two brothers, twins, twenty-five years of age, who resided with their parents, were a source of vexation to them by their undutiful conduct; yet they were well-informed, and accounted philosophers all around. I remember that, after my second discourse, one of them being asked in the street, while I was walking before, whether he had been to hear me, he answered in a loud tone, in order, no doubt, that he might annoy me, 'How do you conceive it possible for me to believe in a religion so ridiculous?' And he then began to extol atheism, as was his wont. But, now, this very individual attends our meetings; and both he and his brother are converted to the gospel. One of them appears to have been much affected by an allusion which I made to filial love, and to have been pricked by it in his conscience. Their conduct to their parents is so much changed that they are vehement towards them in nothing but their anxiety and importunings that their father and mother should hear my teachings. The mother is in bad health,

and an earnest, devoted Romanist. She refused to listen to them. 'Do come, dear mother,' they said; 'do come but once, and you would never stay away afterwards: if you cannot walk, we will carry you.' Yesterday, the two brothers, who had once treated their parent so ill, bore her between their arms, and brought her to hear me preach."

WIRTEMBERG. — *Harvest. — Thanksgiving, &c.*—"A work of grace is carrying on here: bible, missionary, tract, Jewish, and other Christian and benevolent societies and institutions are in full and active operation. The word of God is preached by many of its ministers in purity. Some proclaim it with eminent ability, strength, wisdom, and success. Several of the churches are so crowded, that you must come half-an-hour before their commencement, if you wish to meet with a seat. I preached last Sunday-week in the parish-church of St. Leonhardt, to a devoutly attentive congregation of 2,000 people. When at Stuttgart and other provincial towns of the kingdom, the first waggon laden with the corn-sheaves of the year's produce were brought in: thousands of the inhabitants met them in solemn procession. The waggons were placed before the church: hundreds, yes, thousands, crowded there: hymns of thanksgiving and praise were sung: heart-exciting addresses were delivered by the clergy; and many a tear of grateful emotion was shed for the merciful deliverance vouchsafed by the God of all grace from a season of scarcity and want, and for having begun to crown the year with his goodness. The harvest proves most beautiful" (Letter from rev. Dr. Steinkopff).

IRELAND.—"On the 24th of November we visited I. T.'s Irish schools (private meetings of adult Romanists, at which the scriptures are read and expounded); present, thirteen scholars. After I and the inspector had examined them in their respective places, the teacher and we read several portions of God's word; and, after some conference on what we read, when we were about to part for the night, the teacher says: 'I must give you an outline of a meeting I had lately with the priest on the road near his own place: he and three others met me, and he says, 'T., did you quit the Irish teaching yet? You are a man that knows the difference.' 'Yes, sir,' says I, 'and that is the reason I both teach and read; and, if I would not, I would be like the lazy servant, that buried the Lord's talent. And, moreover, what were these faculties or talents bestowed on us for? The word of God teaches us to employ them; and reason itself dictates to us that keeping them idle or buried would be destroying the design of the Giver; and, therefore, it remains for you to prove I have no right to read or teach.' 'Why,' said the priest, 'you know nothing about scripture, for that is not what the talent means: they are earthly possessions.' 'Well, sir, is not this tabernacle of the body an earthly possession?' 'Yes,' said the priest; 'but these talents you mention are attributes of the soul.' 'Well, if they are,' said I, 'would not the body be similar to the brutes without them? And will you presume to say, we should bury them, and become brute beasts, and destroy or gainsay the purpose of God, who bestowed these faculties on us, as inlets to light and knowledge? As well might you say,

we should close the windows of a house, and not let in the light; for, according to your reasoning, darkness would be better than light; and I believe that principle is what keeps your people in ignorance.' 'O,' said the priest, 'they know enough: they are better off than you are, who by your knowledge have become a heretic.' 'Well, sir,' said I, 'I refer you to John iv. 23, where Jesus says to the Samaritan woman, 'Ye, worship ye know not what: we know what we worship; for God is a Spirit, and they that worship him must worship him in spirit and in truth. But, sir, as you prefer ignorance, you worship God in crosses of wood and stone, which clearly proves ye are none of the pastors Jeremiah the prophet speaks of in chap. iii. ver. 15, where he says: 'I will give you pastors according to mine heart, which shall feed you with knowledge and understanding:' so, I beseech you to ponder this" (Report of the Irish Society).

I may here observe, that the objects of the society, from whose report the preceding has been taken, are not only to instruct the native Irish, who still use their vernacular tongue, how to employ it as a means for obtaining an accurate knowledge of English, and, for this end, to distribute among them the Irish version of the scriptures, the Irish prayer-book, and such other works as may be necessary for school-books, but also to promote, by every means consistent with the principles and discipline of the established church of England, the scriptural instruction of the Irish-speaking natives; and, of a truth, of all the dependencies of the British crown, none can present a more powerful claim to our regard, none has more need of our united exertion as Christian men, than that which forms the field of this society's labours.

DISTRESSED NEEDLE-WOMEN.—A society has been formed in London, of which the excellent queen dowager is patron, for the purpose of alleviating the sufferings and removing some of the hardships which have rendered the needle-women of the metropolis an object of interest, and which have awakened the sympathy of many who are acquainted with their condition. "The results of last year's operations (Committee's Report, 1846) encourage the committee in the belief that they have found a safe and legitimate means of discharging the duty incumbent upon all Christians, of devoting a portion of their leisure and property to the benefit of their fellow-creatures; and they trust they have adopted a course of action which may receive that blessing from on high which is not withheld from those who diligently seek it, and which can give strength to the feeble, and success to the humblest endeavours." "We may affirm that there is no redundancy whatever in the number of female labourers over the amount of metropolitan work. On the contrary, the heart is saddened with evidence that, throughout the town, every three poor stitchers have been doing more than the work of four. The complaint is not that, as a body, they are unemployed, but that they are cruelly overworked: nor is there only work enough in London to employ each hand half the day, but that each has to work half the night, as well as all the day. The complaint is there is too much work, and too little pay. The cause of the great depression in the pay of female

labour is to be traced, in part, to the pressure of foreign competition, upon the reduction of various protecting duties; in part to the highly impolitic and unjust practice of throwing the productions of the school and workhouse-needle, performed at a nominal price by hands supported by the public, into the market, to compete with the needlework of the industrious woman, struggling to maintain herself against pauperism; and also to the wholly inadequate prices paid by the government for contract-work for army-clothing. But the depression is traceable still more perhaps to the covetousness of certain large employers, who determined, by lowering prices, to draw to themselves as much of the custom of the town as possible; and all others were compelled, for self-protection, to follow an example, unworthily set, of underselling each other." In concluding, the committee remark, "A large number of families have been placed in the way of earning an honest and sufficient livelihood; some in making clothes for charitable purposes, others in working for private families, while an increasing number of tradesmen continue to support the society by seeking their hands from it under the guarantee of wages not under nine shillings a week. Its members have also visited various cases of sickness, brought on entirely by the system of over-working, some of which have ended in death, the assistance having arrived too late." Let those to whom the Almighty Giver hath lent of the good things of this world but think of the principle upon which they are entrusted to them, and such a society as this will no longer have to struggle for its existence.

**SUNDAY-SCHOOLS.**—"That the people have a right to be educated, that the education is fatally defective which does not embrace the inculcation of religious truth, and that Sunday-schools stand first and foremost among the means for providing such religious instruction for the young, these are principles which have taken deep root among us. They are upheld by a body, which, once feeble and thwarted, is now capable of mighty efforts, and numbers its schools by thousands, and its scholars by millions; which, once entering on an untried and disputed field of labour, now points with joyful gratitude to the result of more than half-a-century of exertion. Whatever may have been the case in times past, the church of England is no longer subject to the reproach of being either indolent or indifferent to this momentous question. Wherever a clergyman is found labouring to discharge aright the duties of his high calling, there, in most cases, will it be found that the Sunday-school is looked upon as one of the chief means of preaching the gospel to the poor, and raising up future members for the church of Christ" (Report of the Church of England Sunday-School Institute, 1846).

H. S.

## GOD'S THOUGHTS HIGHER THAN MAN'S THOUGHTS :

### A Sermon,

BY THE REV. JAMES TAYLOR, M.A.,

*Master of the Grammar School, and Curate of Kimbolton.*

ISA. LV. 8, 9.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For, as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

SUCH declarations as this of our text may well keep us from endeavouring to be wise above what is written. Nor is this, though taken up by revelation, more than natural religion teaches us. It is the language of nature which the psalmist adopts, as he sings: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man, that thou art mindful of him? and the son of man, that thou visitest him?" We see the Deity in his works and in his word; but beyond these we cannot look. The former show us his greatness and goodness, the latter his mercy and grace. "The heavens declare the glory of God, and the firmament sheweth his handiwork: day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech or language where their voice is not heard." And St. Paul, preaching on the same text, assures us, "The invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead." Would we go beyond this? Would we dip deeper into the nature of God? Then Job reproves us with the question, "Canst thou by searching find God? Canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? It is deeper than hell; what canst thou know?"

But God's word improves upon his works. It is here we see his character in some degree, though "it is through a glass darkly." Here we learn that he is "long-suffering and gracious." Here we find that "he willeth not the death of a sinner, but rather that he should be converted and live." Here we have it once for all declared, "God is love." Yet beyond what is revealed in this respect we cannot go. We may, indeed, "reason deep of foreknowledge, will, and fate," but shall assuredly "find no end, in wandering mazes lost." The creation, the fall, the restoration of the world, the conduct of Providence here, and the awful realities of the fu-



ture, are all mysteries upon mysteries, deepening as we dig, rising as we climb. The subdued feeling and the humble confession best become us, when rising from the contemplation of these solemn subjects, even those of the apostle when he says, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? or who hath first given to him, and it shall be recompensed to him again? For of him and through him and to him are all things: to whom be glory for ever. Amen."

But that the impressions of our ignorance with regard to the Almighty's thoughts and ways may be more duly stamped upon our hearts, let us take a few cases where we know the footsteps of the Deity, and consider whether or not we should beforehand have thought that his ways would have been what we now know them to be.

I. What had been our thoughts had we been made acquainted with the counsels of Jehovah ere he made the earth? Had we been told that a creation was to take place, and that in some new-formed world beings were to be placed capable of loving and serving God, should we not have thought that these, as was the case, would be formed upright, lovely, pure, in the image of God? Should we not have given them a world of beauty to inhabit, where they might through unceasing ages have loved and served the Author of their being—his will their pleasure, his smile their highest prize? How carefully should we have painted them, as avoiding whatever was possible to offend their God! how delighted to enjoy his society and love! Sorrow and sin we should have placed among the things which were impossible.

But what was the case? Man, indeed, was created as we had supposed; for nought that was not good could flow from the fountain of all perfection. A world of beauty was given man to inhabit; and, as in his primeval holiness he walked forth upon this world of loveliness, the morning stars sang together in contemplation of the scene. But the blossom was soon blighted. The one forbidden object was not shunned, but courted. The devil, not God, was listened to and obeyed; and thus "death came into the world, and all our woe." The brows of the unholy pair, that once were unclouded and bright, now lowered with suspicion and dread; and, when the voice of God was heard, they hid themselves amid the trees of the garden.

II. What had been our thoughts in that hour? Should we have counselled the Almighty to sink into the nothing whence he had called them the polluted beings who had fallen with the world that they had defiled? or should we have saved the latter, and re-peopled it with beings of higher hope and more exalted virtue? To have counselled a pardon were impossible; for he who could not lie had said, "In the day that thou eatest thereof thou shalt surely die." Eaten they had, die they must.

But God's thoughts are not our thoughts, neither are our ways his ways. In fulfilment of his threat, he pronounces, "Dust thou art, and unto dust shalt thou return," upon the sinful pair; and an additional infliction of sorrow and subjection is laid upon the woman, because she was foremost in the transgression. But, when the instigator to the crime comes to be condemned, a part of his punishment is that the ruin which he had thought to accomplish should not all take place: "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," was a light punishment to the satanic serpent, compared with the anguish which possessed his fallen nature when told that "the seed of the woman should bruise his head." This robbed the infernal spirit of his chief delight, viz., the hope of gloating over the victims of his seduction, and of beholding them writhe with anguish in chains congenial with his own. This one sentence from the lips of the Eternal brought glory to heaven, hope to earth, and utter confusion to the combined legions of hell.

III. But, had the task been ours to devise a plan which should have saved man, as well as the Majesty of heaven, how should we have done it? We might have tortured our brains for ever, and to no purpose, to have obtained from man an atonement adequate to his crime, and to the majesty of the offended. With man this could never have been formed. And who would have had recourse to the offended to provide a satisfaction? Who would have added insult to injury, by asking the sinner against to make atonement for the sinning? by proposing that he, who had been already robbed of his honour and rights, should further rob himself, that he might pardon those who were most justly deserving of his wrath, and who had not the slightest claim to his favour? Such ideas had never entered the mind of man. One dark mist of inextricable confusion had alone presented itself to any created mind.

But here, again, God's thoughts are not ours, nor our ways his. For what we could not think, he has thought: what we could not do, he has done: "He looked, and there was no



man : then his own arm brought salvation." Ah, "who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the winepress alone; and of the people there was none with me." Or, in the simpler and blessed words of the New Testament, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Gracious God, thy thoughts are not our thoughts, neither are our ways thy ways; for, "as the heavens are higher than the earth, so are thy ways higher than our ways, and thy thoughts than our thoughts."

IV. But man is to be redeemed, and that, too, by the sacrifice of God's own dear Son. The Beloved of the Father is to descend from the throne whereon he has sat from eternity, and to make known to men the good which God has designed for them, and to make a full atonement for their transgressions. Tell me, how think you will he be received? With open arms. Gladly will men hear his blessed message: they will hang upon his lips with delight: they will receive his words with rapture: they will do his bidding with gladness: they will honour him by word and deed; and he will be "the fairest among ten thousand," and they "altogether lovely." He will be exalted to the highest of earthly stations, and meet with respect, honour, and adoration.

Foolish man! Are these thy thoughts? Nothing of this is in the mind of God. The Saviour comes: he is born in a stable, cradled in a manger; his parents poor, his lot despised; his life holy indeed, but unhappy; his words full of blessedness and life, but rejected and scorned; his deeds overflowing with mercy and love, yet receives he evil for his good: his blessings are repaid with curses, his kindnesses with injury, his instruction with scorn. The brightest pattern of every virtue in private or in public life, he is the most conspicuous object of every injury which the wanton or the wicked could inflict. He is, indeed, "a man of sorrows, and acquainted with grief;" yet is he as a lamb dumb before his murderers. But did not God withdraw the offers of his mercy, and leave such ingrates to perish in these, the pits of their own digging, the works of their own hands? No. They said, indeed, when they saw the holy Messenger come with glad tidings, "This is the heir: come, let us kill him; and the inheritance shall be ours."

They shouted, "Away with him, away with him! Crucify him, crucify him!" and even imbrued their hands in his sacred blood. But, O, who can enough wonder and adore! Then, when his blood fell upon them as they upraised the cross—then, when the blessed drops had found their way into their hearts, it was that mercy shone most brightly and most surely to us and them. "I, if I be lifted up, will draw all men unto me." Yes, that was the darkest hour of all, when man nailed his Saviour to the cross; and yet no sooner was he there than the Sun of Righteousness arose with healing in his wings. Then was the cup of man's sins filled to overflowing; and then, too, and by the self-same act, was that cup to be removed, and be replaced by the cup of God's eternal mercy. Say, where shall mysteries end? Man's sin and God's mercy seem each striving to exceed the other. The former reaches to the very heavens, yet mercy is above the heavens. Who now can doubt, who now can despair of God's love and pardon? "Christ is exalted to be a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sins;" and, when again he cometh with clouds, and every eye shall see him, aye, even the eyes of those who pierced him, some of them shall find their refuge in the opening which they made in his blessed side, and be saved by the sacred drops which flowed from the limbs mangled by their cruelty. Say, are not God's thoughts higher than our thoughts, yea, even as the heaven is higher than the earth?

V. Man is redeemed. Once more is the smile of heaven secured to him. He is now a candidate for the skies. How will he ascend there? Will not God look down upon those who are his, transform them at once into his image, and waft them home to glory with a chariot and horses of fire? No; not so: God intends otherwise. His ransomed ones are still to remain here: the wheat and tares shall grow together till the harvest. But, though in the world, they are not of it. Their nature has been changed. The Spirit of God dwells and rules within them, though they are not yet free from sin. In the inscrutable ways of his providence, God suffers his people to be still tried with evil: panting after holiness, they have to strive against sin, and often to exclaim, under a sense of their burden, "Ah, wretched man that I am! who shall deliver me from the body of this death?" And, when the Spirit's work on their heart is complete, no triumphal exit awaits them hence: born to corruption, they are not delivered from it: subject to death, it has its full work in them. Through the dark passage of the grave is their path

to the promised immortality; and the body which shall share the glory of the latter day, must first be the food of worms. This is not as we should have done it: our thoughts would not have been set in this key. The exception of God, in the case of Elijah, would have been our rule of action; and a part, at least, of the glory which God has kept for the future, we should have given to the present. But God knows what is best. As sure as there is a difference, so surely is the excellence on the side of God; "for, as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

Because, then, that God's ways are higher than our ways, and his thoughts than our thoughts, shall we not, and must we not seek into the mysteries by which we are surrounded, and inquire for him in the works of his power and his grace? By no means: the inquiry is a holy and a necessary one, provided only that it be undertaken in a right spirit and prosecuted in a proper way. We must only not seek to be wise above what is written. Let us take God's word, and it will be a light to our feet and a lantern to our path. With this guide we may drink deeper and deeper still into the wells of salvation, and have our appetite quickened and capacity increased the more we drink. The effect of knowledge is both to show us our ignorance, and to give us an appetite for more knowledge to supply it. Besides, these are matters in which we are personally interested. Contemplating God in his power through the works of his creation, we should have more enlightened conviction of our own nothingness, and be led to adore that Providence which not only cares for and preserves us, but allows not a sparrow to fall to the ground unnoticed.

Again, contemplating God as holy, through the abhorrence which he has manifested to sin, and the pains he has taken to abolish it in our case, we should be led more to hate sin and love holiness. Who could behold the Son of God writhing on the cross for his transgressions, and not see their exceeding sinfulness? and, seeing, not be led to hate and renounce what is so odious in itself and so grievous in its consequences? Our song, under such circumstances, should and would be: "Holy, holy, holy, Lord God of Hosts: heaven and earth are full of thy glory. Glory be to thee, O Lord Most High."

Again, meditating upon God's love towards our sinful race, in giving his Son to die for us, after he had so mercifully devised the plan, we could do little less, and by the blessing of his grace could do nothing less, than

love him in return for such great and undeserved kindness displayed towards us. It is the want of these things in our thoughts that enables us to sin without sorrow, though we shall one day sorrow for the sin. Reflection would duly impress it upon our hearts that

"Love so amazing, so divine,  
Demands my heart, my life, my all."

Again, though God's thoughts are high above ours, yea, as high as the heaven is above the earth, yet may we look into what he has revealed of our future home, that we may be incited to perseverance in the pursuit thereof. It is true that we cannot know much about the future, notwithstanding all that is revealed. The glory of heaven is too great for our conception, not only as much so as the natural brightness of the sun is too great for our natural eyes, but so much more as the heavens are higher than the earth; and so also are the terrors of hell, which are in some degree revealed, but more under figures which would affect our physical senses, than what would be likely to concern and affect a soul incorporeal, and a body incorruptible. But, contemplate as we may, this much is certain, that to those who are so unfortunate, rather should I say so impious, as to be doomed to hell, the anguish of that place will be such as we could here have but little conception of. If you would conceive it in some degree, go hence, and, instead of sinning, mix some brimstone with fire, that the flame may stick to you the faster; and thrust your hand beneath the burning mass: though you may be pained, and you may writhe with the anguish, yet, instead of withdrawing the one hand, put in the other. Think of the worm gnawing your vitals, at the same time, and of the bitter, bitter pangs of conscience, arising from the reflection that once you were the subject of mercy, and might have escaped all this wretchedness. Think of the anguish arising from the feeling that all this is for ever, that the sun of to-morrow shall rise without a promise of hope, that for one eternal unbroken eternity things must remain as they are. Do and think thus, I say, and then reflect that this is nothing to hell itself, nothing to the actual feeling of horror, nothing to the awful inflictions of woe with which the doomed are for ever tormented. If ever one poor sinner, after contemplation of these things—it is no matter how strong his fancy, how realizing his mind—yet should come to the actual suffering of God's vengeance, in the place without hope, doubtless he will exclaim, in the anguish of his soul, and perhaps with curses upon himself and God: "Thy thoughts are not what my

thoughts were, nor thy ways my ways; for as hell is deeper than the earth, so are thy ways deeper than my ways, and thy thoughts than my thoughts."

So it is and will be in the consideration of heaven. We may study all that scripture opens to us on the subject; we may muse upon the blessed company, enter as far as we may with their occupations; we may strive to realize their joys, sing their songs of glory, and, in some slight degree, rise with their rapturous songs, yet what are these, each and all, in contemplation to the actual enjoyment of heaven? One sound of the golden harps shall awaken loftier aspirations; one burst of the celestial voices on the ravished ear shall beget more burning zeal; one glance of the Eternal on his throne shall have more effect in transforming us into his likeness; and one note of our own, in concert with the angelic choir, shall bring more real enjoyment to our hearts, than all the contemplations of these things in this cold, deadening world. Yes; easily can we fancy that one of the first ejaculations of the glorified spirit shall be: "Thy thoughts are not our thoughts, neither are thy ways our ways; for as the heavens are higher than the earth, nay, as thou art thyself higher than the heavens, so are thy ways higher than our ways, and thy thoughts than our thoughts."

My beloved brethren, are not these subjects of deep and glorious study? True, we cannot by searching find out God, nor ourselves, perhaps, to perfection; but, within proper bounds, we shall be all the better by these our contemplations. Our thoughts and words fall far short of reaching the subject thereof; but God will not disdain our feeble endeavours. Though our songs are, in compare with the hymnings of the seraph, as the lisplings of babes, yet he will not therefore despise them, if they are set in the right key by his Spirit in the heart. Our meditations on these great mysteries—man's fall, present state and future destiny, God's greatness, goodness, and grace—are necessarily superficial; yet, if we seek into them in a humble spirit, God himself will reveal them still more and more unto us.

#### THE CITIES OF REFUGE\*.

OF the law concerning the cities of refuge, we have to remark that, as soon as the Israelites were settled in the land of Canaan, and established in the possession of it, cities were appointed for places of refuge to such as accidentally and undesignedly killed his neighbour; that the manslayer might flee thither, and escape the wrath of the avenger of blood (Numb. xxxv. ; Josh. xx). This legal institution was an evident type of the sinner's refuge from the deserved wrath of God, through faith in Christ; to whom he flies for refuge, to lay hold upon the hope set before him in the gospel (Heb. vi. 18). An early intimation of the cities of refuge is given us in Exod. xxi. 13: "I," saith our merciful and faithful God, "will appoint thee a place whither he shall flee," namely, to the cities of refuge (Numb. xxv. 11). We observe that they were of God's appointing; that it was he, the Judge and Lawgiver of the Israelites, who instituted and ordained these ancient cities of protection. Both Moses and Joshua, in whom the supreme civil power was lodged, accordingly appointed them under his inspiration (Numb. xxxv. 6, 9-11; Josh. xx. 1, 2). So Christ, as our New Testament refuge, our shelter and strong tower from the enemy, our Saviour, and rock of refuge to his people (Ps. lxi. 2, 3; Isa. xxxii. 2, iv. 6, xxv. 4; Matt. xvi. 18), is appointed and foreordained of God (comp. Heb. iii. 2; 1 Pet. i. 23; Rom. iii. 25; 2 Tim. i. 9, 10). And his inspired and ancient prophets predicted that the divine Person of the Son would become incarnate (Isa. ix. 6), and exhibit himself under these characters (comp. Isa. iv. 6, xxxii. 2; Ps. lxi. 2, 3; Luke i. 70; 1 Pet. i. 10). But, in order that God's ministers might be properly supported, and his people have equal access to their instructions, he commanded forty-eight cities, with their suburbs, to be given by the tribes of Israel to the priests and Levites (Josh. xxi. 2, 3, 41, 42; Numb. xxxv. 1-8; Deut. xviii. 1). In like manner, the Lord Jesus, the head of the Christian church, "hath ordained that they which preach the gospel should live of the gospel," and be supported for their services in that sacred function (1 Cor. ix. 14). These cities, from among which the six for refuge were appointed, were given to the Levites; partly to signify that it was only in Christ (whom the Levitical priests typified) that sinners find refuge and safety from the destroyer (Numb. xxxv. 1-8). From these cities of the Levites, three cities of refuge, on the east side of Jordan, were the first that were separated by the command of God, for the man-slayer to flee to (Deut. iv. 41-43). Three other cities from among them were afterwards appointed for the like purpose, on the west of Jordan, and were set apart as soon as the Israelites were settled in that part of the country (Deut. xix. 2, 7; Numb. xxxv. 6, 14). These "six cities," it is said, "shall ye have for refuge" (Numb. xxxv. 13). All which is an instructive typical representation of the salvation of the gospel, and of Christ

\* From "Christ the True and Faithful Witness of the Everlasting Covenant." By H. Bourne, esq. London: Seeleys, and Nisbet. 1846. We regret that this book has lain too long upon our table unnoticed. It contains much valuable matter. We shall probably extract from it again.—ED.

as the antitype and all-sufficient refuge, provided for the safety of sinners who flee to him by faith for shelter and for deliverance from sin and wrath. On the event of the Israelites proving obedient to the Lord their God, he promised to enlarge their boundaries, and to add three cities more as places of refuge (Deut. xix. 8, 9; and comp. Deut. iv. 40, vi. 25; Isa. i. 19); so that there would have been nine in all, if these three had ever been added; but that time never came. It is said that the Jews expect the addition of these three cities in the days of the Messiah. But the Messiah is already come; and, as those cities were typical of him, they have had their accomplishment in him—the antitype—he being the refuge and the sanctuary of his people (comp. Ps. ix. 9, xlv. 1, 7, lxii. 7, 8; Heb. vi. 18). The cities of refuge were a common blessing to every Israelite, whose unhappy lot it might be to need their protection (Numb. xxxv. 10, *et seq.*) Thither the unfortunate man-slayer was to flee for his life, lest the blood-avenger, while his heart was hot, should pursue him, overtake him, and slay him (Deut. iv. 42, xix. 6). This was designed to typify the relief which the gospel reveals to poor penitent sinners, for their protection from the curse of the law and the wrath of God, which is mercifully provided for them in our Lord Jesus, to whom believers flee for refuge (Heb. vi. 18); yea, to whom they flee, under an invincible conviction that he is their only refuge (Ps. cxxxix. 7, *et seq.*; John vi. 68); being as unable to undo what they have done, as the man-slayer was to restore his neighbour to life. But it moreover intimates that Christ was to pursue to vengeance that malignant adversary, who was a “murderer from the beginning” (John viii. 44). Every facility for the security of the refugee, and for his access and safe abode in the place of refuge, was to be given him (Josh. xx. 4-6); thereby intimating that God’s spiritual Israel should dwell safely under the protection of the antitype (Jer. xxiii. 6, xxxii. 40), and that they have, and shall have, in Christ and heaven a hiding-place, and sure refuge for their everlasting security (Col. iii. 3; Rev. xxi. 3). The way to the places of refuge was to be made direct, and convenient for the flight of the refugee: “Thou shalt prepare thee a way” to those cities, smooth and plain, without any obstruction, that he may speed his way thither with all haste, so as to escape the avenger of blood, and save his own life (Deut. iv. 42, xix. 3, 4; Numb. xxxv. 12). “And thou shalt divide the boundaries of thy land” (Deut. xix. 8), that the cities of refuge may be at convenient distances; so that, wherever the misfortune should happen, the man-slayer might not have far to go to some one of them (Numb. xxxv. 14; Josh. xx. 7, 8). And is not the antitype-refuge a Saviour nigh at hand? (Matt. xviii. 20; Ps. xli. 1). Are not he and his righteousness represented as brought near to our very ears and eyes and mouth and heart in the gospel, when we hear, read, or receive it, as preached by his authorized ministers? (Rom. x. 6-12). The Jewish writers inform us that where two ways met there were direction-posts placed, on which was engraved in large letters, “refuge, refuge;” that the refugee, to whom every moment was precious, might read it plainly whilst running with all his speed, and

without being in any way retarded in his flight. In allusion to this, the gospel ministers are immediately and at once to show to guilty, self-convicted sinners the way to Christ, and direct them in their flight by faith to him for refuge (Acts xvi. 30, 31; ii. 37, 38). They are plainly and faithfully to preach Christ to them, that, under the divine influence, they may hear a distinct sound (1 Cor. xiv. 7; Rom. x. 17; Neh. viii. 8), and discern the right and “narrow way which leadeth unto life,” the “highway,” in which the “wayfaring men, though fools,” shall not err (Isa. xxxv. 8). The cities of refuge were upon high hills, and in situations where the unhappy man-slayer might see them afar off, be directed in his right course, and filled with increasing hope as he approached towards them (Josh. xx. 7). And are not Christ and his apostles and ministers the light of the world, who direct sinners into the way of salvation? Are they not “a city that is set on an hill that cannot be hid,” whose doctrine and gospel-light must be seen and discerned by every one who is flying for refuge to lay hold upon the hope set before him (John viii. 12; Matt. v. 14; Heb. vi. 18)? The method of salvation by Christ is thus progressively unfolded to his view; and upon Mount Zion, and in Jerusalem—the city of the living God—there shall be deliverance (Obad. 17; Joel ii. 32; Heb. xii. 22); “for our God is known in her palaces for a refuge” (Ps. xlviii. 3): Ho, every one that asketh the way to Zion, “turn you to the stronghold, ye prisoners of hope” (Zech. ix. 12; Jer. l. 5). The man-slayer might have many contrivances suggested to him, in order to escape the danger to which he was exposed; yet these things would but divert him from the right way; and, the longer he retained such thoughts, the more his life would be endangered. And, as the remembrance of the city of refuge, and pressing towards it, were his only path of safety, so the revelation or discovery of Christ in the promise is that alone which directs convinced sinners in their proper course. This is “the hope set before them” in the gospel: they are called to turn into this strong tower without a moment’s delay; to press towards this mark with all speed; that, as prisoners who are in gloomy bondage to sin and Satan, they may be brought “out of the horrible pit,” be freed from the condemnatory sentence of the law (Rom. viii. 1), and find deliverance through the blood of the everlasting covenant (Zech. ix. 11, 12): “These six cities shall be a refuge both for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither” (Numb. xxxv. 15). Hence we learn that they served not for the Hebrews only, and such as were proselytes, but for all strangers, also, that should dwell in their country, that whosoever casually slew a man might flee thither (Josh. xx. 9). In like manner, all believing Gentiles, as well as Jews, have equal access to Christ, the sinner’s refuge (Rom. iii. 20); for whosoever he be that, under a sense of his guilt and danger, shall betake himself to this appointed refuge, and trust in him for salvation, however aggravated his sins have been, will “in no wise be cast out” (John vi. 37). Thus did the ancient elders receive the man-slayer: they took him into the city of refuge; admitted him under

their protection and government; gave him a place there, and a dwelling among them (Josh. xx. 4). It is added: "The slayer shall abide in the city of his refuge unto the death of the high priest" (Numb. xxxv. 25; Josh. xx. 6). And shall not he, who through faith hath fled for refuge to the antitype High Priest, abide in him until his endless life be concluded? (Heb. vii. 16, 24, 25). "But, if the slayer shall at any time come without the border of his city of refuge, whither he has fled, and the avenger of blood find him there, and kill him, he shall not be guilty of blood," according to the law of the cities of refuge (Numb. xxxv. 27). Press forward, then, O my soul, toward thy city of refuge; pursue thy course toward Christ and heaven; and fix thine eye upon the mark which thou hast in view; and never, never, while Jesus thy High Priest lives, dare to be found without (Phil. iii. 9, 12, 14); "And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest" (Numb. xxxv. 32). His liberty, we find, could not be purchased with money, or his person redeemed with "silver and gold." He was to remain in the city, under the protection of the High Priest, and until his death; thereby showing the absolute and indispensable necessity of Christ's death to expiate sin, and to redeem the sinner (1 Pet. i. 18, *et seq.*). Then, after the death of the high priest, the slayer, being fully absolved, "shall return to his own city, and unto his own house, and unto the city from whence he fled" (Josh. xx. 6); yea, he shall be at liberty to return to his own inheritance, and into "the land of his possession" (Numb. xxxv. 28, and verses 2, 8; Josh. xxi. 3). All which shows that the death of Christ (the true High Priest, whom the others did evidently and eminently represent and typify), is that "whereby alone we obtain remission of our sins" (Heb. ix. 14, 22; Rom. v. 9), and enter "into the glorious liberty of the sons of God" (Rom. viii. 21; Gal. v. 1), and shall be finally received into that better and heavenly country, of which this pleasant land was but the pledge and shadow (Heb. xi. 16). Again: the cities of refuge were but a dim and faint representation of the glorious antitype, for he exceeds the type as much as the substance does its shadow (Heb. x. 1). The former were but places of temporary refuge, where the man-slayer was to dwell for a season (Josh. xx. 4, 6). In the antitype-refuge we have eternal life, the hope of which we both have and retain, as an anchor of the soul secure and steadfast, and as entering into the place within the celestial veil, where we, as members of his mystical body, shall dwell with our Forerunner for ever, he having for us entered within the veil (Heb. vi. 18-20). The former were confined to the land of Canaan (Numb. xxv. 10, 14; Dent. xix. 2). The antitype-refuge, and all spiritual blessings in him (Ephes. i. 3), are unrestricted in regard to any place or nation (comp. John iv. 21; 1 Tim. ii. 8; Matt. xxviii. 19; Mark xvi. 15). The former was instituted for the protection, not of the murderer, but of the man-slayer only, and for petty offences (Numb. xxxv. 15-25; Josh. xx. 4, 5). The latter for murderers, adulterers, blasphemers, persecutors, and sinners of every description, whether Jews or Gentiles,

including "all Turks, infidels, and heretics," who betake themselves to him (Heb. vii. 25; John vi. 37; 1 Tim. i. 15, 16). Moreover, if the man-slayer under the law, that fled to the city of his refuge, had solid comfort under an assurance of his temporal safety (Numb. xxxv. 25), how much more strong and abundant consolation have the heirs of promise, under the gospel, of their eternal safety and salvation in Christ, having fled by faith to him for refuge, to lay hold upon the hope set before them, and which our faithful and unchangeable God hath confirmed by his immutable word and oath? (Heb. vi. 17, 18). Finally, this institution evidently represents the method of our salvation by Christ, and typifies his glorious person and priestly services, on the behalf of his church. It demonstrates him to be the believer's hiding-place (Isa. xxxii. 2; Ps. xxxii. 7; cxix. 114; Cant. ii. 14; Ps. xxvii. 5; Col. iii. 3); the sinner's only refuge; the Saviour, and the sanctuary of "the remnant of the true Israelites;" and is confirmatory of his being the divine Mediator and Witness of the gracious covenant.

### The Cabinet.

TRIFLING WITH ERROR, A DEVICE OF SATAN.

—Spiritual pride and self-confidence lay the believer specially open to all the devices of Satan connected with heresy and error. I do not mean to say that other Christians are never misled by these things; but unquestionably the young, the ardent, the spiritually-proud, self-confident Christian is infinitely more exposed to them; and such characters will, I believe, be found, upon examination, to have formed, in all ages of the church, and especially in the newly-revived errors now afloat among us, nine-tenths of those who have swelled their ranks. There is something so gratifying to our fallen nature in being more learned than those around us, in receiving truths which they cannot comprehend, in partaking of discoveries which are not revealed to them, that many, very many, even of God's own people, especially when their besetting sins are of the nature just alluded to, are for a time misled by errors, which in after years they look back upon with shame, and grief, and penitence. To guard you against this device, I would particularly caution you not to trifle with error. Remember that, when God's word declares that there shall be "certain who shall privately bring in damnable heresies," it distinctly establishes this solemn truth—that error can damn as well as vice. It is not for us to say what errors are thus dangerous; but neither is it for us to conceal a truth so little believed, so seldom acted upon, and yet so certain and so appalling. Do not trifle with error; by which I mean, do not willingly read, or hear, or place yourself in contact with error. Pray to be "kept by the power of God" from every thing which shall injure your singleness of eye, and singleness of heart, and simplicity of view of divine truth. These are peculiarly trying times for such characters as those to which I am now referring. If you know yourselves, your own peculiar temptations, your own besetting sins, you will be most watchful against this device of

the tempter, and will keep at a distance from every thing which will tend to favour or to foster it. Remember that, by the law of God, as delivered to Moses, the Nazarite who was forbidden to drink wine was also forbidden to eat grapes. There was clearly no fear lest the grapes should intoxicate; but there was fear lest the taste of the harmless fruit might beget in him the love and desire for the forbidden and dangerous spirit. Do not, therefore, willingly trust yourself upon the remotest confines of error: if you would avoid the danger, do not be misled by the specious device of the tempter, that you must read the productions of those who differ that you may judge for yourself. No; thank God that you are not called to pass through this ordeal to enable you to judge for yourself. If we know what truth is, we know what error is, without studying error; just as, by knowing what harmony is, we know what is discord, without having our ears set on edge to learn it. Thank God that you have his word and his Spirit, and that they are all-sufficient to teach you to discern error, without wading through its mischievous and destructive volumes.—*Rev. H. Blunt's Posthumous Sermons.*

THE COMMUNION OF SAINTS.—I was now alone, and nature was solitary around me. Here, then, I drew out my pocket English prayer-book; and here, with nature for my pulpit and preacher, I was obliged to be my own minister, and performed myself that beautiful and truly dignified service, which, long and much as I have admired it, never seemed to me so grand and so expressive as when repeated thus in the solitude of the Pyrenees. It is true that former associations and kindred affections would draw back the thoughts and heart to happy England, and its happy churches; and other voices seemed to repeat the splendid words of the invitation, "O come, let us worship and fall down, and kneel before the Lord our Maker;" and the very feeling that I could not "enter his courts with thanksgiving, and his gates with praise," rendered them more dear; while the idea that at that hour all those who were dearest to me on earth, and those who were dear to me in heaven, were engaged in ascriptions of praise to the God of our salvation, while I was separated from all personal communion with the first, disunited from both, and occupying, as it were, a midway position between them—this gave me a fuller conception of what is meant by the "communion of saints" than I ever before experienced. While feeling the delightful truth that the whole family in heaven and earth are one in Christ Jesus, a solemn enthusiasm filled my mind: the tears that earthly thoughts and affections brought to my eyes passed away; and, gazing round me, I said to myself those very words: "It is true, I cannot now enter those courts with thanksgiving, and those gates with praise, in which my friends and brethren after the flesh are now met together in company with such as keep holiday; but can there be a nobler vestibule than this around me, to those blessed courts wherein cherubim and seraphim continually do cry, Holy, holy, holy, Lord God of Sabaoth: heaven and earth are full of

the glory of thy majesty!"—*Rides in the Pyrenees, by Selina Banbury.*

GLORIFYING CHRIST.—So far as the work of Christ concerned man's redemption, it was for ever completed and done by himself; and nothing needs, or can be added to it. But, in what concerns the glory of God now—the evangelizing of the world, and the welfare of the church of Christ, and of each member of it—he hath left us an example that we should follow his steps; that we, even we, should do the work of the Lord. For his pleasure we are: for his pleasure we were created. To this end came we into the world, that we should glorify him. It is for us to go about doing good, each in the sphere in which we may be placed. It is for us to work his work while it is day, before the night of death cometh unto us; when, whoever may be left to do the work, our opportunity of working for him will be ended and gone. It is for us to glorify him upon earth, to finish the work which he hath given us to do; but, O, which of us, when we die, shall be able, which of us shall dare, to say of that work "It is finished"?—*Rev. Abner W. Brown, Visitation Sermon, 1846.*

### Poetry.

#### THE CHRISTIAN'S ANCHOR\*.

"The Lord reigneth."—Ps. xcvi. 1.

"Here's my salvation, my eternal hope,  
Amidst the wreck of worlds, and dying nature:  
I am the Lord's, and he for ever mine."

WATTS.

GONE is summer's gladness,  
Autumn on her bier:  
An increasing sadness  
Overcomes the year.  
Nature's annual glories  
One by one recede,  
Teaching allegories  
He who runs may read.  
Ere another summer's  
Beauty bless us shall,  
Who can tell what rumours  
May the mind appal?  
But a God Almighty,  
From his seat above,  
Views with tender pity  
Those who trust his love.  
Trust it, Christian, ever:  
In his might be strong:  
Mercy's changeless river  
Bears thy bark along.  
He, who, when we wander'd  
Widely from his fold,  
For us life surrender'd,  
No good can withhold.  
Here my hopes are centred:  
Let what may befall,  
Jesus heaven hath enter'd,  
And presides o'er all.

\* From "The Lake, and other Poems." London: Seeley. 1846. We are much pleased with this little volume, and cordially recommend it to our readers. We shall quote from it again.—ED.

## LAYS OF A PILGRIM.

No. XVI.

By MRS. H. W. RICHTER.

*(For the Church of England Magazine.)*

## PRAYER.

"Lord, teach us to pray."

TEACH us to ask of thee, great Source of all;  
 In prayer, in praise, thy Spirit prompt us still:  
 Instruct us how aright on thee to call,  
 Seeking, through time's brief hours, to do thy will.

In prayer, the Christian graces gather round;  
 Sweet charity, with all her lovely train,  
 Her steps to the lone haunts of sorrow bound,  
 Her sigh for suffering, and her tear for pain;

Repentance, with her self-distracting woe;  
 Faith, with her bright and upward-beaming eye;  
 Humility, seeking herself to know;  
 And hope—fair, trusting hope—is ever by.

Benevolence, with open heart and hand;  
 And zeal, still looking far and wide to aid:  
 Prayer warms to life this pure, angelic band,  
 And nerves each grace, for life's high purpose made.

"Teach us to pray!" For, at each morn and eve,  
 To thee alone our weary spirits fly  
 For strength to bear, though time of all bereave:  
 Still let this sacrifice ascend on high.

Ah, whither else in danger may we turn?  
 In sickness, where for healing shall we go?  
 In grief, the broken heart thou wilt not spurn;  
 In death, from thee we hope and solace know.

**Miscellaneous.**

ATTACHMENT OF THE ROBIN.—I feel pleasure in bringing under your notice one or two more interesting facts connected with the natural history of the robin; and, before I have done, I hope successfully to prove that, though possessed of many and grievous faults, his good qualities far outweigh them all, and fairly entitle him to be a general favourite. On the 28th of March last I perceived, at the bottom of one of my robins' cages, an egg. I had been, for some time previous, doubtful as to the sex of this bird; for it was neither very lively, nor did it sing; indeed, it was the only robin out of thirteen that was decidedly non-musical. On making the discovery, and perceiving that the season of spring rendered the bird desirous of mating and going to nest, I at once opened the window, and restored it to liberty. Its gratitude for this labour was excessive, and forcibly expressed by every movement of the head and bend of the body, all diverting exceedingly. So far, however, was the bird from evidencing any anxiety to escape, that it flew quite leisurely into the garden, coming repeatedly to the window for a meal-worm, and returning to its usual place of roost in the evening. Observing this strict mark of confidence and affection, I resolved on providing her ladyship with a husband of my own

choosing; and I accordingly gave liberty to one of my very best and handsomest songsters. In three days I had the pleasure of seeing the pair fondly and happily united; and, as they gradually disappeared from the house some days afterwards, I concluded they had entered upon the cares and duties inseparable from a domestic life, and that they had a family in perspective. About six weeks after this I thought I caught a glimpse of one, if not of both the happy pair; but they were so busily occupied with flying to and fro, apparently with food for their young, that I conceived it possible that I might be mistaken. Not so, however. I had seen my pet: there was an "object" to be accomplished; I was not yet in his secret. It would seem that, at the time I allude to, my two little friends were the happy parents of a happy family, and that the male, at all events, had determined on revealing this "great fact" to me in confidence. I observed him, one morning, running along the wall, side by side with me as I walked down the garden. His fine large eye shone magnificently bright, his crest was raised, and his *personnel* looked noble. I knew him instantly, and greeted him most cordially. My recognition delighted him; and he returned my salutation with repeated "salaams," sweeping the bricks with his tail, after the fashion of a pigeon. These, and divers other manœuvres, he practised day after day, till at last I imagined he must have some particular motive for his strange conduct, particularly at a season when all birds are shy and wary. I accordingly watched him narrowly; and one morning, when he flew across the garden, I followed him. This seemed to have given him extravagant pleasure. Leading me from tree to tree, he halted when he saw I was evidently interested in his movements; and then, alighting on a large ivy-bush that overshadows one end of my aviary, he burst out in a melodious volume of song; after which he dropped swiftly down into the centre of the ivy, and disappeared. I could now readily divine the whole matter. Placing a pair of steps under the ivy, I mounted; and, looking in where I had seen the robin enter, there I espied a very elegantly formed nest, and seated, or rather squatted therein, six nearly-fledged young robins. The joy of the old bird, as he observed my surprise, cannot be expressed in words; but it made a great impression on me at the time. A few days subsequently, the entire brood were brought out to see the world: four of them are now inmates of my family, and are remarkably tame, handsome birds; giving promise, moreover, of being very fine songsters. Their papa, also, has again given himself up, voluntarily, to my tender care; and he will lodge with me (should we both live) till next spring, when he will once more be set free. His mate, as is always the case when the breeding season is over, still roams about at her pleasure, caring no more for one bird than she does for another; pecking at each, indiscriminately, that comes in her way.—*William Kidd, in the Gardeners' Chronicle.*

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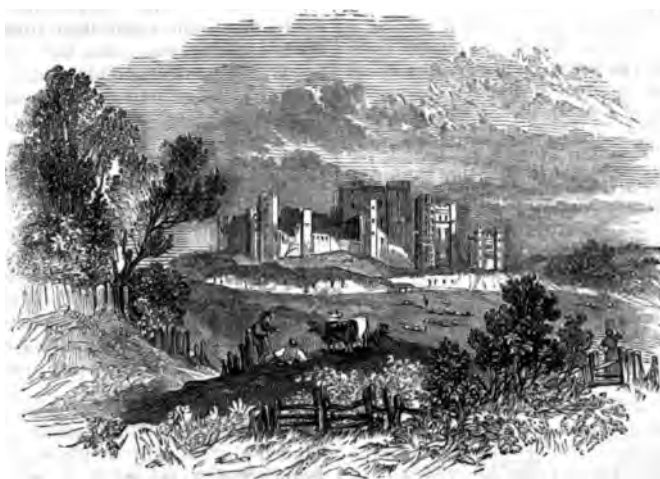
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 614.—NOVEMBER 21, 1846.



(Kenilworth Castle.)

## KENILWORTH CASTLE.

IN a former number (564, p. 33), an account was given of Kenilworth castle, with a view of a small part of the ruins: another view, taken from a more distant point, with a few additional particulars, may not be deemed uninteresting here.

This castle is a prominent object as the traveller approaches the small market-town of Kenilworth; and, as the neighbouring country is of an undulating character, and generally well-wooded, in many positions views are obtained in which the surrounding scenery blends well with the grey walls of the decayed fortress. When thus looking upon it, the mind naturally reverts to the scenes which have been here witnessed; and the stirring strifes and gorgeous revelries of former days, as the thoughts dwell upon them, seem strangely con-

trasted with the peaceful repose which now reigns here. There are the memorials yet seen, as in the former paper it was noticed, of the mighty forces brought into action in the famous siege, with the huge stone balls—some almost too heavy for a single man to lift—which were then hurled against the defences; but now no engine of war appears. There are the places yet pointed out, where the gayest pageants were presented in royal visits; but now the spectacles, the crowds are gone. There is silence in those massive towers, through those splendid halls. Truly, here is a lesson read to us: "All flesh is grass, and the goodliness thereof as the flower of the field": "Their glory, and their multitude, and their pomp, and he that rejoiceth," are passed as a shadow.

It is remarkable that the older portions of this magnificent pile are in better preservation than



those of more modern erection. Thus the building called "Caesar's tower" has been less injured by time than the additions made by the earl of Leicester several centuries later. The stone of which these last are composed is of a more friable nature, and the architecture, if more adorned, of less massive solidity.

The later history of Kenilworth castle may be briefly summed up as follows: After the restoration of king Charles II., it was granted to Lawrence Hyde (second son of the celebrated lord chancellor Clarendon), created viscount Hyde of Kenilworth, and earl of Rochester. It subsequently descended to an heiress, and by her marriage passed, in 1752, into the possession of Thomas Villiers, baron Hyde, son of the earl of Jersey, who in 1776 was advanced to the earldom of Clarendon. In this family it still remains.

#### PASSAGES OF SCRIPTURE ARRANGED UNDER HEADS.

(With suitable Collects.)

##### NO. XI.

GOD, CONSIDERED IN HIS DIFFERENT RELATIONS TO US, AND OUR CORRESPONDING DUTIES TOWARDS HIM.

##### PART I.

"Search the scriptures; for in them ye think ye have eternal life."—JOHN vi. 39.

"Blessed Lord, who hast caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen."—COLLECT FOR THE SECOND SUNDAY IN ADVENT.

##### I. God our Father.

1. He is our Father. "Call no man your father upon the earth; for one is your Father, which is in heaven" (Matt. xxiii. 9). "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer: thy name is from everlasting" (Isa. lxiii. 16). Additional—2 Cor. vi. 18.

2. He loves us. "Now, our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work" (2 Thess. ii. 16).

3. He forgives us. "If ye forgive men their trespasses, your heavenly Father will also forgive you. But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. vi. 14, 15).

4. He gives us good things. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. vii. 11).

5. He guides us. "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" (Jer. iii. 4).

6. He rewards us. "When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy

Father which seeth in secret, himself shall reward thee openly" (Matt. vi. 3, 4). Additional—Matt. vi. 1-6.

7. He chastens us. "Ye have forgotten the exhortation which speaketh unto you as unto children: My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. xii. 5-7).

8. He pities us. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are but dust" (Ps. ciii. 13, 14).

9. He spares us. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him" (Mal. iii. 17).

10. He remonstrates with us. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider" (Isa. i. 3, 4). "Do ye thus requite the Lord, O foolish people, and unwise? is not he thy Father that hath bought thee? hath he not made thee, and established thee?" (Deut. xxii. 6). Additional—Mal. i. 6.

11. We are his children. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John iii. 1).

Our duty is—

12. To honour him. "A son honoureth his father, and a servant his master: if, then, I be a father, where is mine honour? and, if I be a master, where is my fear?" (Mal. i. 6).

13. To give him thanks. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of light" (Col. i. 12).

14. To glorify him. "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. xv. 5, 6). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16).

15. To pray to him. "Thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." "After this manner, therefore, pray ye: Our Father which art in heaven, Hallowed be thy name" (Matt. vi. 6, 9).

16. To be in subjection to him. "We have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. xii. 9). "Surely it is meet to be said unto God, I have born chastisement, I will not offend any more" (Job xxxiv. 31). Additional—Lev. xxvi. 41-43.

17. To submit our will as Christ did. "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." "O my Father, if this cup may not pass from me, except I drink it, thy will be done" (Matt. xxvi. 39, 42).

18. To love our enemies. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the just and on the unjust" (Matt. v. 44, 45).

19. To be holy. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. i. 3, 4).

#### II. God our Maker.

1. He is our Maker. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture" (Ps. c. 3). "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job xxxiv. 4). Additional—Ps. xcv. 6; Gen. i. 27; Mal. ii. 10.

2. He gives power to the faint. "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. xl. 28, 29).

3. He gives songs in the night. "None saith, Where is God my Maker, who giveth songs in the night?" (Job xxxv. 10).

4. He made heaven and earth. "In the beginning God created the heaven and the earth" (Gen. i. 1). Additional—Ps. cxlvi. 6; Neh. ix. 6.

5. We are the work of his hands. "Now, O Lord, thou art our Father: we are the clay, and thou our potter; and we all are the work of thy hand" (Isa. lxiv. 8). Additional—Isa. lx. 21; xxix. 23; Eph. ii. 10.

#### Our duty is—

6. To remember him. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. xii. 1). Additional—Isa. li. 13.

7. To praise him. "Praise ye the Lord: sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King" (Ps. cxlix. 1, 2). Additional—Ps. civ. 24; c. 3).

8. To submit in silence. "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. ix. 20).

#### III. God our God.

1. He is our God. "Our God is in the heavens: he hath done whatsoever he hath pleased" (Ps. cxv. 3).

2. He blesses us. "Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him" (Ps. lxxvii. 6, 7).

3. He is merciful. "Gracious is the Lord, and righteous; yea, our God is merciful" (Ps. cxvi. 5).

4. He will be our guide. "This God is our God for ever and ever: he will be our guide even unto death" (Ps. xlviii. 14).

5. We are the Lord's. "Whether we live, we live unto the Lord; and, whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. xiv. 8). Additional—1 Cor. iii. 23.

#### Our duty is—

6. To obey him. "Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you" (Jer. vii. 23). Additional—Jer. xi. 4.

7. To exalt him. "Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy" (Ps. xcix. 9).

8. To make no molten God. "Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God" (Lev. xix. 4).

#### IV. God my God.

1. He is my God. "Bless the Lord, O my soul. O Lord my God, thou art very great: thou art clothed with honour and majesty" (Ps. civ. 1). "O God, thou art my God" (Ps. lxxiii. 1).

2. He will not fail me. "Be strong, and of a good courage: fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee: he will not fail thee, nor forsake thee" (Deut. xxxi. 6).

3. I am his. "My beloved is mine, and I am his" (Cant. ii. 16).

#### My duty is—

4. To love him. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Luke x. 27).

5. To hope in him. "In thee, O Lord, do I hope: thou wilt hear, O Lord my God" (Ps. xxxviii. 15). "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I will yet praise him, who is the health of my countenance, and my God" (Ps. xlii. 11).

6. To sing unto him. "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being" (Ps. civ. 33). Additional—Ps. cxlvi. 2.

7. To praise him. "I will praise thee, O Lord my God, with all my heart; and I will glorify thy name for ever" (Ps. lxxxvi. 12).

8. To seek him. "O God, thou art my God: early will I seek thee" (Ps. lxxiii. 1).

9. To fear him. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord" (Lev. xix. 32).

10. To wait for him. "I am weary of crying: my throat is dried: mine eyes fail while I wait for my God" (Ps. lxxix. 3).

11. To exalt him. "Thou art my God, and I will praise thee: thou art my God, I will exalt thee" (Ps. cxviii. 28).

12. To extol him. "I will extol thee, my God, O King; and I will bless thy name for ever and ever" (Ps. cxlv. 1).

#### V. God, the God of Israel:

1. He is the God of Israel. "Thus saith the Lord of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord" (Jer. xxxv. 13).

2. He is the Holy One of Israel. "Thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee" (Isa. lv. 5).

3. He is the God of Jacob. "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob" (Ps. cxiv. 7).

4. He is the mighty One of Jacob. "All flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob" (Isa. xlix. 26).

5. He will bless Israel. "The Lord hath been mindful of us: he will bless us: he will bless the house of Israel: he will bless the house of Aaron" (Ps. cxv. 12).

6. He will redeem Israel. "He shall redeem Israel from all his iniquities" (Ps. cxxx. 8).

7. He will give strength to his people. "O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God" (Ps. lxxviii. 35).

8. Israel is his portion. "The Lord's portion is his people: Jacob is the lot of his inheritance" (Deut. xxxii. 9).

9. Israel is his treasure. "The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure" (Ps. cxxxv. 4).

10. All who are Christ's, and believe, are Abraham's children. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29). "Know ye, therefore, that they which are of faith, the same are the children of Abraham" (Gal. iii. 7). Additional—Rom. iv. 11.

11. Israel to be saved. "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded, world without end" (Isa. xlv. 17).

Israel called upon—

12. To hope in God. "Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption" (Ps. cxxx. 7).

13. To trust in God. "O Israel, trust thou in the Lord: he is their help and their shield" (Ps. cxv. 9).

14. To bless the Lord. "Bless the Lord, O house of Israel: bless the Lord, O house of Aaron" (Ps. cxxxv. 19).

VI. God is love.

1. He is love. "He that loveth not knoweth not God; for God is love" (1 John iv. 8).

2. He loves us. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John iv. 10).

3. We love him. "We love him, because he first loved us" (1 John iv. 19).

Our duty is—

4. To keep his commandments. "If ye love me, keep my commandments" (John xiv. 15). Additional—1 John v. 3.

5. To love one another. "Beloved, if God so

loved us, we ought also to love one another" (1 John iv. 11).

6. To hate evil. "Ye that love the Lord, hate evil: he preserveth the souls of his saints: he delivereth them out of the hands of the wicked" (Ps. xcvi. 10).

VII. God our King.

1. He is our king. "The Lord is King for ever and ever: the heathen are perished out of the land" (Ps. x. 16). Additional—Ps. xcv. 3; Zech. xiv. 9.

2. He is the King of kings. "These shall make war with the Lamb; and the Lamb shall overcome them: for he is Lord of lords, and King of kings" (Rev. xvii. 14). "Jesus Christ, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. vi. 14, 15).

3. He is the King of glory. "Who is this King of glory? the Lord strong and mighty, the Lord mighty in battle. Who is this King of glory? The Lord of hosts, he is the King of glory" (Ps. xxiv. 8-10).

4. He reigns and judges. "Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously" (Ps. xcvi. 10).

5. He tries men. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try the children of men" (Ps. xl. 4).

6. He forgives, and speaks peace to his people. "Thou hast forgiven the iniquity of thy people, thou hast covered all their sin." "I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints; but let them not turn again to folly" (Ps. lxxxv. 2, 8).

7. He gives laws. "The Lord is our judge, the Lord is our lawgiver, the Lord is our king: he will save us" (Isa. xxxiii. 22).

8. We are a crown. "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isa. lxii. 3).

9. We are God's people. "I am the Lord, your Holy One, the Creator of Israel, your King." "This people have I formed for myself: they shall show forth my praise" (Isa. xliii. 15, 21). "O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth" (Ps. lxxvii. 4).

Our duty is—

10. To delight in his law. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate both day and night" (Ps. i. 1, 2).

11. To tremble before him. "The Lord reigneth: let the people tremble. He sitteth between the cherubims: let the earth be moved" (Ps. xcix. 1).

12. To rejoice. "The Lord reigneth: let the earth rejoice: let the multitudes of the isles be glad thereof" (Ps. xcvi. 1). Additional—Ps. cxlix. 2.

13. To pray to him. "Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray" (Ps. v. 2).

VIII. God our Judge.

1. He is our judge. "God is the judge: he putteth down one, and setteth up another" (Ps. lxxv. 7). "The heavens shall declare his righteousness; for God is judge himself" (Ps. l. 6). Additional—Ps. lviii. 11; xcvi. 13.

2. He is the judge of the widows. "A father of the fatherless, and a judge of the widows, is God in his holy habitation" (Ps. lxxviii. 5). Additional—Jer. xlix. 11.

3. He shall judge in righteousness. "He shall judge the world in righteousness, he shall minister judgment to the people in uprightness" (Ps. ix. 8). "The righteous judgment of God, who will render to every man according to his deeds" (Rom. ii. 5, 6). Additional—Rev. xix. 11; Gen. xviii. 25.

4. We are to be judged. "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works" (Rev. xx. 12). "We shall all stand before the judgment-seat of Christ" (Rom. xiv. 10). Additional—Matt. xxv. 31, 32.

Our duty is—

5. To be sure that his judgment is just. "We are sure that the judgment of God is according to truth against them which commit such things" (Rom. ii. 2). "Shall not the Judge of all the earth do right?" (Gen. xviii. 25). "Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest" (Ps. li. 4).

6. To trust in him. "Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him" (Job. xxxv. 14).

7. Not to judge one another. "Every one of us shall give account of himself to God. Let us not therefore judge one another any more" (Rom. xiv. 12, 13). Additional—Matt. vii. 1.

IX. God our Master.

1. He is our master. "Be not ye called rabbi; for one is your master, even Christ; and all ye are brethren" (Matt. xxiii. 8). "Ye call me Master and Lord: and ye say well; for so I am" (John xiii. 13).

2. He remonstrates with his servants. "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts" (Mal. i. 6).

3. He makes us free. "O Lord, truly I am thy servant: I am thy servant, and the son of thine handmaid: thou hast loosed my bonds" (Ps. cxvi. 16). "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. v. 1). "Being then made free from sin, ye became the servants of righteousness" (Rom. vi. 18).

4. He offers us rest. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. xi. 29, 30).

5. He promises eternal life. "Now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but

the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 22, 23).

6. We are his household. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. ii. 19).

7. We are his servants. "O Lord, truly I am thy servant: I am thy servant, and the son of thine handmaid" (Ps. cxvi. 16). Additional—Matt. xxv. 14; Isa. xliii. 10.

Our duty is—

8. To praise him. "Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord" (Ps. cxiii. 1).

9. To serve him alone. "No man can serve two masters; for either he will hate the one, and despise the other: or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon" (Matt. vi. 24). "God forbid that we should forsake the Lord, to serve other gods. The Lord our God will we serve, and his voice will we obey" (Josh. xxiv. 16, 24).

10. To wait upon him. "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until he have mercy upon us" (Ps. cxliii. 2).

11. To be just. "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven" (Col. iv. 1). Additional—Ephes. vi. 9.

12. To be merciful. "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" (Matt. xviii. 32, 33).

13. To be gentle. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient" (2 Tim. ii. 24).

X. God the fountain of living waters:

1. He is the fountain of living waters. "My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13).

2. He will not forsake the poor and needy. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water" (Isa. xli. 17, 18).

3. We thirst after God. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come to appear before God?" (Ps. xlii. 1, 2). "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is" (Ps. lxxiii. 1).

4. We are called to come. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. lv. 1). Additional—John vii. 37; Rev. xxii. 17.

5. We shall be filled. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Matt. v. 6).

6. We shall thirst no more. "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv. 14). "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. vii. 16, 17).

#### XI. God the husbandman.

1. He is the husbandman. "I am the true vine, and my Father is the husbandman" (John xv. 1).

2. Christ the vine. "I am the true vine" (John xv. 1). Additional—John xv. 5.

3. God purges the fruitful branches. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John xv. 2).

4. He casts forth the unfruitful branches. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John xv. 6). Additional—John xv. 2.

5. We are the branches. "I am the vine, ye are the branches" (John xv. 5). Our duty is—

6. To abide in Christ. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me" (John xv. 4).

7. To bear fruit. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John xv. 8). "Bring forth therefore fruits meet for repentance" (Matt. iii. 8).

8. What the fruit of the Spirit is. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. v. 22, 23).

#### SUITABLE COLLECTS.

First Sunday in Advent.

Fifth Sunday after Epiphany.

Sixth Sunday after Epiphany.

Ash Wednesday.

Sunday after Ascension.

Twenty-second Sunday after Trinity.

Twenty-fifth Sunday after Trinity.

#### LINES ON GOD.

##### PART I.

God is my Father, for he gave me breath:  
His hand alone preserves me still from death.  
God is my Father, and he calls me son;  
Thou, as my Father, let his will be done.  
Let me revere him, honour, and obey,  
And to my Father oft in secret pray.  
God is my Maker: let my soul rejoice,  
And to his glory let me raise my voice.  
God is our God, and he will be our guide:  
Let us ne'er worship any God beside.  
God is my God: why, then, cast down, my soul?  
In him I'll trust while endless ages roll—  
The God of Israel, in whose word we read  
We too, if we believe, are Abram's seed.  
Then let us trust in him, and bless his name,  
And through the Gentile world his love proclaim.  
Our God is love: he sent his only Son  
To die for sins which wretched man had done;  
Then let us keep his law and walk in love:  
So may we please our God who dwells above.  
In all the world the Lord our God is King;  
Then let us raise our voice his praise to sing,  
Tremble before him, and obey his words;  
For he is King of kings, and Lord of lords.

God is our Judge—the righteous and the just:  
My soul in him shall make her humble trust.  
Our Master he: we must be just and kind,  
And follow him we serve with lowly mind.  
God is the fountain whence those waters flow,  
Which give us life and strength while here below:  
Soon shall we see that fountain, ever clear,  
When we in God's own presence shall appear.  
God is the husbandman, and Christ the vine;  
And we, the branches, closely round him twine:  
Let us in him abide, and from this root  
Derive new strength to bring forth precious fruit  
Of meekness, faith, long-suffering, and joy—  
Peace, which the world nor gives nor can destroy.

L. A.

#### Biography.

CAPTAIN MONCK MASON, R. N\*.

##### No. I.

WE conceive it to be profitable to the church to mark the Lord's dealings with his children, and to call attention to the lives and deaths of those to whom the Lord has in his mercy given his grace. This leads us to set before our readers a short account of a much valued Christian friend, captain Thomas Monck Mason; whom it has pleased the Lord to call to his rest from a situation in which, had he lived, he appeared likely to be most useful in the Christian cause. But the Lord has a right to do as he will with his own: "He doeth all things well."

Thomas Monck Mason was born on the 31st of March, 1788, of parents who, though they did not see things at that time in the serious point of view in which many of the family afterwards saw them, yet were anxious to have their children brought up correctly in the fear of God. In a review of his life, which he made at a late period, he says he had to be thankful for being taught to value God's word and religion in its ministers and ordinances. He was early sent to school; and one was selected in which, even at that period, there were regularly morning and evening prayers; and the 149th psalm was frequently sung at the conclusion of the service. The boys were always brought to church; and the Sunday was occupied partly by learning and saying the church-service and collects in French, which was the language of the school. Many years after, captain Mason mentions having had great pleasure in meeting his old schoolmaster in attendance upon the ministry of the rev. Mr. Mathias, from whom he derived much instruction, had his mind much enlightened, and died in the full assurance of faith.

When he was eleven-and-a-half years of age, he entered the navy, and served as midshipman in the Neptune, under sir T. Williams: he was made lieutenant in 1807. During all this time no

\* The above sketch of a truly devoted and spiritually-minded Christian is extracted, with slight alteration, from the pages of the "Christian Examiner." The question is sometimes absurdly asked, Can religion exist in such a service as the navy? Is not the sailor, of whatever rank he may be, notoriously a thoughtless man? It is gratifying to know that captain Mason was no solitary instance of the power of vital religion operating upon sailors' hearts. Many of our bravest naval officers at the present moment are men of decided piety. We mark the word "bravest," knowing that piety and courage are frequently regarded as incompatible. Nothing can be farther from the truth. A really religious commander will always prove an incalculable advantage to the ship's crew. It is a cause of thankfulness that such are to be found, and that their number is rapidly increasing.—Ed.

religious thoughts crossed his mind: he lived without God in the world; except that he mentions that about 1802 he received the sacrament for the first time, in great darkness, and having no idea of God but as a being to be dreaded. He had about that time a very severe sore throat. He considered himself to be in great danger, and had fearful apprehensions of the wrath of God. In looking back upon this period of his life, he says in his journal:—"O the long-suffering goodness of God to me during this time! I gloried in my shame. I knew nothing of God as a Saviour. With what horror ought I to look back at some (and many) scenes I passed through at home, when I entered the sea-service, on my return home, and during my subsequent employment when in the —, where every species of iniquity so abundantly prevailed!"\*

He had many very remarkable providential escapes, particularly during his first year, when, having been sent for a punishment to the topmast head, in descending he fell about sixty feet into the sea, and had his arm broken, but was saved by one of the officers, who threw off his coat, and plunged into the sea, and rescued him from an untimely end. In 1810, he returned to his home, his ship having been paid off. He was promoted to the rank of commander at the peace in 1814.

He still appears to have had no religious impressions; nor were his first serious thoughts till about the year 1817. At that time he frequently attended the Wednesday evening lectures of the rev. B. W. Mathias, whose ministry has been made useful to so many immortal souls. He did not at once yield to these religious impressions, but, as is generally the case, appears to have struggled against them, mixing in the world, and joining with the people of the world, till the summer of 1818, when he was led by divine grace and truth to come out from the world, and take up his cross, and follow Christ. From that time he seems never to have taken a backward step, but to have followed on to know the Lord. In the autumn of that year he became acquainted with Miss Dorothea Burgh, who, like himself, had been lately brought under the influence of divine truth. He was married to her on the 23rd of Jan., 1819. He was, however, permitted but for a short time to enjoy the happiness of her society; as, shortly after the birth of her child, she fell into a consumption, of which she died in June, 1820, having through her illness and at her death exhibited in a very striking way the power of divine grace.

From this time captain Mason exhibited, to all who had the privilege of his acquaintance, all the features of a decided, experienced Christian. He sought the company of serious Christians, and loved to be engaged in the Lord's work. Shortly after, he began to note in his pocket-book the state of his mind; and his diary shows an humble, watchful spirit, ever looking to the work of Jesus for his acceptance, and to his Spirit for his strength. Our space will not allow us to give ex-

tracts, except for a plan for private prayer, which he seems to have acted upon as long as he lived:

"Whatever family I am in the house with, I particularly pray for each day; also pray for every thing I expect to be engaged about, public and private. In the morning I propose the following arrangement for more particular prayers for relations, friends, and societies, on certain days of the week, not leaving them out for this reason generally every day:

"Monday.—For my own particular family and servants; for missionaries; seamen.

"Tuesday.—Wife's family and servants; and bible society.

"Wednesday.—My own relations and connexions; Sunday and other school societies.

"Thursday.—Wife's relations and connexions; tract society.

"Friday.—Friends; god-children; for the established church; also all other denominations; seamen.

"Saturday.—King; ministers; every Christian effort not above included; Jews.

"Sunday.—Outpouring of the Spirit on all flesh; my own and wife's family, relations, friends, servants; all believers now before God in prayer; those that are not; kings, superiors, and people; all potentates; bishops, curates; all congregations at home, abroad; all denominations of Christians; Jews and Gentiles; missionaries and their efforts; more missionaries; societies; all schools, particularly those assembled to be taught this day; teachers, conductors, pupils; British and foreign bible society; Hibernian associations; book and tract societies; particular ministers whom I have been attending; the minister I propose to attend; the congregation with whom I shall worship; seamen; army; peace and righteousness through the country."

What an instructive lesson and example is here given to all Christians! What a spirit of prayer is here exhibited!

He not only prayed for the seamen, but this year gave very effectual aid in the establishment of the floating chapel for seamen. In its cause he visited England with the object of raising funds for its support, and there became acquainted with Miss Grey, daughter of sir George Grey, to whom he was married Nov. 26, 1823. Three days after, he thus writes in his diary:

"Nov. 29.—'Watch ye, therefore, and pray always' (Luke xxi. 36). At this season of great prosperity, may we be particularly watchful lest our hearts should be over-charged with the cares and pleasures of this life: keep us constant in prayer, in sincere, fervent prayer, looking unto Jesus, waiting for and hoping for his coming. I have, alas! never yet persevered for any length of time in a regular course of prayer. May I, Lord, now begin one by myself, one with my wife, one with my family when I teach them. I now thank thee, O Lord, for all the events of the past week; and may we ever remember it, and our vows and resolutions."

The next year found him and his wife and family settled in Enniskerry, where he lived, valued and loved by all around him. He let his light shine before men: they saw his good works and glorified his heavenly Father. He assisted the ministers of the parish in every way he could: he taught re-

\* It is to be hoped that, since that period, considerable improvement has taken place in the navy. There is at least a greater attention to outward ordinances, which may, in God's providence, be blessed for the spiritual good of many. The allowance made instead of ardent spirits cannot fail to be productive of great good.—Ed.

gularly in the Sunday-schools, and set an example in the parish by sending his children, as they grew up, for the instruction of their clergyman. He was very useful as treasurer of a district visiting society, the accounts of which he kept with great regularity; thus acting like the deacons of old, taking from the ministers all occasion for "leaving the word of God and serving tables," affording them opportunity to give themselves "continually to prayer and the ministry of the word."

In May 1827, he left Ireland for Portsmouth, having obtained a commission in the "Victory," with the hopes of promotion. In April, 1828, he received his promotion; but he remained at Portsmouth, attending the sick bed and death of his father-in-law, sir George Grey; after which, he and his family returned to Enniskerry.

It will give an idea of his practical views, to insert the account he has entered in his diary, of the mode of keeping the fast-day appointed to be observed March 21, 1832, on account of the visitation of the cholera\*.

"It was well observed in this family and neighbourhood, particularly in this parish, Delgany and Kilgobbin. O Lord, bless it to all thy people, and to all the ungodly of the land, that they may be duly humbled, and be led to consider their ways, and to acknowledge them to the Lord, and to forsake their sins; that we, our king and our rulers, servants and people, may dwell in righteousness, and peace.

"Up at 7h.15m. Engaged in prayer with Mary and self till 9. Assembled all the family till half-past 10 in prayer, singing, and reading the word. No breakfast laid even; and not even the little Annabella, at a year-and-a-half old, had a bit of bread; but she sat in her little chair at prayer all the hour and a half we were engaged, perfectly quiet. Went to church: Mr. M'Ghee preached. Then we assembled the children again, and prayed till six. No dinner brought up or table laid; but we gave leave for every one to take a bit of bread and slice of meat. Went to school-house to lecture: gave children a piece of bread and a cup of milk before they went to bed. The grown up people did not touch any thing till after lecture, when they had a cup of tea and some dry bread for supper."

The men of the world will scoff at such a fast; but it is edifying to see a man, with such evangelical views as captain Mason, thus fulfilling all righteousness, and thus abounding in good works, though he knew he was not to be saved by his works.

\* It is melancholy to recall to mind the sarcasm which the proposal for such a fast was received in many quarters, and how the wit of a profane ribaldry was freely called into exercise, to represent the sacred observance as a subject fit only for ridicule. It is much to be wished that our rulers would appoint a day of humiliation before God, on account of the scarcity apprehended, and, indeed, now existing (through failure of the potatoes) in many districts of the empire.—Ed.

## FOLLOWING CHRIST:

### A Sermon,

BY THE REV. GEORGE MOUNTJOY WEBSTER, D.D.,

Rector of Codford St. Mary, Wilts.

JOHN xxi. 22.

"If I will that he tarry till I come, what is that to thee? follow thou me."

THESE words are the rebuke which our blessed Lord gave to St. Peter for his inquisitive curiosity, which induced him to pry into futurity, to ascertain what would be the fate of the disciple whom Jesus loved. His curiosity was not only not gratified, but it received this well-merited censure, the more so as the apostle seems to have been actuated not only by curiosity, but by envy also. This should teach us to forbear prying into the secrets of the Most High. The doctrine of the Trinity in Unity, for instance, we can believe; but the nature of a Triune Being we can never comprehend. The twofold nature of Christ we admit; but we can entertain no adequate conception how Deity and manhood could be united in one Person. We believe that a heaven is provided for the servants of God; but we can form no idea of the nature of that better land. We believe in the immortality of the soul; but how or in what manner it can exist without, or separated from, the body we cannot know. Were we to turn our whole time and attention to the discovery of these things, vain would be the pursuit; we cannot know them. Besides, God in mercy has revealed sufficient. Is it not enough to know that our souls will live for ever? that there is a heaven provided? that Christ did become a man? that he did come into the world to save sinners, and redeem them from everlasting wrath, make them meet for heaven, and then translate them thither? Is it not sufficient to know that the great God is gracious and merciful, slow to anger, and of great kindness? that, so far from willing the death of a sinner, he would rather that he turn from his wickedness, and live? and that he hath promised pardon and acceptance to the truly penitent? Let us refrain from such inquiries: they are useless, to use no harsher term. From them we reap no benefit, we derive no good. They do not make us better Christians, neither can we suppose them pleasing to Almighty God. Rather let us thank God that he has revealed to us the way to the heavenly Jerusalem, where, if it be our happiness to enter, we shall know even as we are known; and, leaving speculative inquiries, let us apply ourselves earnestly to learn the will of God, and the duty of us his creatures. I know of no rule, from

which we can better learn our duty, than the short, yet comprehensive command of our Saviour himself to Peter: "Follow thou me." To follow Christ is, indeed, the duty of all; and the nearer to his example our conduct be approximated, the more inward satisfaction shall we experience, the more shall we know of that peace which passeth understanding, and the fitter shall we be to enter into the joy of our Lord. And, while meditating on these words, may the Spirit of him, who hath promised, "Lo, I am with you always, even unto the end of the world," be with us, prepare our hearts for the reception of his word, and incline us to follow him with cheerfulness and alacrity.

We should follow the example set us by our blessed Saviour in the performance of our duty, whether to God, to our fellow-creatures, or to ourselves.

I. In our duty to God. Our Lord seems to have been a constant attendant on the means of grace. He was exceedingly zealous for the name of the Lord. Though he had no sins to confess, had committed no action needing repentance, neither stood he in need of forgiveness, yet we find him often engaged in prayer, holding communion with God, and preferring supplications for all men. He came to do the will of God, and he was straitened till he had accomplished it. To perform at once the will of his Father, and fulfil his gracious mission, occupied his attention. It was that which lay next his heart. To accomplish it, he often denied himself that rest which nature required. Not unfrequently, after a day of toil, has he spent the whole night in prayer, in some solitary place, alone. "My meat," said he, "is to do the will of him that sent me, and to finish his work." More than once did he clear the temple of its pollution, expelling those that trafficked therein, forbidding them to make his Father's house a house of merchandize: this, perhaps, may be regarded as the greatest miracle Jesus effected. When about to perform our duty to our Maker, whether of a public or a private nature, let us imitate the conduct of our Lord, who came, not to do his own will, but the will of him that sent him. Let us place before us the pattern of our Saviour, and reflect that these words will apply to each of us: "Follow thou me."

II. In our duty to our fellow-creatures. "Thou shalt love thy neighbour as thyself," was the precept of our Lord; and this precept he exemplified in his own conduct. For the benefit of man he traversed the whole land of Judea, from the coasts of Tyre and Sidon to the city of Jerusalem, and preached in every place the gospel as the herald of salva-

tion. We read that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Through his beneficence the blind saw, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, and to the poor the gospel was preached. No one, who believed and trusted in him, ever met with a denial to a request preferred with humility. Hear him saying to one, "Thy faith hath saved thee: go in peace;" to another, "Daughter, be of good comfort: thy faith hath made thee whole." Mark his gracious answer to the woman of Syrophenicia interceding for her daughter. Though, for a time, to prove her faith and constancy, "he answered her not a word," yet by perseverance she obtained all she sought from the benevolent Jesus, who dismissed her, with "O, woman, great is thy faith: be it unto thee even as thou wilt." So to the centurion, beseeching for his servant, he said, "I will come, and heal him." But, on the centurion's professing his unworthiness that Christ should enter into his house, he dismissed him, with, "Go thy way; and, as thou hast believed, so be it done unto thee." View him at the raising of the daughter of Jairus. Behold him at the grave of his friend Lazarus. When he saw Mary weeping, he groaned in his spirit, and was troubled: he felt, doubtless, indignation against sin, which had introduced sorrow and death into the world; and tender compassion for her who had learned from him the one thing needful, and had chosen for herself that good part which it was impossible to take away from her. When he approached the place where Lazarus was laid, he wept: his behaviour was so affecting that it constrained the Jews to exclaim: "Behold, how he loved him!" After a solemn prayer, not on his own, but on the account of those who stood by, he cried, with a loud voice, "Lazarus, come forth." It was not merely in the act of resuscitating the mortal body of Lazarus that the benevolent spirit of our Saviour was evinced: he grieved, probably, not so much for the temporal decease of his friend, as the spiritual death of many that surrounded him: his heart at that moment appears to have been full, even to bursting, with love and compassion for mankind. Here, also, it is our duty to follow him. True, we cannot confer benefits on our neighbours as did Christ; but we can love them, and intercede for them at the throne of grace; and "the effectual, fervent prayer of a righteous man availeth much." Perhaps some one may say, And who is my neighbour?



Turn to Luke x., read attentively our Lord's pleasing narrative of the good Samaritan, and then "Go, and do thou likewise."

III. In our duty to ourselves. When we reflect that death to us will not be annihilation, but that the end of our mortal career will be the commencement of another and an eternal life; when we reflect that we are destined to move in other spheres when "this tabernacle of clay shall have been dissolved;" when we reflect, too, that our future state will be one of ineffable joy or unspeakable misery, and that this will wholly depend on the manner we pass this life, our state of probation; when we reflect, also, that God in mercy has revealed to us the way whereby we may procure everlasting felicity, and hath said, "This is the way, walk ye in it," do we not feel that it is incumbent on us that it is a duty we owe to ourselves to prepare to meet our God? If any ask, How is this to be effected? I know of no better answer than these same words of Jesus: "Follow thou me." Though we cannot keep pace with him who was altogether holy, contaminated by no sin, nor influenced by any forbidden wish, yet let us strive for the same Spirit which was in Christ Jesus, the same holy zeal for God, the same love to our neighbour, the same purity of life and unsullied conduct, the same meekness and lowliness of spirit, the same disregard for the things of this world, the same love for our enemies, and the same spirit of forgiveness: in a word, let us imitate the example of him "who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously."

It may be asked, And who is sufficient for these things? Truly, my brethren, this is an important question. By sad experience we are sure that by our own strength we can do nothing pleasing and acceptable to God. We cannot live so as to satisfy our own corrupt conscience; much less can we follow the immaculate Jesus through all the rough passes of this vast wilderness, beset as we are on every side by dangers and difficulties, by the wiles of Satan, the allurements of sin, and, what is worse than all, by our own heart, naturally "deceitful above all things, and desperately wicked." We are not "sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." If we would follow Jesus, then, it must be by "looking unto Jesus, the Author and Finisher of our faith:" it must be by "coming boldly unto the throne of grace, that we may obtain mercy, and find grace to help in

time of need." We must first obtain mercy and the pardon of our sins, and procure grace to help, when we find our former evil courses gaining upon us, when we draw a forbidden sigh after the false pleasures of a world that lieth in wickedness, when we feel the slightest tendency not only to evil, but even to the appearance of evil. At all such times of need, let us approach the throne of grace, and say, "Lord, I am thine: save me." Let us approach boldly, nothing doubting, but relying on the promises of that God who cannot lie. "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." "Call upon me in the day of trouble: I will deliver thee; and thou shalt glorify me." But, my brethren, let us approach the foot-stool of mercy with great humility, acknowledge our inability of performing the least thing worthy of God's notice, and our unworthiness to receive a benefit at his hand: let us plead our own poverty, and the fulness that is in Christ: in his name let our petitions be offered up; and let all the praise and glory be attributed to God. Then, surely, in mercy he will hear, and answer us; and his gracious reply will be, "My grace is sufficient for thee." Then will it be our happiness to know that, though of ourselves we can do nothing, yet we "can do all things through Christ which strengtheneth" us.

My brethren, suffer the word of exhortation. It is the duty of every faithful watchman to warn those of his charge of danger. If he see the enemy approach, and neglect to raise an alarm, the blame and punishment will be his own. "I have set thee," saith the Lord, "a watchman unto the house of Israel; therefore thou shalt hear the words at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." It is incumbent on me to care for your eternal welfare, and to preach the good news of salvation without fear; yea, woe is me if I preach not the gospel. Suffer me, then, to ask, Are you following Christ? If not, alas! your danger is imminent. O turn from your folly: serve your Maker, and be happy: he is well pleased at the return of a penitent sinner. "As I live," saith the Lord God, "I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye, from your evil ways; for why

will ye die, O house of Israel?" why so obstinately bent on your own destruction, that, despite all my warnings and entreaties, ye will rush headlong into ruin till ye find it too late to recede? Do you never feel a desire to return to God to serve him truly? Do you never experience an inward desire to be a follower of the meek and lowly Jesus? If so, my brethren, what is this but the Spirit of God drawing you with the cords of his love? Beware lest you resist the Spirit of God, remembering who hath said: "My Spirit shall not always strive with man." Depend upon it, such desires are God's own work, and intended to be the means of plucking you as brands from the burning. On the memorable night when Christ washed his disciples' feet, Peter at first refused, saying: "Lord, dost thou wash my feet?" And, notwithstanding Jesus assured him that, though he was not then acquainted with his motives, yet he should afterwards know, he persisted, saying: "Thou shalt never wash my feet." But, when our Saviour answered: "If I wash thee not, thou hast no part with me," he perceived the folly of setting himself in opposition to God, and felt it his duty to submit himself to his Master's will, whether in conformity with or opposition to his own, without inquiring into his Lord's motives, or harbouring a doubt as to the goodness of the result; and he immediately exclaimed: "Lord, not my feet only, but my hands and my head." So, when the wicked man hears this command of the Almighty: "Cleanse your hands, ye sinners," he saith: "Why should I cleanse my hands?" And, though entreated to do so, and warned of the fatal consequences attendant upon a refusal, he persists, saying: "I will never cleanse my hands." But, if happily he becomes convinced of his state as a sinner, and his need of a thorough reformation of character, he immediately becomes humble, and exclaims: "Lord, cleanse thou not my hands only, but my head and my heart, that no vile deed be perpetrated by my hands, no evil communication proceed out of my mouth, nor any forbidden wish be formed in my heart." May such conduct be yours. Come to Jesus: look to Jesus: follow Jesus. Be assured he will receive you with joy into his service: "Him that cometh unto me, I will in no wise cast out." To deter you from vice, and encourage you in the practice of virtue, contrast the situation of those who worship God in spirit and in truth, with those who refuse, saying: "We will not have this fellow to reign over us." If you persist in your evil courses, your life will be spent in uncertainty and gloomy anticipations of future punish-

ment. As you live, so will you die. But O, reflect: "The wicked shall be turned into hell, and all the people that forget God." And who can describe, who can conceive, the horrid state of him whose home is hell, whose avenger is God, whose accuser is his own awakened, though not amended conscience, whose tormentor is Satan, and whose companions are devils and the spirits of the damned? The service of sin is indeed a galling yoke in this life, and its wages eternal death in the world to come; whereas the service of God is perfect freedom here, and its reward everlasting life hereafter. Heaven will be your home, God your friend, angels and the spirits of the just made perfect your associates.

Do you feel that you have nothing to offer for your acceptance? If so, you are in a fitter state to approach your Maker. "Not by works of righteousness which we have done, but according to his mercy he saved us." "The blood of Jesus," not our merits, "cleanseth from all sin." Come to Jesus, then, sinners labouring under guilt, and heavily laden with sin, and he will give you rest. He never said: "Seek ye me in vain." But delay not this important concern: time hastens on with an imperceptible, yet swift motion; and, when once the gates of death are opened, the door of mercy will be for ever closed against you. Say not to your Saviour, who now stands knocking at the door of your heart, "Go thy way for this time: when I have a convenient season, I will call for thee;" for, "Behold, now is the accepted time: behold, now is the day of salvation." "Work while it is day; for the night cometh, in which no man can work." Arise, then, call upon your God, and Christ shall give you light.

But, if happily ye be humble and consistent followers of Jesus—and surely I may hope and believe that some of you have had your eyes opened, and have been "turned from darkness to light, and from the power of sin and Satan to serve the living God"—"rejoice, and be exceeding glad; for great is your reward in heaven." To you I would say, Watch: guard against the sins which do so easily beset us, and run with patience the race that is set before you. Be fervent in prayer: cast thy care upon the Lord: he will sustain thee: he shall never suffer the righteous to be moved. And, if in so doing we meet with persecution (which, blessed be God, in our favoured land amounts to no more than derision), for our support let us remember the words of our Saviour: "Blessed are ye, when men shall revile you and persecute you, and shall say all manner

Jesu has pressed it, and shall we repine?  
O, rather meekly bow with faith divine;  
Rest all thy cares on him, O weary heart,  
Trust in his word, and from his love ne'er part.

M. C. L.

*Llangynneyd Vicarage.*

### "GOD KNOWS BEST".

*(For the Church of England Magazine.)*

THE words were few, were briefly spoken,  
Yet fell with blessing on my ear;  
Breathing a sympathetic token,  
Of faith triumphant over fear.

O, when the soul is faint and weary,  
And scarce can keep her steadfast hold,  
When earthly views are dark and dreary,  
How sweet of mercy to be told!

Of mercy and of wisdom blending  
In each appointment of our lot!  
Of love directing, and defending,  
And watching o'er, and sleeping not!

The words were few, were briefly spoken,  
A pilgrim greeting by the way;  
Yet would I fain preserve unbroken  
The comfort which those words convey.

In each afflictive visitation,  
Let me on that assurance rest,  
That, whatso'er the dispensation,  
'Tis God's decree, and "God knows best."

H. B. KING.

*Fulham.*

\* These were the parting words of an esteemed friend, after sympathetic inquiries in a season of sorrow. They sounded as a benediction, whose very simplicity made its truth the more impressive.

### Miscellaneous.

ROME.—According to official returns for the year 1846, the city of Rome is divided into 54 parishes, inhabited by 35,988 families. There are 41 bishops, 1,533 priests, 2,845 monks, and 1,472 nuns. The Jews, who are about from 8,000 to 10,000, are not comprised in this census. The whole population in 1837 was 156,552; in 1840, 154,632; in 1845, 167,160; and in 1846, 170,199.

GATHERING THE HARVEST.—In queen Elizabeth's reign a proclamation was issued, whereby all parsons, vicars, and curates were enjoined to "teach and declare unto the people that they might with safe and quiet consciences (after the common prayer), in time of harvest, labour upon the festival days, and save the things which God had sent them; for, if by any groundless scruples of conscience they should abstain from working on those days, that they should grievously offend and displease God if the grain were thereby lost or damaged."

THE AUSTRIAN EMPIRE.—The *Suabian Mercury*

publishes the following statistics relative to the Austrian monarchy: It covers an extent of 12,104 square miles, containing 35,295,957 souls, inhabiting 713 towns, 2,468 burghs, 64,308 villages, and 5,036,548 houses. The clergy is composed of 65,565 individuals; and the church revenue, without including Hungary, Transylvania, and the military frontier, exceeds all other states in the number of primary schools, in which more than 4,000,000 of pupils are educated at an expense of 4,000,000 of florins.

COMPARISON OF SPEED.—A French scientific journal states that the ordinary rate per second, of a man walking, is 4 feet; of a good horse in harness, 12; of a reindeer, in a sledge on the ice, 16; of an English race-horse, 43; of a hare, 88; of a good sailing ship, 14; of the wind, 82; of sound, 1,038; of a twenty-four pounder cannon-ball, 1,300; and of the air which, so divided, returns into space, 1,300 feet.

EFFECT OF CIVILIZATION ON THE VOICE.—It is, I believe, a fact—and, if so, it is a curious one—that the dog in a wild state only howls; but, when he becomes the friend and companion of man, he has then wants and wishes, hopes and fears, joys and sorrows, to which in his wilder state he appears to have been a stranger. His vocabulary, if it may be so called, then increases, in order to express his enlarged and varied emotions.—*Jesse.*

FORGIVENESS.—The favourite of a sultan threw a stone at a poor dervise who had requested alms. The insulted dervise dared not to complain, but carefully searched for, and preserved the pebble, promising himself he should find an opportunity, sooner or later, to throw it in his turn at this imperious and pitiless wretch. Some time after, he was told the favourite was disgraced, and, by order of the sultan, led through the streets on a camel, exposed to the insults of the populace. On hearing this, the dervise ran to fetch his pebble; but, after a moment's reflection, cast it into a well. "I now perceive," said he, "that we ought never to seek revenge when our enemy is powerful, for then it is imprudent; nor when he is involved in calamity, for then it is mean and cruel."

YAKUTSK.—The earth has no spot upon its surface, either habitable or otherwise, which is so cold as Yakutsk—a paltry, yet principal town of Eastern Siberia, where a few wooden houses are entombed with numerous huts plastered over with cow-dung, and windowed with ice. In this dreary and remote region the earth is always frozen; the summer's thaw never reaching below three feet from the surface; the subterranean ice having a computed depth of two hundred yards. In January the thermometer has been known to sink eighteen degrees below the bitterest cold experienced by Ross during his late expedition, and yet the inhabitants, favoured by a warm, though short summer, reap both wheat and barley, and cultivate successfully potatoes, and various other hardy vegetables.—*Gardeners' Gazette.*

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THE  
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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



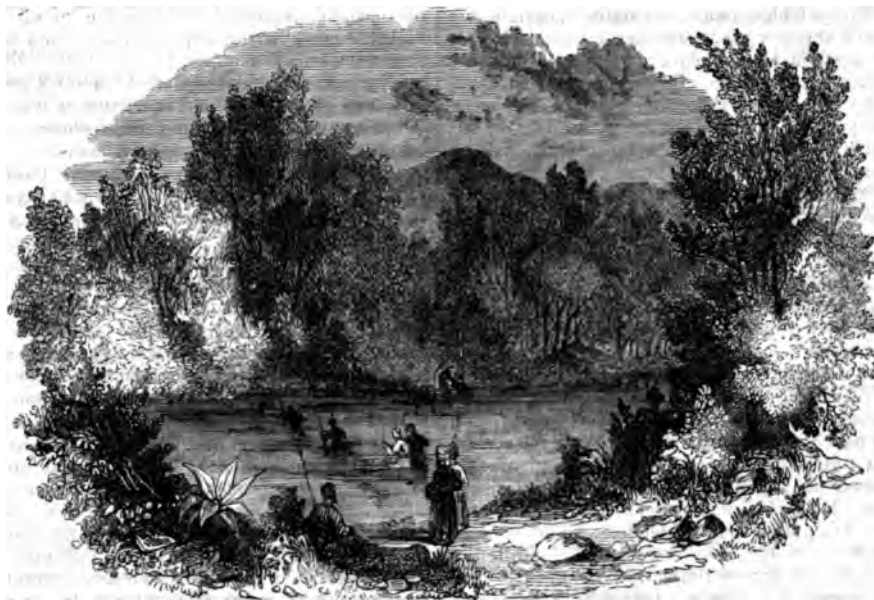
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 615.—NOVEMBER 28, 1846.

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(The River Jordan, near Jericho.)

**JORDAN\*.**

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar."—GEN. xiii. 10.

THIS river, being the principal stream of Palestine, has acquired a distinction much greater than its

\* From "The Pictorial Bible," Part I. (London, Knight); which we have pleasure in strongly recommending. It is the commencement of a new edition of this valuable work, with very considerable improvements, and much additional matter. Our readers will thank us for drawing their attention to it. We are indebted to the courtesy of the publishers for the illustration which heads this paper.—ED.

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geographical importance could have given. It is sometimes called "the river," by way of eminence, being in fact almost the only stream of the country which continues to flow in summer. It was formerly usual to refer the source of the river to the stream which issues from the cave at Banias (the ancient Paneas, the Cæsarea Philippi of the New Testament), over which rises a perpendicular rock, whose face has been sculptured in niches for statues. But this is by no means the most distant of the fountains whose waters go to form the Jordan; and it is perhaps better to regard the river as taking its course about an hour and a quarter's

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journey (say three or three miles and a quarter) north-east from Banias, in a plain near a hill called Tel-el-Kadi. Here there are two springs near each other, one smaller than the other, whose waters very soon unite, forming a rapid river, from twelve to fifteen yards across, which rushes over a stony bed into the lower plain, where it is joined by the river from Banias. A few miles below their junction, the now considerable river enters the small lake of Huleh, or Samochonitis (called "the waters of Merom," in the Old Testament). This lake receives several other mountain-streams, some of which seem to have as good claim to be regarded as forming the Jordan as that to which it is given in the previous statement; and it would perhaps be safest to consider the lake formed by their union as the real source of the Jordan. About two miles below this lake the river passes under Jacob's Bridge, in a rapid stream, through a narrow bed, and in about ten miles further reaches the larger lake, known by several names, but most commonly as the lake of Tiberias, through which its course is distinctly marked by the smoothness of the water in that part. The Jordan rushes from the southern extremity of the lake with considerable force, in a stream which is about fourteen yards across at the end of April. On quitting the lake, the river enters a broad valley, or "ghor," by which name the natives designate a depressed tract, or plain, between mountains. This name is applied to the plain of the Jordan, not only between the lake of Tiberias and the Dead Sea, but quite across the Dead Sea and to some distance beyond. This valley varies in breadth from five to ten miles between the mountains on each side. The river does not make its way straight through the midst of the ghor. It flows first near the western hills, then near the eastern, but advances to the Dead Sea through the middle of the valley. Within this valley is a lower one, and within that, in some parts, another still lower, through which the river flows. The inner valley is about half a mile wide, and is generally green and beautiful, covered with trees and bushes, while the upper or large valley is for the most part sandy or barren. The distance between the two lakes, in a direct line, is about sixty miles. In the first part of its course between them the stream is clear; but it becomes turbid as it approaches the Dead Sea, probably from passing over beds of sandy clay. The water is very wholesome, always cold, and nearly tasteless. The breadth and depth of the river vary much in different places and at different times of the year. The average breadth has been calculated by Dr. Shaw at nine yards, and the depth at nine feet. In the season of flood, in April and the early part of May, the river is full, and sometimes overflows its lower banks, to which fact there are several allusions in scripture (Josh. iii. 15; 1 Chron. xii. 15; Jer. xii. 5, xlix. 19, l. 44. The whole course of the river is about one hundred miles in a straight line from north to south; but, with its windings, it probably does not describe a course of less than one hundred and fifty miles. Burckhardt says that it now bears different names in the various divisions of its course: Dhan, near its source; Ordan, lower down, near the sea of Galilee; and Sherya, between that lake and the Dead Sea.

"The plain of Jordan... was well watered every where, before the Lord destroyed Sodom and Gomorrah." The very valuable discoveries of Dr. Robinson require us to modify very considerably all our previous notions respecting the appearance of the plain of the Dead Sea, before the destruction of Sodom and Gomorrah, and also respecting the extent and character of that visitation itself.

It has usually been assumed that the Dead Sea has only existed since the devastation of "the cities of the plain;" and the favourite hypothesis of late years has been, that before that time the Jordan flowed through the whole length of the Wady-el-'Arabah to the gulf of Akabah, leaving the present bed of the Dead Sea a fertile plain. But this, as we now learn, could not have been the case, at least within the times to which history reaches back. Instead of the Jordan pursuing its course southward to the gulf, Dr. Robinson found the waters of the 'Arabah, and also those of the high western desert, far south of Akabah, all flowing northward into the Dead Sea. "Every circumstance goes to show that a lake must have existed in this place, into which the Jordan poured its waters, long before the catastrophe of Sodom. The great depression of the whole broad Jordan-valley, and of the northern part of the 'Arabah, the direction of its lateral valleys, as well as the slope of the high western desert towards the north, all go to show that the configuration of this region, in its main features, is coeval with the present condition of the surface of the earth in general, and not the effect of any local catastrophe at a subsequent period."

Where, then, it may be asked, were "the cities of the plain," and the country in which they stood? It seems a necessary conclusion, that, although the lake existed previous to their destruction, it then covered a much less extent of surface than at present. The cities which were destroyed must have been situated on the south of the lake as it then existed; for Lot fled to Zoar, which was near Sodom; and Zoar lay almost at the southern end of the present sea. The fertile plain, therefore, which Lot chose for himself, where Sodom was situated, and which was well watered, like the land of Egypt, lay also south of the lake, "as thou comest unto Zoar." Even at the present day, more living streams flow into the ghor at the south end of the sea, from wadys of the eastern mountains, than are to be found so near together in all Palestine; and the tract, although now mostly desert, is still better watered, through these streams and by the many fountains, than any other district throughout the whole country.

In the same plain were "slime-pits," that is to say, wells of bitumen or asphaltum, which appear to have been of considerable extent. The valley in which they were situated is, indeed, called Siddim; but it is said to have been adjacent to "the salt sea" (v. 3), and it contained Sodom and Gomorrah. The streams that anciently watered the plain remain to attest the accuracy of the sacred historian, but the pits of asphaltum are no longer to be seen. Did they disappear in consequence of the catastrophe of the plain?

"Like the land of Egypt, as thou comest unto Zoar." This is unintelligible as it stands. The meaning is that the plain of the Jordan was so

far as Zoar well watered every where, like the land of Egypt, or the garden of Eden. As Zoar was at the southern extremity of the ghor, we wonder that Dr. Robinson did not discover the support which this text would afford to his argument, that the river did not formerly flow on to the Red Sea, or beyond this point. If it had done so, the limit of abundant irrigation would not have been drawn at Zoar as it is in this text, but might have been extended southward, even to the Red Sea.

#### WHERE ART THOU?\*

GEN. III. 9.

THIS is the first question of God to man, recorded in his word; and it teaches us this lesson at the very threshold of the bible, that God will never leave the sinner alone in his sin. When Adam had committed the first transgression by eating the fruit of the forbidden tree, his first impulse was to "hide himself from the presence of the Lord God amongst the trees of the garden." He heard the voice of the Lord God speaking in its wonted accents of friendship and of kindness; but it smote upon his guilty heart like the voice of an enemy. There was a faithful witness for God within his own breast, which told him that he had injured him; and "he was afraid." God had as yet manifested no sign of change towards him; but he was changed towards God, and he hid himself.

But the Lord God did not allow him to accomplish his guilty purpose: he was the first to break silence. "The Lord God called unto Adam;" and his call was intended to draw him forth from his hiding-place: he "called unto him, and said unto him, Where art thou?" And this first call of God to man intimates to us that he is determined not to leave him alone in his sin. He plies him with calls, with expostulations, with entreaties, with warnings, with threatenings, with judgments, all his life long; and, if these fail, the voice of the archangel and the trump of God will one day summon him to judgment, and, calling with a voice that must be heard, "Where art thou?" will bring him forth from the hiding-place of the grave to meet face to face with his God. Take a striking illustration of this in the account given us in Exod. xix. of the delivery of the law at Mount Sinai. There the will of God was made known to man as a sinner; and all the accompanying circumstances of its delivery were intended to show God's jealousy and hatred towards sin, and to strike terror into the heart of the conscience-stricken sinner. There was the thick cloud with its blackness and darkness, to show that God veils himself in impenetrable mystery from the proud unbeliever: there was the burning fire, to show that he is a holy and a jealous God: there was "a mighty tempest stirred up round about him," to signify the trouble and unrest that his wrath occasions to the guilty soul: there were "the bounds set round the mount," to show that man as a sinner is shut out from the presence of God; and, last of all, there was the sound of the trumpet, to signify that, sinner as he is, God will not let man alone in his sin, but will assuredly summon him to judgment.

\* From "A Series of Tracts on Important Questions." By the Rev. G. Cole, B.A., late Curate of Upper Chelsea. London: Nisbet.

"When the trumpet soundeth long, they shall come up to the mount," was the injunction given to Moses. "And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake; and God answered him by a voice." And so terrible was the sound, that the people said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." It was the voice of the Lord that made their hearts sink within them, as it did the heart of Adam on the day when he first sinned, because it was the voice of a holy and a jealous God calling to sinful man, and saying to him, "Where art thou?"

Who is there among us whose heart would not have sunk within him at the sound? But, solemn and awful as were the proceedings at Sinai when the law was delivered, what were they to the proceedings of that day when the penalties of the law shall be awarded, and "every transgression receive its just recompense of reward"? That, too, will be a day of hiding. For "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman shall hide themselves in the dens and in the rocks of the mountains, and say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand?" (Rev. vi. 15).

But will they be more successful in their attempts to hide themselves from the all-seeing and almighty God than Adam was? No; for the voice of the trumpet will again be heard, that summons man to meet his God; and there will be no avoiding that call. The voice that cries, "Where art thou?" will be heard through the caverns of earth, and the vaults of hell; and no being that has ever sinned will any longer be able to hide his shame.

And here the value of the gospel of peace shines forth. The silver trump of jubilee, that publishes grace and peace, forestalls "the voice of the archangel and the trump of God." The Lord God now calls in mercy, that he may not have hereafter to call in wrath. He invites man forth from the various hiding-places he has contrived for himself, to commune with him as a friend, that he may not one day be compelled to confront him as an enemy. The preaching of the everlasting gospel, whether it convinces of sin, or assures of pardon, or exhorts to repentance, is the voice of the Lord God sounding through the thickets of human ignorance and prejudice—and, sometimes with severity, sometimes with tenderness, but always in love—calling upon his lost child, and saying unto him, "Where art thou?"

May that voice be heard in thy conscience, O sinner, whosoever thou art that readest these words, and howsoever thick be the covert that hides thee from God! And, if it surprise thee in the midst of vanity and sin, do not turn round on the gracious Being who calls thee, with the exclamation of the wicked Ahab, "Hast thou found me, O mine enemy?" but with the submission of the child Samuel—"Speak, Lord; for thy servant heareth."

Various are the coverts in which men hide themselves from the presence of God, more effectually

and for a longer period than Adam did; but they are as easily broken through, when God is determined to find them out.

I. There are some who hide themselves in sin, I mean in some peculiar form of "sin which most easily besets" them; for, whatever may be the nature of the thicket in which the man buries himself, sin is the tangled forest which overshadows all, and shuts out the light of heaven. But, when any peculiar habit of sin is indulged in, it encourages the growth of briars and thorns, and shuts up more closely the avenues that lead to the heart.

One of the earliest habits of sin that is formed is that of lying. "As soon as they are born, they go astray and speak lies," is the testimony of scripture against the children of men. And there is no evil habit that more effectually shuts out God from the heart; for it tends to blind the judgment which the conscience forms of itself. He, who accustoms himself to represent other things as they are not, increases the natural disposition of the heart to take wrong views of itself and of its state before God. To such a pitch does this evil habit extend in some cases, that its unhappy victim is scarcely aware when he speaks truth and when he speaks falsehood; so that, as I have heard it expressed, "it is more easy for him to tell a lie than to tell the truth." But, in all such cases, the power of seeing things in their true light is lost. The man "puts darkness for light, and light for darkness; bitter for sweet, and sweet for bitter." He knows not where he is. He fancies himself near to God when he is at an immeasurable distance from him. He cries, "Peace, peace, when there is no peace." A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, "Is there not a lie in my right hand?"

Another of the habits of sin, in the indulgence of which the soul becomes lost to God, is impurity: "Blessed are the pure in heart, for they shall see God." And there is nothing which so blinds the heart to the true nature of God as the sin of impurity. It is one of those words of darkness of which it is a shame even to speak. And that which must be "done in secret" can only be carried on by doing constant violence to the moral principle; "searing the conscience as with a hot iron." The young person who indulges in this habit must follow a course of practical lying, as long as any sense of shame is left; and, when that is lost, the heart is become "so hardened through the deceitfulness of sin," that God's claims on its affections are altogether lost sight of. He runs headlong into sin "as the horse rusheth to the battle;" the opinions of his associates in guilt become his standard of right and wrong: the bible loses its hold upon his conscience: he sins with a high hand: he is lost to God; and the ruin of his soul is completed.

A kindred vice to this is the habit of intemperance. And similar are its effects. How can that man be expected to know where he is, and whither he is going, who habitually puts himself into a state of wilful madness? who adds to the deceitfulness of his own heart the delusive drugs of the cup of intoxication? It is not too much to say of the lover of strong drink, that he is never in his right mind. There is no evil habit which so universally leads to a neglect of the means of

grace, and so totally incapacitates for using them aright. What wonder, then, that the intemperate man is far from God without knowing it, or, if he knows it, without caring for it?

These are a few instances of the evil effects of falling into a habit of sin. I have selected them as some of the most glaring; but be it remembered that every sinful habit is followed by the same awful consequences, more or less, according to the violence done to conscience by persisting in it. A habit of ill temper, a habit of taking God's holy name in vain, a habit of disobedience to parents and others set over us by the Lord, a habit of "covetousness, which is idolatry," and many others which might be named, have in like manner the effect of rendering us insensible to the presence of God, and deaf to his calls. And yet God does not cease to call. Every sermon we hear, every fit of sickness, every throb of pain, every conviction of conscience, every passing-bell, is a fresh call to consider our mortality and to prepare for our immortality. This little tract is a fresh call to every one who reads it, to consider where he is and whither he is going. Come, then, reader; "let us reason together." Let me ask thee, in the name of the Lord, "Where art thou?"

Thou art "very far gone from original righteousness," very far departed from thy God. Thou art not, like Adam, when the question was addressed to him, just fresh from the commission of the first sin; but thou hast sinned again and again, and the frequent repetition of the act has blinded thy understanding and hardened thy heart, so that thou knowest not thy misery and danger in being at a distance from God. Unlike him, too, thou hast never known the bliss of communion with God, thou hast no knowledge of any thing better than the husks of sinful pleasure and worldly good; thou hast never tasted, it may be, the bitterness of forbidden fruit, and hast no fear of future consequences. Thou art saying in thy heart, "I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst." Thou art "walking in the ways of thine heart, and after the sight of thine eyes," without any misgiving that God will hereafter bring thee into judgment. Or, if thou art "sometimes afraid," instead of coming to God, and beseeching him to "work in thee that which is well-pleasing in his sight," thou plungest deeper into the thicket, until thou hast recovered that awful state of mind in which thou canst sin on undisturbed by the mutterings of conscience or the voice of God. O, what a blessing, that God has not yet left thee altogether to thyself! that he has not passed upon thee that fearful sentence, "Ephraim is joined to idols, let him alone"! Yet once again he calls unto thee. Do not again turn a deaf ear to his voice. Do not fly from his presence. Do not plunge into the thicket; but be persuaded to hear and listen, till thou art convinced that it is indeed the voice of a Father and a Friend desirous of winning thee back to himself, and, as the first step, calling thee to consider, and saying unto thee, "Where art thou?"

II. But there are many who are free from the dominion of any gross habit of sin, of which they can be at once convinced; and time does not allow me to follow the sinner further into his hiding-place. I therefore turn to another class, those

who hide themselves from God, not in the practice of things that are unlawful, but in the inordinate pursuit of things lawful and commendable in themselves, but rendered sinful because they wholly occupy the thoughts and the life, and leave no room for God in the heart. There are multitudes who hide themselves from God in occupation. Labour is an ordinance of the Lord himself, for the benefit of man. But he never designed it to employ the hands and fill the thoughts, to the exclusion of himself. Yet what is the world, as far as it is made up of those who have to earn their bread or increase their substance by "the sweat of their brow"? A great workshop, in which men toil till nature requires rest or refreshment; in which their thoughts are busied, and all the faculties of their souls engaged; so that they forget God their Maker. The nature of man requires that he should have some object in view to prevent the mind from preying on itself; and the mass of mankind find this object in the labour which is needful for earning their livelihood. They "rise early, and late take rest, and eat the bread of carefulness." Conscience is satisfied by the thought that they are engaged in their lawful calling; and, when that is over, conscience is again quieted by the conviction that they have earned a right to rest, refreshment, or recreation. Perhaps God is altogether forgotten. They rush forth to the labours of the day, without looking to him who made the light, for his blessing; they sit down to the hasty meal, without returning thanks to him who gives it: they throw down their weary limbs at night, without reflecting how they have spent the day, or casting themselves on the protection of him who "never slumbereth nor sleepeth." The holy day of the Lord comes round, and is spent like the rest, or passed in idleness and folly; or perhaps a certain form of religion is kept up, to satisfy conscience, while the heart is still set on things below. And thus that which should have been for their welfare is unto them an occasion of falling. The needful employments in which they are engaged successfully hide them from the thought of God. They do not feel that his eye is upon them. They do not recollect that they will have to give an account to him hereafter. They do not consider that they are called to believe in him, to love him, to serve him, and to rejoice in him now. They are lost to him as entirely as though he had never made them; and they are lost to him because they wilfully hide themselves from his presence, not amongst the trees of a garden, but amongst the labours of the field, or the business of the work-room and the shop.

Reader, "where art thou?" Does conscience bear witness that the Lord God is shut out of the room in which thou art now sitting, the place of thy daily labour, or of thy nightly repose? Do its walls testify of days spent in labour, and nights in slumber, while God is not in all thy thoughts? Ponder well these words of the psalmist: "Except the Lord build the house, they labour in vain that build it: it is vain for you to rise up early and late take rest, and eat the bread of carefulness; for so he giveth his beloved sleep"—so, by building the house, watching over its inmates, and keeping them dependent upon his providence and grace, Without this, the house may stand firm for a time; but, when "the winds arise, and the floods descend

and beat upon it, it will fall; and great will be the fall thereof." The sleep of its inmates may be sweet while it lasts; but it will be broken by the startling cry, "Behold, the bridegroom cometh: go ye out to meet him!"

"Where art thou?" Far from God? far from thy Father's home and thy Father's arms? Thou art not yet beyond reach of his voice. He calls thee still. He waits to be gracious. He has bread enough for thee, and to spare. He is ready to throw wide his arms, to receive thee, and to bid his household rejoice, saying, "This my son was dead, and is alive again: he was lost, and is found" (Luke i. 15).

"Where art thou?" Brought to a stand on the high road to destruction? convinced of thy sin and folly, and looking round for some way of escape, but as yet perceiving none? Behold, Jesus is the way, "the true and the living way. No man cometh unto the Father but by him" (John xiv. 6). He is a way that leads from the remotest wilds and the most tangled thickets of sin, to the city of the living God; from the "region of the valley of the shadow of death," to the land of light, and life, and blessedness. His cross is the finger-post that points to the path of safety; and the hand-writing on it is, "Flee from the wrath to come;" "Escape for thy life: look not behind thee, neither stay thou in all the plain" (Gen. xix. 17).

"Where art thou?" Standing in doubt as to how thou art to find the way? Behold, a guide is promised. God will "give his Holy Spirit to them that ask him" (Luke xi. 13). He will testify of Christ: he will shine upon the word: he will "lead thee in a way that thou knowest not, and in paths that thou hast not known;" He "will make darkness light before thee, and crooked things straight; these things will he do unto thee, and not forsake thee" (Isa. xlii. 16).

"Where art thou?" How near the grave? How near the brink of the bottomless pit? How near that world where the calls of grace are never heard, and the loss of the soul is beyond a question? Nay, who can tell? This only is certain—however narrow be the ground on which thou standest, there is room to fall on thy knees, and beseech of God to give thee that Holy Spirit which he has promised to all who ask him. Beseech of him to show thee where thou art, and then to lead thee where he would have thee to be; to bring thee, through Christ, to himself.

#### CONVEYANCE OF REDEMPTION TO THE SONS OF MEN\*.

AND now we are come to that part of Christ's mediation which concerneth the conveyance of "the redemption of this purchased possession" (Ephes. i. 14) unto the sons of men; a dear purchase, indeed, which was to be redeemed with no less price than the blood of the Son of God. But what should the purchase of a stranger have been to us, or what should we have been the better for all this, if we could not derive our descent from the purchaser, or raise some good title whereby we might estate ourselves in his pur-

\* From archbishop Usher's "Immanuel."



chase? Now this was the manner in former time in Israel, concerning redemptions—that unto him who was the next of kin belonged the right of being Goël, or the Redeemer (Ruth iii. 12; iv. 1, 3, 4, 7). And Job had before that left this glorious profession of his faith unto the perpetual memory of all posterity: “I know that my Goël (or Redeemer) liveth, and at the last shall arise upon the dust (or, stand upon the earth). And after this my skin is spent, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another for me” (Job. xix. 25-27). Whereby we may easily understand that his and our Redeemer was to be the invisible God, and yet in his assumed flesh made visible even to the bodily eyes of those whom he redeemed. For, if he had not thus assumed our flesh, how should we have been of his blood, or claimed any kindred to him? And, unless the Godhead had, by a personal union, been inseparably conjoined unto that flesh, how could he therein have been accounted our next of kin?

For the better clearing of which last reason, we may call to mind that sentence of the apostle: “The first man is of the earth, earthy: the second man is the Lord from heaven” (1 Cor. xv. 47); where, notwithstanding there were many millions of men in the world betwixt these two, yet we see our Redeemer reckoned the second man; and why, but because these two were the only men who could be accounted the prime fountains from whence all the rest of mankind did derive their existence and being? For, as all men in the world, by mean descents, do draw their first original from the first man, so, in respect of a more immediate influence of efficiency and operation, do they owe their being unto the second man, as he is the Lord from heaven. This is God’s own language unto Jeremiah: “Before I formed thee in the belly, I knew thee” (Jer. i. 5). And this is David’s acknowledgment for his part: “Thy hands have made me and fashioned me” (Ps. cxix. 73): “Thou hast covered me in my mother’s womb” (Ps. cxxx. 18): “Thou art he that took me out of my mother’s bowels” (Ps. lxxi. 6). And Job’s, for his also: “Thy hands have made me, and fashioned me together round about: thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews” (Job x. 8, 11). And the apostle’s for us all: “In him we live, and move, and have our being” (Acts xvii. 27-29); who inferreth also thereupon, both that “we are the offspring or generation of God, and that he is not far from every one of us;” this being to be admitted for a most certain truth (notwithstanding the opposition of all gainsayers, that\* God doth more immediately concur to the generation and all other motions of the creature than any natural agent doth or can do. And, therefore, “if by one man’s offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ” (Rom. v. 17); considering that this second man is not only as universal a principle of all our beings as was that first, and so may sustain the common person of us all, as well as he, but is a far more immediate agent in the produc-

tion thereof; not as the first, so many generations removed from us, but more near unto us than our very next progenitors, and in that regard justly to be accounted our next of kin, even before them also.

Yet is not this sufficient neither; but there is another kind of generation required, for which we must be beholding unto the second man, the Lord from heaven, before we can have interest in this purchased redemption. For, as the guilt of the first man’s transgression is derived unto us by the means of carnal generation, so must the benefit of the second man’s obedience be conveyed unto us by spiritual regeneration. And this must be laid down as a most undoubted verity, that “except a man be born again, he cannot see the kingdom of God” (John iii. 3), and that every such must be “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John i. 13). Now, as our Mediator, in respect of the adoption of sons, which he hath procured for us, is not ashamed to call us brethren (Heb. ii. 11), so, in respect of this new birth, whereby he begetteth us to a spiritual and everlasting life, he disdaineth not to own us as his children: “when thou shalt make his soul an offering for sin, he shall see his seed,” saith the prophet Isaiah (liii. 10): “A seed shall serve him: it shall be accounted to the Lord for a generation,” saith his father David, likewise, of him (Ps. xxii. 30); and he himself, of himself: “Behold, I, and the children which God hath given me” (Heb. ii. 13). Whence the apostle deduceth this conclusion: “Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same” (Heb. ii. 14)—he himself; that is, he who was God, equal to the Father; for who else was able to make this new creature, but the same (2 Cor. v. 17; Eph. ii. 10; Gal. vi. 15) God that is the Creator of all things? (John i. 13; James i. 18; 1 Pet. i. 3; 1 John v. 1) (no less power being requisite to the effecting of this than was at the first to the producing of all things out of nothing). And these new (*ἀπρὸ τῆς γένεσος*) babes being to be born of the Spirit, (John iii. 5, 6, 8) who could have power to send the Spirit, thus to beget them, but the Father and the Son, from whom he proceeded? the same blessed Spirit who framed the natural body of our Lord in the womb of the virgin, being to new-mould and fashion every member of his mystical body unto his similitude and likeness.

For the further opening of which mystery, which went beyond the apprehension of Nicodemus, though a master of Israel, (John iii. 4, 9, 10) we are to consider, that, in every perfect generation, the creature produced receiveth two things from him that doth beget it—life and likeness. A curious limner draweth his own son’s portraiture to the life, as we say; yet, because there is no true life in it, but a likeness only, he cannot be said to be the begetter of his picture, as he is of his son. And some creatures there be that are bred out of mud, or other putrid matter; which, although they have life, yet because they have no correspondence in likeness unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocal genera-

\* See Bradwardin de Causa Dei, lib. 1., c. 3, 4.

tion. Whereas, in the right and proper course of generation (others being esteemed but monatrous births that swerve from that rule), every creature begetteth his like :—

—“*Nec imbellam feroces  
Progenerant aquilæ columbam.*”

Now, touching our spiritual death and life, those sayings of the apostle would be thought upon : “We thus judge, that, if one died for all, then were all dead ; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again” (2 Cor. v. 14, 15) : “God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins, hath quickened us together with Christ” (Eph. ii. 4, 5) : “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses” (Col. ii. 13) : “I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. ii. 20). From all which we may easily gather, that, if by the obedience and sufferings of a bare man, though never so perfect, the most sovereign medicine that could be thought upon should have been prepared for the curing of our wounds, yet all would be to no purpose, we being found dead when the medicine did come to be applied.

Our physician, therefore, must not only be able to restore us unto health, but unto life itself ; which none can do but the Father, Son, and Holy Ghost—one God, blessed for ever. To which purpose these passages of our Saviour also are to be considered : “As the Father had life in himself, so hath he given to the Son to have life in himself” (John v. 26) : “As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me” (John vi. 57) : “I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever ; and the bread that I will give is my flesh, which I will give for the life of the world” (John vi. 51). The substance whereof is briefly comprehended in this saying of the apostle : “The last Adam was made a quickening Spirit” (1 Cor. xv. 45). An Adam, therefore, and perfect man, must he have been, that his flesh, given for us upon the cross, might be made the conduit to convey life unto the world ; and a quickening Spirit he could not have been unless he were God, able to make that flesh an effectual instrument of life by the operation of his blessed Spirit. For, as himself hath declared, “it is the Spirit that quickeneth : without it, the flesh would profit nothing” (John vi. 63).

As for the point of similitude and likeness, we read of Adam, after his fall, that he “begat a son in his own likeness, after his image” (Gen. v. 3) ; and generally, as well touching the carnal as the spiritual generation, our Saviour hath taught us this lesson : “That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit” (John iii. 6). Whereupon the apostle maketh this comparison betwixt those who are born of that first man who is of the earth, earthy ; and of the second man, who is the Lord from hea-

ven : “As is the earthy, such are they that are earthy ; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly” (1 Cor. xv. 48, 49). We shall indeed hereafter bear it in full perfection ; when “the Lord Jesus Christ shall change our base body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Phil. iii. 21). Yet, in the meantime, also such a conformity is required in us, unto that heavenly man, that “our conversation must be in heaven, whence we look for this Saviour” (Phil. iii. 20) ; and that we must “put off, concerning the former conversation, that old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of our mind, and put on the new man, which after God is created in righteousness and true holiness” (Eph. iv. 22-24). For, as in one particular point of domestic authority, “the man is said to be the image and glory of God, and the woman the glory of the man” (1 Cor. xi. 7), so, in a more universal manner, is Christ said to be “the image of God” (2 Cor. iv. 4), even “the brightness of his glory, and the express image of his person” (Heb. i. 3) ; and we “to be conformed to his image, that he might be the first-born among those many brethren” (Rom. viii. 29), who in that respect are accounted “the glory of Christ” (2 Cor. viii. 23).

We read, in the holy history, that God “took of the Spirit which was upon Moses, and gave it unto the seventy elders” (Num. xi. 17, 25), that they might bear the burden of the people with him, and that he might not bear it, as before he had done, himself alone. It may be, his burden being thus lightened, the abilities that were left him for government were not altogether so great as the necessity of his former employment required them to have been, and, in that regard, which was given to his assistants, might perhaps be said to be taken from him. But we are sure the case was otherwise in him of whom now we speak, unto whom “God did not thus give the Spirit by measure” (John iii. 34). And, therefore, although so many millions of believers do continually receive this “supply of the Spirit of Jesus Christ” (Phil. i. 19), yet neither is that fountain any way exhausted, nor the plenitude of that well-spring of grace any whit impaired or diminished ; it being God’s pleasure, “that in him should all fulness dwell” (Col. i. 19), and that “of his fulness all we should receive grace for grace” (John i. 16) ; that, as in the natural generation there is such a correspondence in all parts betwixt the father and the infant begotten, that there is no member to be seen in the father but there is the like answerably to be found in the child, although in a far less proportion, so it falleth out in this spiritual, that, for every grace which in a most eminent manner is found in Christ, a like grace will appear in God’s child, although in a far inferior degree ; similitudes and likenesses being defined by the logicians to be comparisons made in quality, and not in quantity.

We are yet further to take into our consideration that, by thus enlivening and fashioning us according to his own image, Christ’s purpose was

not to raise a seed unto himself dispersedly and distractedly, but to "gather together in one the children of God that were scattered abroad" (John xi. 52); yea, and to "bring all unto one head by himself, both them which are in heaven and them which are on the earth" (Eph. i. 10); that, as in the tabernacle "the veil divided between the holy place and the most holy" (Exod. xxvi. 38), but the curtains which covered them both were so coupled together with the taches that it might still "be one tabernacle" (Exod. xxvi. 6, 11), so the church militant and triumphant, typified thereby, though distant as far the one from the other as heaven is from earth, yet is made but one tabernacle in Jesus Christ, "in whom all the building, fitly framed together, groweth unto an holy temple in the Lord, and in whom all of us are builded together for an habitation of God through the Spirit" (Eph. ii. 21, 22).

The bond of this mystical union betwixt Christ and us is, on his part, that quickening Spirit, which, being in him as the head, is from thence diffused to the spiritual animation of all his members (John vi. 63; 1 Cor. vi. 17, xv. 45; Phil. ii. 1; Rom. viii. 9; 1 John iii. 24, iv. 13); and, on our part faith, which is the prime act of life wrought in those who are capable of understanding by that same Spirit (Gal. ii. 20, v. 5, iii. 11; Eph. iii. 17). Both whereof must be acknowledged to be of so high a nature, that none could possibly, by such ligatures, knit up so admirable a body, but he that was God Almighty. And, therefore, although we did suppose such a man might be found, who should perform the law for us, suffer the death that was due to our offence, and overcome it, yea, and whose obedience and sufferings should be of such value that it were sufficient for the redemption of the whole world, yet could it not be efficient to make us live by faith, unless that man had been able to send God's Spirit to apply the same unto us.

Which as no bare man, or any other creature whatsoever, can do, so for faith we are taught by St. Paul that it "is the operation of God, and a work of his power" (Col. ii. 12; 2 Thess. i. 11), even of that same power wherewith Christ himself was raised from the dead; which is the ground of that prayer of his, that the eyes of our understanding being enlightened, we might know "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and every name that is named, not only in this world, but also, in that which is to come; and hath put all things under his feet, and gave him to be Head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. i. 19-23).

Yet was it fit also that this Head should be of the same nature with the body which is knit unto it; and, therefore, that he should so be God as that he might partake of our flesh likewise. "For we are members of his body (saith the same apostle), of his flesh, and of his bones" (Eph. v. 30). And, "Except ye eat the flesh of the Son of man (saith our Saviour himself) and drink his blood, ye have no life in you" (John vi. 53):

"He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him" (John vi. 56); declaring thereby, first, that by this mystical and supernatural union, we are as truly conjoined with him as the meat and drink we take is with us, when, by the ordinary work of nature, it is converted into our own substance; secondly, that this conjunction is immediately made with his human nature; thirdly, that the Lamb slain (Rev. v. 12, xiii. 8)—that is, Christ crucified (1 Cor. i. 23, ii. 2)—hath, by that death of his, made his flesh broken and his blood poured out for us upon the cross, to be fit food for the spiritual nourishment of our souls, and the very well-spring from whence, by the power of his Godhead, all life and grace is derived unto us.

Upon this ground it is that the apostle telleth us that we "have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. x. 19, 20); that, as in the tabernacle there was no passing from the holy to the most holy place but by the veil, so now there is no passage to be looked for from the church militant to the church triumphant but by the flesh of him who hath said of himself, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John xiv. 6). Jacob in his dream beheld "a ladder set upon the earth, the top whereof reached to heaven, and the angels of God ascending and descending on it, the Lord himself standing above it" (Gen. xxviii. 12, 13). Of which vision none can give a better interpretation than he, who was prefigured therein, gave unto Nathaniel: "Hereafter you shall see heaven opened, and the angels of God ascending and descending upon the Son of man" (John i. 51). Whence we may well collect, that the only means whereby God standing above, and his Israel lying here below, are conjoined together, and the only ladder whereby heaven may be scaled by us, is the Son of man, the type of whose flesh, the veil, was therefore commanded to be made with cherubims (Exod. xxvi. 31, xxxvi. 35); to show that we come "to an innumerable company of angels" (Heb. xii. 22, 24), when we come "to Jesus, the Mediator of the New Testament;" who, as the Head of the church, hath power to "send forth all those ministering spirits, to minister for them who shall be heirs of salvation" (Heb. i. 14),

## PREPARATION FOR CHRIST'S COMING:

## A Sermon

(For Advent Sunday),

BY THE REV. T. REDWAR,

*Perpetual Curate of St. Thomas, Liberty of the Rolls,  
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ROM. XIII. 11.

"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."

FOR many months no festival of importance has occurred in the services of the church. Since the commemoration of the descent of the Holy Ghost on the day of Pentecost, which we observe under the term of Whit-Sunday, no particular circumstance connected with the Saviour's work of redemption has been commemorated. On Trinity Sunday we were indeed called upon to meditate on that great fundamental doctrine of our faith, the Unity in Trinity of the Godhead; and this Sunday immediately succeeded Whit-Sunday. But from that time to the present our sabbath-services have been unmarked by any peculiarity. On this day, however, the first sabbath of our ecclesiastical year, we are directed to turn our attention to the consideration of the approaching festival of Christmas, when we are invited to commemorate the incarnation of the Son of God, who, in merciful consideration of the wretchedness of fallen man, condescended to leave the joys of heaven, to lay aside his glory, and to be born into this world as a little child, in order that he might redeem them that were under the curse of a broken law, by the shedding of his own precious blood. "Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. ii. 14).

The coming of Christ in great humility, to redeem the world, is the great subject to which our attention is invited at this season; and with it are connected the circumstances which called for such a proceeding, and which preceded and attended the great event. But our attention is not to be confined to this point. No: we are reminded of that second coming of Christ, to which the scriptures direct the believer's attention continually, when he shall return not as before, in deep humility, but in great power and majesty, to judge the world, to reward the faithful, and to take vengeance on his enemies, even on them that know not God, and obey not the gospel of the Lord Jesus Christ.

And, as the consequence of such belief and expectation, we are exhorted to consider "what manner of persons we ought to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God; wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." And the call is made to us to consider our ways, and to be "diligent, that we may be found of him in peace, without spot and blameless."

To Christ, then, our attention is now drawn in his two-fold character as Redeemer and Judge. We are called upon to pour forth our thanksgiving, adoration, and praise, for his wondrous love in coming to make reconciliation for us. The circumstances connected with his humiliation are of the most interesting character; and the mystery of the incarnation is one that fills the soul with wonder, love, and praise; while the cause of all this ought to abase every proud thought, lay low every haughty imagination, and humble us in the dust. For, if Satan had not triumphed over Adam, and introduced sin into the world, the world had had no need of a Redeemer, and the Son of God would not have been required to stoop, to come upon the earth, and to shed his blood. A consideration of his first coming is calculated to remind us of the existence of sin, and to show us the exceeding hatefulness of it in the sight of God; for how dangerous and deadly must be that evil which nought but the blood of God's Son can remove! And, since he has done all that he could to remove that evil, and the benefits conferred by his perfect work are set before us and offered to our acceptance, a consideration of his next coming is calculated to remind us of our responsibility, and to set us upon inquiring whether we have truly accepted the redemption which he hath wrought out for believers, and whether we have cause to look forward to the great day, called emphatically "the day of Christ," with joy, or with grief and fear and trembling.

In drawing your attention to the subject, I would humbly endeavour, in simple reliance on the teaching of the Spirit, by whose breathing on the word and enlightening influence on the soul we can become "wise unto salvation," to follow out the three points into which the words of the text resolve themselves, and consider—

I. The believer's responsibility.

II. The unbeliever's danger and duty.

III. The shortness and uncertainty of time.

I. The believer's responsibility, as suggested by the words, "knowing the time." To those who have fled to the refuge set be-

fore them, and have hid their lives with Christ in God, we may take up the words of St. Paul to the Thessalonians and say: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. v. 1-6).

And here it may be well to ask, Do we know these things? Have we not been told and instructed in them? Has not Christ been set before us in all his fulness, and do we not profess to have received him? How have we received him? Is he manifested to our souls in the three-fold character of Prophet, Priest, and King?

As our Prophet he came to preach to us the word of God in all its fulness, purity, simplicity, and truth. And this he did when sojourning in our mortal nature. It was a public acknowledgment of his enemies: "Never man spake like this man." What pure morality did he teach! How high a standard of moral virtues is set up in the sermon on the mount! How clearly was the will of God revealed! and how did he show in his own person the holiness and purity of God! and by his life, and actions, and temper, and whole demeanour, exhibit the excellencies and perfections which constitute the attributes of the Most High! And, in proof of this, did he not say to Philip: "He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works" (John xiv. 9, 10)? And not only by precept did he teach, but by example. How diligent was he in going about doing good! When did the poor destitute cry to him in vain? What sickness and disease brought to him did he send away unhealed? How many sorrows did he remove! How much wretchedness did he alleviate! How did he rejoice with them that did rejoice, and weep with them that wept! as on the return of the seventy, when he rejoiced with them at their success; and at the grave of Lazarus, when he mingled his tears with Mary's and

Martha's. And how diligently did he inculcate all that he was commissioned to reveal! how did he declare his own death, resurrection, and ascension, with all the solemn circumstances connected with those events; and set forth his return in triumph, with the leading features of many transactions which should take place in the world at large, and in the Jewish nation, between the period of his departure and return! How plainly did he declare the object which his death was to accomplish, and how the benefits which that death should procure were to be appropriated by faith! and how solemnly did he warn all of the danger of being found unprepared when he should come in glory! How did he declare the unity of the Father and the Son! and how plainly did he teach the love of the Father towards fallen man, in that it is not his will that any should perish, but that all should come to repentance and be saved! All this, and all those holy truths which the writings of the evangelists reveal, did he expound to his hearers, and cause to be written by holy men inspired of the Holy Ghost to write as he dictated. And in this respect he discharged the office of prophet or teacher to his church. In this office he has been set before us. Have we received him as such? and do we understand what is meant by Christ as the prophet to his church?

Again. He is our Priest. And this office he discharged when he offered up himself a sacrifice upon the cross, and became at once both priest and victim. His sacrifice was voluntary: it was, therefore, precious, and was enhanced by the dignity of the priest who offered it. The blood then shed was more effectual than all the blood of bulls and goats: it had more efficacy than all the bloody sacrifices shed from the beginning put together: it was the blood intended to be typified by them all: it was that blood which alone cleanseth from all sin. Have we "considered the Apostle and High Priest of our profession" in this light?—as one who, "after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from thenceforth expecting till his enemies be made his footstool," and "by one offering hath perfected for ever them that are sanctified"? Have we received him into our souls, in this office, as one that hath "an unchangeable priesthood"?—as "able to save them to the uttermost that come unto God by him"?—as one who "liveth to make intercession for them;" being "such a high priest as became us—holy, harmless, undefiled, separate from sinners, and made higher than the heavens"? Have we fully regarded him in this office? and do we with reverence look to

him as in this way the author and finisher of our faith?

Again. He is our King; and, as such, is to come to rule over the house of David for ever; of whom it is written: "Yet will I set my King upon my holy hill of Zion." And in this office he should rule in our hearts now, as he will rule with us hereafter, when he shall be manifested as the King of Israel. In this three-fold character he is set before us in scripture. Have we received him as such? and do we daily recognize him as such; so ordering our thoughts, actions, and conversation as to show that our hearts are his, and that our service to him is not one of the lips only? With such knowledge of Jesus, how great is our responsibility! To us much has been committed: of us much is required. We know the danger of not being found in him. We know the uncertainty of the time when he may call us to judgment. We know that such a day is coming, and that it will come "as a thief in the night." But we know that, come when it may, if we are found in Jesus we are safe; for no man can pluck us out of his hand.

We proceed now to,

## II. The unbeliever's danger and duty.

"Now, it is high time to awake out of sleep." The scriptures describe the unbeliever as in sleep, and that sleep the sleep of death. The natural man is dead in trespasses and sins, and as insensible to his danger and to the perils which surround him as the man who is asleep. He thinks himself safe, will not be persuaded that there is any danger near, and is thus lulled into a fatal slumber. This is but one of those infatuations with which Satan beguiles his captives: he lulls their conscience, persuades them that all is well, that God is too merciful to punish sinners, and even suggests to them that there is no such place as hell. The agonies of the cross, if they make some impression on the mind, he perverts by representing them as the procuring means of safety to all, and persuades the conscience to be at ease, for, without further trouble on the part of sinners, hell is closed and heaven re-opened to him; all this irrespective of repentance and faith. And so, by one artifice or other, the conscience is lulled, and a deadly sleep preserved. In this sleep lies the unbeliever; by which I mean the careless, thoughtless, worldly-minded, who knows not Christ. And from this sleep the gospel would arouse him by assuring him that he is in danger; that there is no safety but in Christ; that he is born in sin, and is a child of wrath; that in Adam all die, and that in Christ alone can any be made alive: "For by one man sin entered into the world,

and death by sin; and so death hath passed upon all men, for that all have sinned." And to all such, indeed, the call is made at the present season, when the first coming of Christ points out the existence of sin, and the helplessness of man under it; and the second coming shows the danger of being found in sin when the day of wrath shall come.

To the unbeliever the present season addresses itself, through the voice of the word, and says, "Now it is high time to awake out of sleep." This sleep has, perhaps, been a long one; it may be for twenty, thirty, forty, fifty, sixty, or even seventy years: perhaps during this period the gospel has been sounding in the ears, and a profession of it may have been made, but only such a profession as cannot avail before God, a mere lip profession. A sleep may have existed all the while, as manifested in the ease and quiet prevailing in the heart and conscience, which have never been disturbed with doubts of salvation, although Christ may have formed no portion of the ground of confidence. A real thoughtlessness has, perhaps, existed all the while; or else self-righteousness has been the ground of confidence; but no sense of sin, no danger because of it, no knowledge of what Christ has done for its removal, no love to him as the sinner's friend, has been experienced. The religion of such has been a dead assent to statements, rather than a lively sense of the mercies of God vouchsafed to the soul; and such are but real unbelievers, in whom the sleep of death prevails. To such the warning voice of the gospel says: "Now it is high time to awake out of sleep;" for, if ye "believe not that Jesus is the Christ, ye shall die in your sins." In the language of the shipmaster to Jonah, I would say with affection to all such: "What meanest thou, O sleeper! arise, call upon thy God." And to call upon God so as to ensure being heard, there is but one way, and that is through Jesus Christ: "his is the only name under heaven whereby we may be saved." He came into the world and wrought out eternal redemption for all believers, that whosoever "believeth in him should not perish, but have everlasting life." To him coming, with a heart fully convinced of sin, deeply humbled, and contrite, the sinner will find acceptance, and in his blood can wash the guilty soul, and be clean. To this duty the words of the text invite: "It is high time to awake out of sleep;" and the exhortation is: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Until Christ be received as the sinner's only hope, and his salvation be accepted by faith in his blood and merits, sleep still continues, and it is such a sleep as

ends in death. To Christ the sinner must come by an active, lively faith: his word must be studied, his promises cherished in the soul, his Spirit prayed for, his graces sought; and, when obtained, he will be renewed in the spirit of his mind: the old man will be mortified, and the new man formed within; and he will be fitted for commemorating the first coming of Christ in all humility, and for preparing for his second coming in glorious majesty to judge the quick and dead.

To this duty, awaking out of spiritual sleep, and watching lest sudden destruction come unawares, I would earnestly exhort all drowsy, slothful, careless souls. To all such, young and old, I would, in all faithfulness, say: "Now it is high time to awake out of sleep;" for the "night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armour of light: let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts therewith."

III. The shortness and uncertainty of time.

"Now is our salvation nearer than when we believed." The day of Christ's second coming is the day of final salvation; and that day is nearer and nearer to us each day that we live. How near this may be to us we know not: it may be close at hand, and it is probable that it is not very far off. This consideration is a call to diligence, and to increased zeal to all who are doing the work of the Lord; for now is their final salvation nearer than when they first believed in Christ.

The work of redemption was finished when Jesus breathed out his soul in agony, and, exclaiming "It is finished!" gave up the ghost. But salvation begins in the sinner when his soul is brought to Christ by faith; and in him the work will be complete when the Saviour returns. As regards the soul, it is concluded at the hour of death; and, as regards the body, it is perfected when the Saviour comes—when "the trumpet shall sound, and the dead shall be raised incorruptible." "For the Lord himself shall descend from heaven with a shout;" and then "the body, which is sown in corruption, shall be raised in incorruption; that which is sown in dishonour shall be raised in glory; that which is sown in weakness shall be raised in power; that which is sown a natural body shall be raised a spiritual body." And then that noble army of martyrs whose blood has been shed in the cause of Christ, and that host of faithful ones who have fought the

good fight of faith, and been victorious, who were not ashamed of Jesus in the day of his humiliation, shall appear in glory with him, and shall surround his throne, and find their delight in ascribing their salvation to his free grace alone, by whom they were prepared for glory, and through whose blood and merits alone they have become worthy to sit down at the marriage-supper of the Lamb. This day of final consummation of bliss or woe is steadily approaching to us all. Some day it will burst suddenly upon us: "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burned up." For this we are exhorted to prepare, in the words of the text. To the believer they say: "Be not seduced into carelessness. Be not as that servant who, in the parable, is described as saying, 'My Lord delayeth his coming,' and beginning to smite his fellow-servants, and to eat and drink and be drunken." The believer "knows the time, that it is now high time to awake out of sleep; for now is our salvation nearer than when we believed." To him the times and the seasons are disclosed, so far as has been thought necessary: the page of prophecy is before him; his Lord's promises and prophecies are in his hands; and the signs of the times invite him to look into them, and to compare the word of inspiration with the events passing around him. To him the words of Isaiah are monitory: "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come" (Isa. xxi. 11, 12). And he then turns to Matt. xvi. 2, 3, and to xxiv. 42, &c., and is prompted to diligence and watchfulness. For of this he feels assured, that, let his call come when it may, let his Saviour return when he will, the time is drawing nearer and nearer, and each sunset leaves him one day less to devote to preparation. He therefore seeks to be wise "to-day while it is called to-day; for the night cometh, when no man can work."

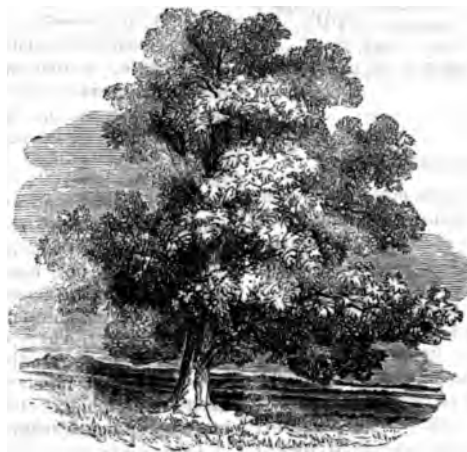
And O, brethren, consider what is the work of preparation! Wherein does it consist? It does not consist in works of righteousness which we may do. No; it consists in being in Christ, in having fled to him for salvation with deep repentance and lively faith, in regarding his blood as that which alone can cleanse from all sin, and in resting on his atoning merits for justification, pardon, and peace. The longer the period may be wherein we have been called to this work of faith, the longer the time when we have heard and professed the gospel, the

greater our responsibility, the louder the call to shake off sloth, the more diligent should we be to be found ready and watching. Is self, the world, or Christ the foundation on which you are resting, brethren? Have you been aroused from the sleep of death? and has the light of Christ's gospel shone into your heart, shown you its corruption and vileness, pointed out your danger, and evinced the necessity of fleeing to him for safety and for succour? Then "look up, lift up your head, your redemption draweth nigh: now is your salvation nearer than when you first believed." "He that shall come will come, and will not tarry."

His first coming was promised and prophesied of, and declared four thousand years before he came; and, when he came, the world, yea, his own nation and people were unprepared to receive him; for St. John says, "He came unto his own, and his own received him not." O, let not his return be under similar circumstances. It has been foretold, and expressly declared now more than one thousand eight hundred years: there is reason to believe it is nigh at hand. When he comes, shall his people not be prepared to receive him? And yet we have reason to fear that this will be the case, for himself has said: "When the Son of man cometh, shall he find faith on the earth?" O, brethren, there is great need for a loud call to all to watch. Death is doing his work all around us: sudden deaths, untimely deaths, continually occur: funeral processions daily pass through our streets. The tolling of the bell is often heard, reminding us that a soul has passed into eternity. All these seem to say: "Now it is high time to awake out of sleep:"

"Watch, for ye know not at what hour your Lord doth come." Be ready, "for now is our salvation nearer than when we believed."

To the believer, to the devoted servant of Christ, the daily scenes of mortality speak with no uncertain sound. They remind him that time is short, that eternity is at hand; and he hails the lesson, and welcomes it, because his desire is to depart and to be with Christ. His soul has been committed to his keeping; and he looks forward with pleasing anticipation to the time when it shall be freed from the body of corruption, when the flesh shall no longer cumber it and weigh it down, when sin shall no longer vex and weary it and seek its destruction, but it shall expatiate in the boundless regions of eternity. He knows that to be absent from the body is to be present with the Lord; and he is confident that a re-union of body and soul will take place when his Lord shall come in glory; and then his body shall be incorruptible, and he shall be in the image of his Saviour. This is the Christian's hope, even his "helmet of salvation," which covers his head in the day of battle, when the fiery darts of Satan are flying about on every side. It is "the anchor of his soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest for ever, after the order of Melchisedec." Surely, then, it is a blessed hope. May it be yours, brethren: "may the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost," and "be found of him in peace, without spot and blameless," at the day of his appearing in his kingdom.



TREES, SHRUBS, &c.

No. XXVI.

THE MAPLE.

THE maple (*acer campestre*) is very commonly

to be found in hedge-rows, where, if permitted to grow, it becomes an ornamental tree; but, as it springs very quickly from the stock after it has been cut, and thus in a shorter time than many other shrubs forms an useful



fence, it is frequently subjected to the hedger's bill.

The branches and shoots, when they have attained a year's growth, are peculiarly furrowed. "If one of these rugged young shoots be cut through horizontally with a sharp knife, its cork-like bark presents the figure of a star with five or more rays, sometimes irregularly, but generally exactly defined. A thin slice from this surface is a beautiful and curious object in the microscope, exhibiting the different channels and variously formed tubes through which the sap flows and the air circulates, for the supply of all the diversified requirements of the plant. And it is good and delightful to contemplate the wonderful mechanism that has been devised by the almighty Architect, for the sustenance and particular necessities of the simple maple; which naturally leads one to consider that, if he have so regarded such humble objects, how much more has he accounted worthy of his beneficence the more highly-destined orders of his creation" (*Journal of a Naturalist*). Inferences of this kind may very properly be made from the inspection of nature, and are well calculated to add to the humble confidence which the Christian is invited to repose in his heavenly Father. They are, indeed, the inferences which our blessed Saviour himself actually drew for the encouragement of his disciples (see Matt. vi. 25-34).

The young leaves of the maple are, soon after their appearance in the spring, beset with numerous fine spines, of a bright red colour. These have been supposed to be occasioned by the puncture of some insect; which, as we see in the case of the gall-nut, and other similar instances, occasionally produces a kind of parasitical growth upon the parent tree or shrub.

In autumn the maple is almost the earliest to transform its hues to brown and orange. At first the extremities of the boughs alone change their colour, while the more sheltered parts retain their summer garb. This "gives to the tree the effect of a great depth of shade, and displays advantageously the light, lively colouring of the sprays."

This tree is not at present considered to possess any medicinal virtue; but, according to Pliny, a cataplasm was anciently made from its roots, which was supposed very useful in diseases of the liver.

#### SPONTANEOUS COMBUSTION\*.

THERE is no part of the phenomena of science more interesting, and less understood, than those of spontaneous combustion. That many substances will heat and suddenly break into flame without the immediate contact or proximity of heat or flame is a fact very well known, although the causes or circumstances of its occurrences are less understood. Theory, indeed, little helps us out in the matter; and Liebig has made a statement not less true than startling, that all organic substances are in a state of slow combustion—a change to which all substances on the earth are progressing. It will suffice to our purpose to know that, as

heat is known to be the result of chemical combination, so some change takes place in the matters which are inflamed, by which sufficient heat is generated to set fire to and consume the mass. The facts in spontaneous combustion are widely scattered throughout the columns of our periodicals and journals, although no particular condition seems necessary to induce the phenomena; in some dryness, and in some moisture, appearing to be essential. The condition most prevalent is the presence of some light textile or fibrous substance in connection with oily matters.

At the head of the list is pigeons' dung and the excrement of many birds. The heating properties of the former are well known to most fanciers. A writer as old as Galen says, that the dung of a pigeon takes fire, when it becomes rotten, and that one was sufficient to set fire to a whole house. Father Casati, a jesuit, says it was from the dung of doves, great quantities of whom built in the tower of the great church at Pisa, that sprang the fire which consumed the said church. Of this class is guano; the probability of which was first pointed out by Mr. Booth, from the chemical nature of the substance. A confirmatory instance occurred a week or two since in the case of the ship "Ann," from Ichaboe, the crew of which was picked up by the "Water Witch," Hull steamer. In this case the cargo inflamed by the leakage of the vessel, and an explosion took place from the liberation of the gas. At the late meeting of the British Archaeological Association, at Canterbury, in connection with the reading of a paper on the former destruction of the cathedral by fire, Dr. Buckland alluded to the large accumulation of the dung of pigeons and other birds in the upper part of the building, and, in confirming the views of Mr. Booth, said that causes were in existence which, aided by the occurrence of a thunder-storm, might again lay the venerable building in ashes, no one knowing the why or wherefore.

As spontaneous combustion is the not infrequent occasion of fires in buildings in which large quantities of matters liable to it are contained, it may be interesting to state a condition attending them which has not previously been noticed. The fire occurs so suddenly and violently that all parts of the building are inflamed simultaneously. Such was the case with the late fires at the Dover railway station, and at the Tower of London. In the evidence given before the committee of the Board of Ordnance, on the latter, one witness testified positively to the commencement of the fire at one end, and another to the other end; so sudden was the outbreak. Now, this occurs from the circumstance which is discovered, that in the incipient stages of decomposition each particle is surrounded by an atmosphere of light gases of a highly combustible nature. Combustion once taking place, the atmosphere suddenly bursts into a blaze with the rapidity of the fire-damp, which phenomenon it much resembles; the combustible matter is in a blaze, and the building on fire, without any chance of its preservation.

The phenomenon of the combustion of horse-dung and stable-litter is well known; as is that of hay when stacked up damp. It is said that this will always take place if a piece of iron becomes accidentally mixed with it, and that a few handfuls of salt

\* This interesting paper appeared in the "Illustrated Family Journal" last year. It is not merely amusing; it is useful, as showing the necessity of extreme care against combustion.—Ed.

sprinkled in the different layers will effectually prevent decomposition. A peculiar electrical state of the atmosphere is very favourable to its development. Occasionally we hear of fires being very prevalent in certain districts, all assigned to incendiarianism. The latter may be true to a certain extent; but in 1841 fires in haystacks were very rife, particularly in Suffolk. It was found that the peculiar electrical circumstances of the air, and the condition under which the crops were gathered, were such as to render it particularly liable to spontaneous combustion; that, in fact, this phenomenon would be, as it were, endemic throughout the district. Cases of incendiarianism certainly were proved, and doubtless there were bad and disaffected spirits who took the phenomena of nature as a hint to spread the mischief. About three years since, fires at cotton-warehouses and ships were very common at Liverpool, and several were destroyed under very mysterious circumstances. Most likely the cause was in the condition of the cotton-crops when gathered, a circumstance rendered more probable that since that period none have occurred.

Charcoal in a minute state of division is liable to self-ignition, a circumstance which has produced fires in gunpowder-manufactories. The combustion of lamp-black alone, or mixed with oil, is well known; and it requires great care in its preservation. Amongst other light substances may be mentioned oatmeal, an interesting instance of which is given in "The Edinburgh Philosophical Journal." It was that of a gentleman who, going into the country for some days, closed his house, leaving a cask containing oatmeal, which luckily was placed in a brick aperture in the wall. On his return the chief part of the barrel, with its contents, was found consumed; but, as it was not in contact with any combustible substance, no mischief resulted from it. Fires have occurred in granaries and bakers' shops from finely divided flour, though not from spontaneous combustion. When in this finely divided state it will ignite with the rapidity of lycopodium, used for procuring artificial lightning, on contact with a light.

The spontaneous ignition of cotton will occur if it be stacked up damp, or if by any accident it should become impregnated with oil. In 1815, a ship from Philadelphia, when unloading its cotton in the King's dock at Liverpool, took fire. It appeared from the statement of one of the crew that, whilst loading the vessel, he had accidentally spilt a bottle of oil upon one of the bales, which was stowed away without any notice being taken of it. Incipient decomposition had thus been going on during the voyage, which the free admission of air by the removal of the superincumbent bales soon fanned into a flame. Cotton, in many stages of its preparation for dyeing, has its tendency for spontaneous ignition increased; but the most destructive of all is shoddy, or cotton-waste, as the fatal experience of the manufacturing districts too largely shows. Along with shoddy, the accumulation of cotton, or any substance used in wiping oil from machinery, cannot be too greatly guarded against. Old rags take fire in marine-storeships, from being impregnated with oil. Amongst other light fibrous or textile substances which will ignite by the mere contact of oil are hemp and flax, and any light hempen sub-

stances. A curious case of the latter is given by Mr. James Gullan, in "The Edinburgh New Philosophical Journal." A gentleman purchased from a dealer a basket to hold sample-bottles, which, having a hole in it, he stopped up with a piece of waste cloth on which some painters had wiped their brushes. Having been used, it was carelessly and loosely thrown away behind a number of other baskets and rubbish in his cellar adjoining the counting-house. One morning the proprietor, being below, noticed a powerful smell of something burning, which, on examination, turned out to be the basket thus spontaneously fired from the heating of the oily cloth; and, had no one been present, the building must inevitably have been destroyed. Paints have been found in a state of accension in painters' shops, and the contact of drying oils with light fibrous matters cannot be too much guarded against.

Several fires which occurred in succession at the dockyards and arsenal, and on board several of the ships of war, at St. Petersburg, stimulated the empress Catherine to order the Imperial Academy of Sciences to investigate the subject. A committee of this body made a very important series of experiments on the subject, who proved that it was owing to the use of hemp which had been largely impregnated with oil. Some of the refuse had been used by the poorer persons in stopping the crevices in their houses; and these, without exception, met the same fate. A fire was discovered at its commencement, at a store in Newfoundland, which arose from the heating of some loose hemp, which, having been used to wipe up some oil which had been spilt on the floor, was carelessly thrown behind some loose packages. Fires in rope-walks from this circumstance are not uncommon. Cere-cloth and some fabrics of table-covers may also be named.

Some few years ago the officers at the dockyard at Brest were alarmed by the sudden smell of fire. On examination it was found to issue from the centre of a bale of sail-cloth; and the incipient fire was promptly extinguished. The workmen said that a similar accident had occurred many years previously; but that, not being aware that the material would take fire of itself, they had concealed the accident, for fear of being taxed with negligence, and punished accordingly. Tarpaulin badly prepared, and loosely laid together in heaps, has taken fire spontaneously; and in the autumn of 1842 a fire occurred in a heap of netting to be used for covering fruit-trees, which was too much impregnated with oil. Along with dangerous processes of this nature may be named those connected with the floor-cloth manufacture, from the first stage of the rude lamp-black to the last stage before the varnish is employed.

Wool and woollen-cloth will ignite spontaneously: cases have been known in which bales of the coats known as "south-westerns" have thus been destroyed. A fabric called "the emperor's stuff," made in France in the last century, was particularly liable to this phenomenon. During the revolutionary wars in France, a merchant, to preserve his property, amongst which was a large quantity of bales of woollen cloth, concealed it in a cave, or under-ground excavation. On re-opening it the whole of the interior of the cloth was found to be charred; showing that combustion had slowly

gone on, which, stimulated by an active current of air, would have burst into a blaze.

Many vegetable substances boiled in oil, and afterward hung out to dry, will ignite spontaneously. Of these are certain descriptions of dye stuffs, particularly madder. There are two well-authenticated instances of ships having been set on fire from the spontaneous heating of saffron in their holds; a fact probably to be accounted for in the circumstance that saffron, as brought into the London markets, is largely adulterated with oil, to give it a more shining and marketable appearance.

Many vegetable substances acquire a property of heating from torrefaction. Of this kind are coffee and chocolate nuts, peas, beans, and lentils. Torrefied bran, applied in a bag round the neck of a horse, was formerly a very celebrated remedy for many complaints in the neck of a horse, and has killed many a horse, and burned many a stable. Well-authenticated instances have been recorded of fire occurring from dry sawdust in carpenters' shops and public-houses, with which oil has become accidentally mixed.

A curious case lately occurred in which a package of pictures, painted on coarse canvass, suddenly caught fire on the Edinburgh and Glasgow railway. No cause could be assigned but that of spontaneous combustion, which was considered to be a very adequate explanation of the phenomenon.

Some description of coals, of which is that kind called pyritous or containing much sulphur, ignites spontaneously when exposed to the action of water. The phenomenon is well known to miners, and often takes place in the interior of the earth, forming subterranean fires. The spontaneous ignition of coals has often been the cause of fires in ships carrying them out in store, and in magazines, particularly in India; so that too much care cannot be taken in their selection for exportation.

Such are some of the circumstances under which spontaneous combustion will take place, as has been proved in well authenticated instances. Their occurrence is uncertain and mysterious; but in their examination we may find the solution of many a fire in which a great outlay of property has been destroyed.

### Poetry.

#### PASS UNDER THE ROD.

I SAW the young bride, in her beauty and pride,  
Bedecked in her snowy array,  
And the bright flush of joy mantled high on her cheek,  
And the future looked blooming and gay;  
And with woman's devotion she laid her fond heart  
At the shrine of idolatrous love;  
And she anchored her hopes to this perishing earth,  
By the chain which her tenderness wove.  
But I saw when those heart-strings were bleeding  
and torn,  
And the chain had been severed in two:

She had changed her white robes for the sables of grief,

And her bloom to the paleness of woe.

But the Healer was there, pouring balm on her heart,

And wiping the tears from her eyes;

And he strengthened the chain he had broken in twain,

And fastened it firm to the skies.

There had whispered a voice—'twas the voice of her God—

"I love thee, I love thee: pass under the rod."

I saw the young mother in tenderness bend

O'er the couch of her slumbering boy;

And she kissed the soft lips as they murmured her name,

While the dreamer lay smiling in joy.

O, sweet as the rose-bud encircled with dew,

When its fragrance is flung on the air,

So fresh and so bright to the mother he seemed,

As he lay in his innocence there.

But I saw when she gazed on the same lovely form,

Pale as marble, and silent and cold;

But paler and colder her beautiful boy,

And the tale of her sorrow was told.

But the Healer was there, who had smitten her heart,

And taken her treasure away:

To allure her to heaven he has placed it on high,

And the mourner will sweetly obey.

There had whispered a voice—'twas the voice of her God—

"I love thee, I love thee: pass under the rod."

I saw, when a father and mother had leaned

On the arms of a dear, cherished son,

And the star in the future grew bright in their gaze,

As they saw the proud place he had won;

And the fast-coming evening of life promised fair,

And its pathway grew smooth to their feet;

And the star-light of love glimmered bright at the end,

And the whispers of fancy were sweet.

But I saw when they stood bending low o'er the grave,

Where their hearts' dearest hope had been laid;

And the star had gone down in the darkness of night,

And joy from their bosoms had fled.

But the Healer was there, and his arms were around,

And he led them with tenderest care;

And he showed them a star in the bright upper world—

'Twas their star shining brilliantly there.

They had each heard a voice—'twas the voice of their God—

"I love thee, I love thee: pass under the rod."

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THE  
**Church of England Magazine.**

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 616.—NOVEMBER 30, 1846.

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(The Turtle-Dove.)

SKETCHES FROM NATURAL HISTORY.

No. XLVIII.

THE TURTLE-DOVE.

THE name of this bird (Hebrew, *תור*; Latin, *turtur*) is no doubt derived from its peculiar note or cry.

The *columba*, or pigeon, is a genus included in the order *passeres*. Birds of this order have the bill straight, and descending towards the point; the tongue not cloven; the nostrils oblong, and half covered with a soft tumid membrane. There are said to be not fewer than seventy species.

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The turtle-dove is about twelve inches and a half in length, twenty-one in breadth from the extremities of the extended wings; and it weighs about four ounces. The forehead, and the part below the bill, are whitish. On each side of the neck there is a spot of black feathers tipped with white. The crown of the head, and back, are ash-coloured, mixed with olive-brown. The breast is a light purplish red, the extremity of each feather being yellow: the belly is white. The tail is about three inches and a half in length: the two middle feathers are dusky brown, the next are black with white tips, and the outermost are all

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white. The eyes of this beautiful bird must also be described: the iris is yellow, and the eyelids surrounded by a beautiful crimson circle. It is to this that frequent allusion is made in scripture (see Song of Solomon i. 15, iv. 1, v. 12).

The turtle-dove is one of the migratory birds. This also is noticed by the inspired writers (Song of Solomon ii. 12; Jer. viii. 7). It is of shy, retiring habits; fond of building in thick woods, frequently in oak-trees. It visits various parts of England, taking its departure in autumn to warmer climates.

This bird was one of those declared clean by the Mosaic law, which prescribed that a mother should, after the birth of a child, go to the temple of the Lord, and offer for her purification a lamb of the first year, and a dove or a young pigeon. If, however, through poverty she was not able to procure a lamb, she might present two turtle-doves (Levit. xii. 6-8). Accordingly we find that the mother of Jesus, who was among the poor of this world, offered two turtle-doves (Luke ii. 24). Our blessed Lord, we may see, was not ashamed even from his birth to dwell in privation and necessity: "Though he was rich, yet for our sake he became poor, that we through his poverty might be rich" (2 Cor. viii. 9). It was in consequence of the frequent use of doves in the sacrifices that the sellers of them took up their station in the very courts of the temple itself, which our Saviour regarded as a profanation of the sanctuary, and twice in the course of his ministry forcibly ejected them (Mark xi. 15-17; John ii. 13-17).

The turtle-dove is used in scripture as the symbol of innocence, simplicity, and peace. Thus our Lord charged his disciples: "Be ye wise as serpents, and harmless as doves" (Matt. x. 16).

The Holy Spirit is also described under this character: "Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him; and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt. iii. 16; see also John i. 32). We may hence learn to "remember," as a valuable commentator remarks upon the passage, "that the Spirit of Christ resembles the gentle, loving dove, and not any fierce bird of prey: furious contests, therefore, cannot spring from his influence; nay, they banish him from our hearts and assemblies, they weaken the evidences of our adoption, and mar our comfort. 'For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;' and by abounding in these we best glorify the God of our salvation, to whose service we were devoted, when 'baptized in the name of the Father and of the Son and of the Holy Ghost,' to whom be glory for evermore, amen."

## Biography.

CAPTAIN MONCK MASON, R.N.

No. II.

IN 1834, through the influence of his wife's family, captain Mason was made marshal of the Four-Courts Marshalsea. The income derived from this situation made it desirable to him with his large family; and the opportunities which it afforded him of doing good made it desirable to him as a Christian; and in that public situation he let his light shine before men: he exhibited the character of an efficient, faithful officer, a courteous gentleman, and a zealous Christian. He established a lecture in the Marshalsea, and lost no opportunity of presenting Christian truths to all its inmates, ever anxious to present to those who were brought low in this world, either by unfortunate speculations or by vicious courses, the efforts of the gospel of Christ.

1836 was a year of much trial and affliction to him. The early part of it his children took the whooping-cough at Enniskerry, and he removed them to , where two of them died within ten days of their mother. On the day on which his little boy died, the text in his pocket-book, in which he daily made his remarks was, "I will correct thee in measure;" and he writes under it, "O Lord, thou hast corrected me in measure: sanctify the correction; draw us to thee; thy will be done. O Lord, thou hast indeed graciously allowed us to see that this chastening has been that of a Father. Thou doest all things well."

From the time of his children's death his own health seemed to decline; and on the 5th of May he had a spitting of blood, which was repeated the next morning, and left him very weak. He went to Torquay for six weeks, hoping that change of air might restore him. The following prayer is in his diary:—"Lord, if it be thy will, and for my good, to restore me at this time, do so; but, if not, O Lord, sanctify my departure to my dear wife and children, and family, and friends, and to this prison. O Lord, sanctify this trial to my soul: keep me with my thoughts and affections above; wean them from earth." There is this longer prayer:—

"June 5.—When I reflect, O Lord, on thy mercies to me all my life through, both in placing me, in the situation I now occupy in society, and in the riches of thy grace shown to me since I was in this part of the world, and before, from the year 1800 to 1811, when I was a neglected midshipman and lieutenant in the navy, and without God in the world, what cause have I for thankfulness! for now I know that, although I am a wretched sinner, Jesus Christ died for me, and that he has blessed me with his Spirit, and called me by his grace to be his for ever. He has blessed me with faith to believe that I am washed in his blood; blessed me with his presence here, both in the hour of peace and of trial, of prosperity and adversity, especially in enabling me to see his love in our late loss of two such dear children, and in my precarious state of health; in which I am able to say, 'His will be done,' and to face death in perfect tranquillity and peace, knowing he will do all things well; and, unworthy though I be, I have a hope full of immortality, a confidence in his present intercession,

and that I shall see him, in the day of his appearing, as he is, in my risen body, and shall know him and all his people, and all dear to me here, and those who are gone, and that we shall obtain that inheritance which is incorruptible, undefiled, and full of glory."

On the 7th of September he sailed for Madeira, and on parting from his children, he thus prayed:—

"O Lord, take these little ones under thy gracious protecting care, and be with them, especially during our absence abroad; and may we, if it be thy blessed will, all meet here again, and, if not, where true joys are to be found; and may we find them grown in grace, and in the knowledge of the Lord and Saviour Jesus Christ. And my dear boy, comfort him, O Lord, in our absence; and, absent as he is from all who know him, may we find him near to Jesus. I have given him to thee; and I desire only that he may be thine. May he early receive the truth, and always walk in it; and, especially during the few next years of his life at school and in college, be with him, to guide and to preserve him amidst all the dangerous scenes he is to go through; and, if it be thy blessed will, may he be a preacher of thine everlasting gospel, as a missionary or as a pastor."

When he reached Madeira he immediately reared a family-altar there, and assembled the other lodgers and the servants of the house every morning and evening, and on Sundays received, in the evenings, pious young men, who valued scriptural conversation and reading; and to some invalids there he was made very useful. He returned from Madeira in 1837: before he set out he was seized with influenza; and he in consequence suffered much during the voyage home. He landed at Hastings, and met his children there: at this place he remained until the spring of 1838, when he returned to Ireland. His disease had evidently made, though slow, yet decisive progress; and it was evident to all who saw him that he could not last very long. He spent the summer in Enniskerry, and was able to attend both the morning and evening services in Powerscourt church, and also the prayer-meeting in Enniskerry. His state of mind was truly edifying to all who had the privilege of witnessing it—a calm waiting for his great change in faith and hope. He arranged all his worldly affairs with the composure with which he would have prepared for a journey. He constantly expressed his thankfulness to his God for the tenderness that he showed him, especially for his freedom from pain, though suffering under daily increasing weakness. He was always in a spirit of praise and prayer: he constantly declared his state of mind to be a state of perfect peace, without any excitement, and that it was a great comfort to him that he could speak without pain, to those he most loved, about the great change that was before him.

On Friday, the 26th of October, he left Enniskerry, where he had spent so many useful and happy years, and went to Dublin, never to return again alive. He there suffered a great deal from weakness, which hourly increased, and showed that his dissolution was at hand. He took leave of his children, and gave to each of

them a new polyglot bible, in which he himself wrote the name of each, and a suitable text. He gave his own bible to his wife, having written in it the following words: "'For this God is our God for ever and ever. He will be our guide unto death.' Oct. 28, 1838." On a minister visiting him, and speaking to him of looking to the promises, or for the promises, he replied, "What time have I now to look for promises? I stand upon them," striking the ground with his foot; "if I had to send to look for promises, it would never do: I stand upon them; they are under my feet." On Tuesday morning he seemed to have some conflict in his mind, and appeared most anxious for a more lively manifestation of the Saviour's presence, condemning himself for not having lived more to his glory. He seemed at this time to feel more pain from the idea of leaving his wife and children than he had ever felt. It would seem as if the spiritual enemy was trying to harass him. The visits of some Christian friends were comfortable to him. He went that night early to bed, for the last time: about twelve o'clock he said to his wife, "O, I have never served the Lord as I ought: I have not lived up to my privileges. I am a poor, vile, wretched sinner." His wife reminded him of what he had not long before said at family prayer, that, when Satan should accuse him, and put thoughts of his guilt into his mind, he would point to Jesus, and say, "I am in him;" and she said, "You know he stands for you." He answered, "O, yes, he does: he will never leave nor forsake me." Then he prayed, "Lord, visit me. I can now say, Lord, let me now depart in peace, for mine eyes have seen thy salvation—yes have seen it; but I want him to be here," pressing his hand to his breast. After that he fell into a sleep, and, awakening about three, he asked for some broth; and, while Mrs. Mason was warming it, she heard him distinctly say, "Cast me not away from thy presence, and take not thy Holy Spirit from me." When she brought him the broth he was unable to take it; and in a moment his spirit departed, and left the tabernacle of clay. On the Saturday following, his mortal remains were interred in Powerscourt church-yard, beside those of his first wife and his two children, there to await the day of resurrection.

In captain Mason there was observable a deep sense of sin, and at the same time an abiding trust in the Saviour. He was possessed of a great spirit of prayer: in every thing, by prayer and supplication he made his requests known unto God. He always, in all companies, manifested whose he was, and whom he desired to serve. He was gentle and amiable to all, but he exhibited an especial love to those whom he thought to be Christians. He was sensible of a natural impatience and irritability of temper; and against it he watched and prayed. But what was particularly remarkable in him, especially in his latter years, and under the heavy trial of sickness and weakness, was a spirit of thankfulness and praise: to the very last days of his illness he was habitually thanking the Lord for the mercies which he enjoyed, instead of repining at any trials to which he was exposed. He has left a testimony behind him to the power of divine grace, which will not soon be forgotten. He was mani-

festly "an epistle of Christ known and read of all men." His loss will be severely felt by his family and his friends, and especially at the Marshalsea, where the inmates have been deprived of a just governor, a courteous gentleman, and a sincere Christian. Those who knew him have seen the reality of the divine life; and on them lies a responsibility to follow him as he followed Christ.

#### JESUS CHRIST OUR EXAMPLE.

AFTER one of the most noble and elevated passages to be met with even in the inspired writings, St. Paul's sublime description of the resurrection (1 Cor. xv.), we find the holy apostle descend from the heavenly contemplations which seem to have absorbed his whole being, that he might make those contemplations of practical use. From the anticipations of the glorious scene he had been permitted to reveal, he deduces the believer's duty: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." In like manner does our scriptural church, while following the footsteps of our blessed Redeemer through the varied scenes of his bitter agony, lingering death, and joyful resurrection, continually remind us of the effect such remembrances should have on ourselves; and not these alone, but, as in the collect for the second Sunday after Easter, the whole of his course on earth. We are there taught to pray for grace, that we may not only always most thankfully receive the inestimable benefit of his having been unto us a sacrifice for sin, but "also daily endeavour ourselves to follow the blessed steps of his most holy life."

The first wish, the great aim of a Christian should surely be to be like Christ; and one principal end why the actions of our gracious Saviour are so minutely recorded, would seem to be that, having thus vividly presented to us the lovely picture of what he was on earth, we may humbly and earnestly endeavour to bring ourselves, dispositions, and feelings into conformity with his; that, to use the words of the apostle, "the same mind may be in us which was also in Christ Jesus." Do we sufficiently study the holy gospels with this view? And, if we do not, is it wonderful that, neglecting this blessed means of grace, we have, as has been truly said, so little, or nothing, of the sweetness, the winning grace, the freshness, the tenderness, the cheerfulness, the composure of the elect of God? It is with the hope of promoting this holy study in myself and others, this consideration of Jesus as our great exemplar, that I propose to comment on a few of the incidents of that wonderful life which was wholly passed in doing and suffering all the Father's will, in which the perfections of the glorious Godhead were manifested to us by him, who "was in all points tempted like as we are, yet without sin;" and, in so doing, I shall not enter into any remarks on the encouragement our blessed Saviour's winning tenderness and never-failing compassion give us to approach him as God, but endeavour to confine myself to my proposed object of viewing him as our all-perfect pattern, the MAN Christ Jesus.

I will select the history of the first miracle of which St. Matthew gives a detailed account, the cure of the leper, combining the narratives of the three evangelists, St. Matthew, St. Mark, and St. Luke in its relation: "Jesus having finished his sermon on the mount, great multitudes followed him; and, entering into one of the cities of Galilee, a man full of leprosy came to him, beseeching him, and saying, 'Lord, if thou wilt, thou canst make me clean.' And Jesus, moved with compassion, put forth his hand, and touched him, saying, 'I will: be thou clean.' And, as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straightly charged him, and forthwith sent him away, and saith unto him, 'See thou say nothing to any man; but go thy way, show thyself to the priest and offer for thy cleansing those things which Moses commanded, for a testimony unto them.'"

Such is the touching history of the cure of the leper. Jesus had just finished his sublime sermon on the mount: he had been saying to his disciples, "Blessed are the merciful:" "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;" and he proceeded immediately to exemplify his own holy precepts. So should it be with us. If, through the grace of God, we are enabled at any time to speak good words, let us, as soon as possible, translate them into action, that, by becoming embodied, they may have the greater influence. As regards others, this influence may fail; but the benefit will remain to ourselves: we shall not be among those who say and do not, but, by our readiness to act, have an unfailing criterion of the sincerity of our words. Thus, also, with our thoughts and feelings. If devout thoughts and lively feelings of love or gratitude be mercifully raised within us, let our care be to fix them there, by acting on them. We complain of coldness and deadness; yet many of us are conscious at times of more ardent emotions: our bosoms swell with love and devotedness; nay, there are moments when we feel as if we could with joy lay down our lives for our divine Lord and Master. Let us take advantage of these warm feelings: let us seize the precious opportunity: let us turn to our great gain what, if suffered to pass away without fruit, will avail us nothing, perhaps even bring us into a worse state than we were before; for the natural result of ardent feeling not brought into action is to exhaust the mind, leaving it only the more cold and dead. At these happy seasons, then, of right thought and feeling, we should not only diligently and earnestly turn to our God in prayer, and make holy resolutions, but we should seek to perform some act of self-denial, make some real sacrifice, manifest our love for our God and Saviour by kindness shown to our fellow-creatures.

My purpose being to hold forth the example of the blessed Redeemer as man, I must only just glance here at the remarkable and immediate fulfilment he gave as God to the gracious words he had been uttering: "Ask, and ye shall receive."

The object on whom this miracle was performed was not only a leper, but "full of leprosy;" a loathsome being, an outcast from society: yet did

he venture to kneel at Jesus' feet, beseeching him, and saying, "Lord, if thou wilt, thou canst make me clean." St. Mark, who is the evangelist, above all others, most minute in recording the looks and gestures of our Lord, adds, "And Jesus moved with compassion." No doubt it was the compassion depicted on his heavenly countenance which encouraged this poor, wretched one to approach and supplicate him. Others turned away from him with disgust; but pity ever beamed from the Saviour's face at the sight of woe. The expression, "moved with compassion," is peculiar to the New Testament, being found neither in the Septuagint nor heathen writers. It is equivalent to that in the Hebrew, "His bowels yearned;" and expresses a feeling so strong as to produce agitation in the mind of him who experiences it. And, now, let us ask ourselves, with what feelings should we have viewed this diseased object? What are our feelings at the sight of objects much less loathsome? Do we turn away with shuddering horror, unwilling to have our tranquillity disturbed by such sights? If we do, we are no true disciples of him, whose sympathizing look, eye, and touch also, was ever ready. If we would walk in his steps, we must cultivate, to the utmost, tender pity towards all sufferers. We must not wrap ourselves up in imagined refinement, but pray that our hearts may be softened, ready to melt into compassion at the sight of suffering in every shape; and we must not only pray, but use means to this end; seeking to relieve all, as far as in our power; checking every unkind and hard thought; remembering that all are our brethren, for all Christ died.

"Lord, if thou wilt, thou canst make me clean." What affecting words are these! and how condescending was the reply! "I will: be thou clean," accompanied by the still more gracious and surprising act of touching him—the leper—the unclean. What emotions of gratitude must have been produced in the mind of the now-relieved and happy man towards his almighty Benefactor, not only that he was made whole, but by the gracious words and manner which accompanied his restoration! Affection is gained not so much by great benefits as by little kindnesses, minute, thoughtful acts of attention. The Christian is commanded to "think on" not only whatsoever things are honest, just, and pure, but also on whatsoever things are "lovely," and "of good report." Let us endeavour to imitate our Saviour's gracious manner, as well as actions. Too often does a harsh or thoughtless manner take, in a great measure, their grace from our acts of benevolence; and thus does Christianity itself suffer from our negligence or want of love; for surely it is to these a manner void of kindness and courtesy is to be attributed. It is not that we should assume the appearance of feelings we do not possess, but we should mourn over the absence of such feelings: we should not contentedly sit down with the belief that all is right with us; because, from a sense of duty, we may be enabled to perform what are commonly called "good actions." Good works are valuable only as evidencing and strengthening a holy frame of mind; and, as, according to a previous remark, when good feelings arise in our hearts, we should endeavour to fix

them there by acting them, so, on the other hand, in the performance of acts, we should be careful to examine the motives which prompt or attend them. Thus, deeds of mercy, kindness, and forbearance, are profitable only as they tend to increase in us a merciful, kind, and forbearing temper. They have no merit in themselves, it is their motive alone which can render them, for Christ's merits, accepted in God's sight.

Our blessed Saviour's reply, "I will: be thou clean," calls for our deepest attention. It would seem as if he had attended to every word of the suppliant. When we consider the mighty work in which our Lord was engaged, no less than the redemption of a world; when we remember that he was the great God of heaven and earth, the Creator, we cannot but regard with awe, as well as love, his minute attention to the supplication of his creature. And should we not endeavour to follow him in this? What power is there in words! A few gentle, kind words, will often calm the tempest of grief, or lull the furious whirlwind of human passion. They will perhaps be remembered when acts themselves are forgotten. If we have nothing else to bestow, or if all other gifts would be unavailing, let us never withhold these—the great soothers of sorrow.

"As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." Unless for some good purpose, the compassionate Saviour never delayed his miracles of mercy; and we, too, should hasten to do good, according to the power graciously bestowed: we should not allow suffering to exist which God has enabled us to relieve, delaying our assistance through indolence or selfishness. If we work not "while it is day," the opportunity for good will pass from us. "And he straightly charged him, and forthwith sent him away, and saith unto him, 'See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.'" We may remark in this charge our blessed Lord's care to comply with every ordinance of the Jewish church. The man, being healed by miracle, might have imagined himself at liberty to dispense with established rules. Though perhaps unacquainted with the divinity of his gracious Benefactor, he still must have been conscious that his cure had been effected by divine power exerted in an unusual manner, and, after such a manifestation, might have deemed it unnecessary, perhaps derogatory, to his Deliverer to submit himself to the usual examination by a priest. But our Lord on this, as on all other occasions, exhibited perfect obedience to the law of Moses. That law was not yet abolished, and the Lord of heaven and earth condescended as man to fulfil all its requirements. The words used are remarkable: "As Moses commanded." God puts honour on his witnesses. Though it is for the Lord's sake we are to obey every ordinance of man, we should endeavour to do it with that feeling of respect which is due to those who have the rule over us. We must endeavour to check every hard thought of them, every idea of imagined superiority over them on our parts, whether of mind or body; and this, of course, as regard, our spiritual as well as temporal rulers. Earnestly should we pray for, and labour to attain



that spirit of submission, humility, and meekness, which is perhaps the surest characteristic of a true Christian.

And, now, let us consider for a moment what may be learned from our Saviour's example in this one incident of a life spent in doing good. The duty of embodying our good words and thoughts by bringing them as soon as possible into action; the compassion which should arise within us at the sight of suffering, however loathsome or disagreeable; the tenderness which should dwell in our looks, manner, and words, as expressions of inward feeling; the immediate performance of any benevolent act placed within our power; submission to established rules, and respectful obedience to all those who may be set over us. We cannot raise our standard of duty too high; for are we not commanded to be perfect, as our "Father in heaven is perfect"? True: the best of us will always fall miserably short of the point at which we are desired to aim; yet it is no less true that we must aim at it if we would be Christians indeed. May our heavenly Father forgive our many and great deficiencies, for the sake of his dear Son! and may the Holy Spirit, purchased for us at the costly price of that Son's most precious blood, dwell in us daily more and more, enabling us to become every day more like our great Exemplar!

H. S.

### Subnile Reading.

#### THE FISHERMAN\*.

I WAS staying, about three years ago, at a place by the sea-side, and had a great wish one day to take some children out for a few hours' sail. Their mother was not only pleased that they should go, but said she should like to go with us herself. The thing was soon settled; and, in less than an hour after it first came into my head to go that day, we were off, and running at a great rate before a fair breeze upon the bright fresh merry waters. The sea was by no means rough and angry, but rather full of life and fun; so that for a time the children were as happy as happy could be—the girls like butterflies in a flower-garden, and the boys like so many cock-sparrows on a corn-rick: there was no end to the antics of both. But it did not last long. Before half-an-hour had passed, more than one was quite silent, and looked very pale; and within an hour they were all quite ill, and their mother too.

"Ask that man something about his own history," said she, pointing to one of the boatmen, who was now but little employed: "he had a very remarkable escape, and it will interest you to hear it: as for us, the quieter we are the better, till we get to shore; so leave us to ourselves."

"What does the lady mean?" said I to the man: "she wishes me to hear about an escape you have had, but she is unable to tell me herself."

"I will tell you, sir, if you wish to hear it," said he, "as soon as ever we have put round the boat; for I suppose you will be glad now to be making some way towards home again."

\* From "Stories and Sketches for the Amusement of Leisure Moments." London: James Burns. 1846.

Accordingly the boat was put round; and, as soon as all was right, and there was nothing more to be done for some time, the man turned round to me, and said: "The thing happened the end of autumn, sir, when nights shut in pretty fast. There were seven of us put off together about half-past six o'clock, when the tide served: we had some business with a vessel that was lying-to about eight miles off shore, and had got some damage. It was much such an evening as is common at that time of year—a little fresh wind, and rather changeable, but not much. She was a good boat, sir; and I suppose we had all of us been in her many hundreds of times; and I think I can undertake to say that we never thought less of any harm coming than we did that night. To be sure, we carried plenty of sail, but nothing to speak of more than common. Well, the wind went on rather freshening till we had run about six knots from shore; and we were just saying it would be as well to take in a little sail, when, all in a moment, as I may be speaking now, sir, down came such a squall upon the boat that, before we could say another word, she spun round like a top, and went right over. As soon as ever I got my head above water, what should I see but an oar close by me; and I laid hold of it. No boat was to be seen—not a bit of her, sir; and I did not see more than three or four of my comrades at all, and there was no helping one another. Two of them were wonderfully good swimmers—one especially, every body knew of his swimming; and he came up to the top not so very many yards from me. I saw him strike off very strongly the first moment, and lift up his head above the waves, looking round about as far as ever he could for about a minute, or rather more, and then down he seemed to plunge all at once; and, so far as I could see, he came up no more. By this time it appeared to me as if they were all gone; and certainly I never saw any thing of any one of them afterwards. But it was growing very dusk, and it was all I could do at first to keep above water myself, even with the help of the oar. However, I did keep up, and, after a little time, I found it not so hard; and I thought with myself that, if I must be drowned, I would have no hand in it myself, but would do every thing I could not to sink as long as ever I could float. After a while, too, I perceived that, by keeping quiet, letting my legs sink, and throwing my head rather backwards, I did not sink altogether, as I had feared I must. By degrees I got off my jacket and some other things; but what plagued me most were my boots, which were laced tight, and I could not any how kick them off, till I remembered that I had a stick-knife in my waistcoat pocket. I got this out, and opened it, and, after a great many trials, raising up one foot at a time, I cut through the leather lace-thongs, and got quite free of them. Soon afterwards I managed to rid myself of all my clothes, and began to feel that, if I had a mind to do my best, I need not go down yet. It was about this time that some very large sea-birds came flapping and screaming all about my head, and I felt sure they were going to strike into my face, and peck out my eyes with their bills; but, as soon as ever I lifted one hand to strike them, and called out loudly, they flew off at once, and never came very near me any more

all night. After a time I found that it would never do to keep my oar much longer—it hindered me a great deal more than it helped me; and so, after first making one or two trials without it, and feeling sure that I was right about it, I let it go, and thought of nothing but how my body floated best of itself; and, with my arms down, and very gently moving my hands like fins, I let the tide carry me just where it would. For an hour or two this was rather hard work, but not very; and afterwards I got to feel more confidence, though parts of my body became very sore. By and by the tide began to turn, and I found myself going in a contrary direction; and so I went on till, as day dawned a little, I could perceive a sail at some distance, and it appeared to be making towards me. Very soon I was quite sure it was; and in time I could see what I thought was one man, but one man only, on deck. It turned out I was quite right: there was one man on deck, and he was the captain himself. So, as soon as ever I thought it at all likely he could hear, I hailed him as loud as ever I could; but he did not seem to hear till after I had called several times; indeed, he saw me before he heard me; for, observing a black spot upon the water, he began to think it was a corpse, and was looking at it through his telescope when he heard me shout. I need not tell you, sir, how it ended after this. I was well treated, you may be sure; and I thought it very remarkable what the captain said to me some time afterwards when I was better. He never kept watch himself; but so it happened he was not well that night, and could not sleep; and so he got out of his hammock, and, quite contrary to his practice, he took the watch for the man whose business it was to keep it, towards morning. This was the reason, he said, of his looking about so carefully as he did, and of his using his telescope to every thing he got a sight of; and, but for this, he was very sure I should never have been seen or heard of at all. So you see, sir, it was a wonderful accident, and a wonderful deliverance."

"Yes, indeed," I said; "and you often think of it, I make no doubt, and are very thankful to Almighty God for such a great mercy."

"Why, yes, I am," replied the fisherman; "but not so much as you would think, sir, I dare say. I often wonder myself how it comes that I am not more thankful a great deal, and more religious altogether, after what has happened to me. I think nobody ever had a greater escape than I have had."

"Do you think of it," said I, "and try to be thankful. You know nothing right or good comes without pains. You have enough to think of, I am sure: do think of it seriously, my man; and think, also, what God expects of you."

"I do, sir," said he, "and I will more; but we fishermen, sir, cannot do what you clergymen can."

"I know that," said I; "but a fisherman can worship and serve God in a fisherman's way of life as well as a clergyman can in his way; and every body must feel that a fisherman saved from death, as you have been, is answerable for much more than most fishermen, and may well try to live a holier life than too many of them do; and if you are sincere in what you now say, as I be-

lieve you are, I am sure you will not be content without doing so.—There is the hire of the boat: good day to you."

### PALESTINE\*.

"The glorious land."—DAN. xi. 16, 41.

"Thy land, O Immanuel."—ISA. viii. 3

"A land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey," &c.—DEUT. viii. 7, 8.

O LAND of Palestine,  
How wild a tale is thine,  
Tale writ in tears that for thy sorrows flow!  
Heaven, from her watchful height,  
Views not on earth a sight  
Thy parallel in interest and woe.

Thou wast of lands the flower:  
On thee his richest dower  
God lavish'd lovingly: corn, herds, and flocks,  
Cover'd thy vales: the vine  
Thy mountains did entwine,  
And honey flowed in rivers from thy rocks.

Set in its central part,  
Thou wast the world's great heart;  
And powerful empires form'd thy gorgeous zone:  
On thy illustrious plains  
Were heard seraphic strains;  
Yea, there Jehovah dwelt, and rear'd his throne!

O, glorious was the scene,  
When from his tower serene  
Glanced down on hill and dale the morning sun,  
From Jordan's glittering tide  
To where in grandeur's pride  
High waved the scented locks of Lebanon.

And glorious, too, the array,  
When on high holy-day  
The glad tribes tow'rd the temple stream'd along,  
When with the sacrifice  
The incense sought the skies,  
Borne heaven-ward on the wings of heaven-taught song.

But thou art desolate now:  
A brand is on thy brow;  
O, of what frightful tragedies the scene!  
For nigh two thousand years  
Bristling with swords and spears,  
The sepulchre of nations thou hast been.

Hosts of ferocious men,  
Roman, Turk, Saracen,  
Have over thee, like blasting whirlwinds, pass'd;

\* From "The Lake, and other poems." London, Sealeys 1846.

Making of human blood  
Thy beauteous plains a flood ;  
And may such miseries have been thy last !

O land of Palestine,  
A destiny divine  
Thou yet shalt know—nor at a distant day—  
When to their promised place  
Thy unextinguished race  
Shall flow, as doth the ocean to its bay.

Thou beautiful once more  
And fertile as before,  
Each shall beneath his vine and fig-tree sit ;  
While fair Jerusalem,  
Thy royal diadem,  
Shall shine, with a celestial splendour lit.

Then, where war's red sea dash'd  
As serried armies clash'd,  
The hymn again shall soar with heavenly sound ;  
And thou, the first in grief,  
Shalt be in joy the chief,  
A charm and glory to the nations round.

### Miscellaneous.

**INDIAN SUPERSTITION.**—To dive into the abyss of futurity has always been a favourite object of superstition. It has been attempted by various means ; but the American Indian seeks it chiefly through his dreams, which always bear with him a sacred character. Before engaging in any high undertaking, especially in hunting or war, the dreams of the principal chiefs are carefully watched and studiously examined ; and according to the interpretation their conduct is guided. A whole nation has been set in motion by the sleeping fancies of a single man. Sometimes a person imagines in his sleep that he has been presented with an article of value by another, who then cannot with propriety leave the omen unfulfilled. When sir William Johnson, during the American war, was negotiating an alliance with a friendly tribe, the chief confidentially disclosed that, during his slumbers, he had been favoured with a vision of sir William, bestowing upon him the rich laced coat which formed his full dress. The fulfilment of this revelation was very inconvenient ; yet, on being assured that it positively occurred, the English commander found it advisable to resign his uniform. Soon after, however, he unfolded to the Indian a dream with which he had himself been favoured, and in which the former was seen presenting him with a large tract of fertile land, most commodiously situated. The native ruler admitted that, since the vision had been vouchsafed, it must be realized, yet earnestly proposed to cease this mutual dreaming, which he found had turned much to his own disadvantage.—*Illustrated Family Journal*.

**NINUS.**—A man may read a sermon, the best and most passionate that ever man preached, if he shall

but enter into the sepulchres of kings. In the same Escorial where the Spanish princes live in greatness and power, and decree war or peace, they have wisely placed a cemetery, where their ashes and their glory shall sleep till time shall be no more. And where our kings have been crowned their ancestors lie interred and they must walk over their grandsire's grave to take his crown. There is an acre sown with royal seed, the copy of the greatest change from rich to raked, from celled roofs to arched coffins, from living like gods to die like men. There is enough to cool the flames of lust, to abate the heights of pride, to appease the itch of covetous desires, to sully and dash out the dissembling colours of a lustful, artificial, and imaginary beauty. There the warlike and the peaceful, the fortunate and the miserable, the beloved and the despised princes mingle their dust, and lay down their symbol of mortality, and tell all the world that, when we die, our ashes will be equal to kings, and our accounts shall be easier, and our pains for our crimes shall be less. To my apprehension, it is a sad record which is left by Athenæus concerning Ninus, the great Assyrian monarch, whose life and death is summed up in these words : "Ninus, the Assyrian, had an ocean of gold, and other riches more than the sand in the Caspian sea. He never saw the stars, and perhaps he never desired it: He never stirred up the holy fire among the magi, nor touched his god with the sacred rod, according to the laws. He never offered sacrifice, nor worshipped the Deity, nor administered justice, nor spake to the people, nor numbered them. But he was most valiant to eat and drink ; and, having mingled his wines, he threw the rest upon the stones. This man is dead : behold his sepulchre ; and now hear where Ninus is. ' Sometimes I was Ninus, and drew the breath of a living man ; but now am nothing but clay. I have nothing but what I did eat ; and what I served to myself in lust is all my portion : the wealth with which I was blest, my enemies, meeting together, shall carry away, as the mad Thyades carry a raw goat. I am gone to hell ; and, when I went thither, I carried neither gold, nor horse, nor a silver chariot. I, that wore a mitre, am now a little heap of dust.' "—*Bp. Jeremy Taylor*.

**A DAZZLING ARGUMENT.**—"You teach," said the emperor Trajan to rabbi Joshua, "that your God is everywhere, and boast that he resides amongst your nation. I should like to see him." "God's presence is indeed everywhere," replied Joshua : "suppose we try to look first at one of his ambassadors." The emperor consented. The rabbi took him in the open air at noonday, and bid him look at the sun in the meridian splendour. "I cannot," said Trajan : the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures ; and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?"—*Hebrew Tales*.

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THE  
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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



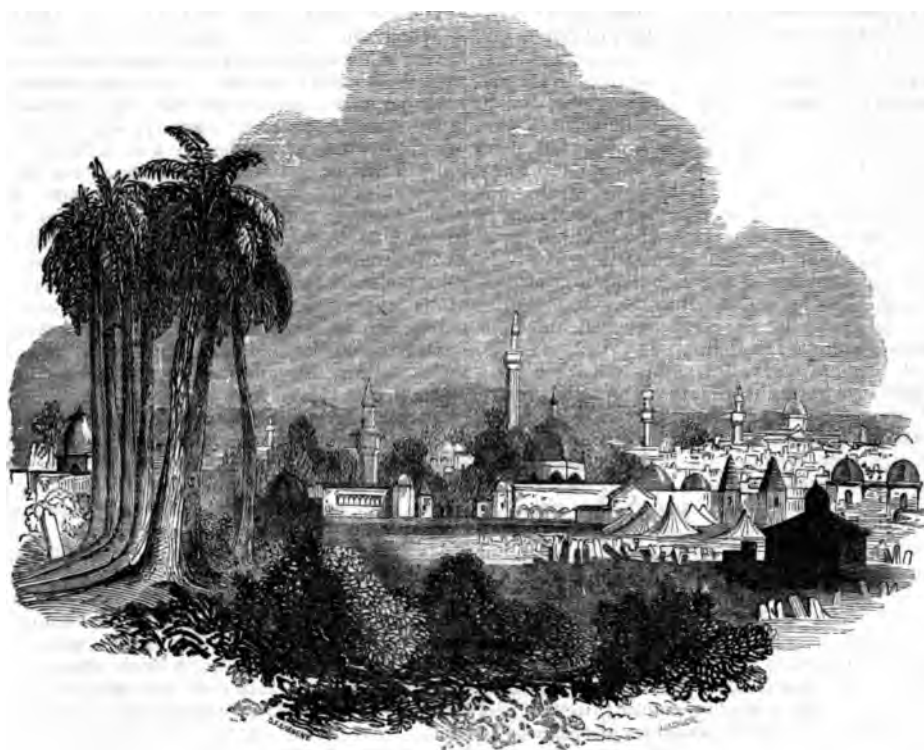
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 617.—DECEMBER 5, 1846.

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(Damascus.)

**DAMASCUS\*.**

"And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus."—*Gen.* xiv. 15.

"**DAMASCUS.**" This is the first mention of a

\* From "The Pictorial Bible." London: Knight. The second part of the new edition is now out. We are indebted to the publisher for the accompanying illustration.—*Ed.*

VOL. XXI.

city which hereafter makes a great figure in scripture. Its origin must have been very ancient; for the way in which it is spoken of here and in the next chapter (verse 2) does not indicate that it was then a new or unknown place. We hear nothing more of it till the time of David, when we find it the seat of a state, the interference of which in

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aid of the enemies of David led to its subjugation by him (2 Sam. viii. 5, 6; 1 Chron. xviii. 5, 6). But it threw off this dependance upon Israel in the reign of Solomon, when Rezon, a servant of Hadadezer, king of Zobah, gained possession of Damascus, and established the kingdom, which is the "Syria" of the subsequent history (1 Kings xi. 23, 24), and which appears eventually to have comprised a very considerable dominion between the Antilibanus and the Euphrates, seeing that under the second Benhadad thirty-two "kings," or petty princes, attended that monarch in his campaign against Samaria (1 Kings xx. 1). This was only one of the numerous acts of hostility which took place between the kingdoms of Syria and Israel, which seem to have regarded each other as natural enemies. Many interesting facts of scripture-history are connected with, or grow out of this warfare. The line of Rezon ceased with the murder of Benhadad II. by Hazael, who usurped the throne, and, by his great abilities in war, proved a terrible enemy to Israel; of all whose territories beyond the Jordan he gained possession, and placed the kingdom itself under tribute (2 Kings x. 32, 33; xiii. 3). But by his successor all these advantages were lost; and the Israelites, under Jeroboam II., not only threw off the Syrian yoke and recovered their former territories, but captured Damascus itself (2 Kings xiv. 28). It was soon restored to its own kings; and, at a subsequent period, we find Israel and Syria in an unnatural confederacy against Judah, by which the king, Ahaz, was induced to purchase the aid of the Assyrians, who fell upon Damascus, took it, carried the inhabitants away captive, and, having slain the king, Rezin, annexed his territories to their own dominion (2 Kings xv. 37, xvi. 6-9; Isa. vii. 1, viii. 4, x. 9, xvii. 1). After this, Damascus fell successively under the dominion of the Babylonians, the Persians, the Greeks, and the Romans. In and after the time of Christ the city contained numerous Jews (Joseph. "De Bell. Jud.," i. 2, xxv. 2, xx. 2; comp. Acts ix. 2); and it was when on a mission from the sanhedrim, to suppress the growth of Christianity among them, that St. Paul was miraculously converted (Acts ix. 3; Gal. i. 12). The city then belonged to the dependent kingdom of the Arabian prince, Aretas. At a later period it was reckoned among the cities of Decapolis. From the time of Hadrian it bore the honorary title of metropolis, but did not enjoy the rights of a metropolis. Under the Greek emperors Damascus became the most celebrated city of Western Asia, remarkable for its wealth, luxury, and magnificence, and for its numerous Christian population. After its conquest by the Arabians, in 633 A. D., it became the capital of their mighty empire, till that distinction was, after about a century, transferred to Baghdad. Damascus remained under the sway of the khalifs of Baghdad, till it passed to the Fatemite khalifs of Egypt; from whom, towards the latter end of the eleventh century, it was wrested by one of the generals of Malek Shah, the Seljuk sultan of Iran, who, under a nominal lieutenancy, swayed all the real power of the Baghdad khalifat. The conquering general and his descendants ruled in Damascus with the title of atabeks with increasing power and territory,

and lessening dependance upon the Seljukian sultans, till at length, under the famous Nureddin, Damascus became the capital of a great and prosperous realm, which held even Egypt in subjection. Soon after his death, Saladin, who had been his lieutenant in Egypt, but had eventually secured the sovereignty of that country for himself, found means of adding the Damascene territories to his dominion, from which time Damascus became virtually his metropolis, as it was that of his descendants. It was here that this conqueror died in 1193; and it was here that, in 1207, his son, Malek-al-Adel, received from the khalif at Baghdad (Al Nazer) a kaftan of honour and a crown of gold. The city remained under the rule of this family till 1301, when Timur Beg made his fierce inroad into Syria, and reduced Damascus to ashes. It afterwards revived, and remained attached to Egypt till 1517, when the inhabitants sent forth their elders to tender their homage to the sultan Selim, as he approached the city after his conquest of Egypt. Under the Osmanli Turks it has since remained, except for the few years in which Syria was lately subject to Mehemet Ali of Egypt.

Damascus is situated in 36° 25' E. longitude, and 33° 27' N. latitude, in the north-west of an extensive level plain, which is open eastward beyond the reach of vision, but is bounded in every other direction by mountains, the nearest of which—those of Salehie, to the north-west—are not quite two miles from the city. These hills give rise to the river Barrady, and to various rivulets, which afford the city a most liberal supply of water, and render its district one of the most pleasant and fertile of Western Asia. The district within a circumference of from twenty to twenty-five miles is thickly covered with well-watered gardens and orchards, in the midst of which stands the town itself. It thus appears as in a vast wood; and its almost innumerable public buildings, including an extensive citadel and a vast number of mosques, with their domes and minarets, give it a fine appearance as viewed from the neighbouring hills; but, on approaching over the level plain, the plantations by which it is environed shroud it entirely from view. Its finest building is a grand mosque, of the Corinthian order, said to have been built as a cathedral church by the emperor Heraclius. It was dedicated to St. John of Damascus, and is still called "the mosque of St. John the Baptist" by the Turks, who believe that in the latter days Jesus shall descend thereon, and from its summit require the adhesion of all his followers to the Moslem faith. The city is surrounded by an old wall of sun-dried brick, strengthened with towers; but this wall has fallen to decay, and the town has so greatly extended beyond its limits, that the number of houses without the wall much exceeds that within. The houses in the city have flat roofs, while those in the suburbs have domes. Damascus is said to contain five hundred mansions entitled to be called palaces; and the general splendour of its houses is much extolled in the east. But little of this is visible in the streets, which in general exhibit nothing but walls of mud or sun-dried brick, that fill the narrow streets with dust in dry weather, and render them perfect quagmires when there is rain.

The houses themselves are built with the same materials, although stone might be easily obtained from the adjoining mountains. The streets present scarcely any windows, and only low and mean-looking doors; but these often conduct to large interior courts paved with marble, refreshed by gushing fountains, and surrounded by apartments ornamented and furnished in the best and richest oriental taste. The thirsty Arabs from the desert regard Damascus with rapture, and are never tired of expatiating on the freshness and verdure of its orchards, the variety and richness of its fruits, and, more than all, its numerous streams, and the clearness of its rills and fountains. There is a tradition that Mohammed, coming to the city, viewed it with great admiration from the mountain Salehie, and then turned away, refusing to approach, with the remark, that there was but one paradise designed for man, and he was determined that his should not be in this world. But there is no historical foundation for this story. Damascus is about six miles in circumference, and its population is estimated by Mr. Buckingham at 140,000; of whom 90,000 are native Syrian Arabs, 10,000 Turks, 15,000 Jews, and 25,000 Christians. But Dr. Richardson does not reckon the Christian population at more than 12,000; and the rev. E. S. Calman states that the Jews do not exceed 5,000. Mr. Addison thinks 200,000 the lowest estimate for the whole population that can be admitted; but he allows the uncertainty of conjectural estimates. Damascus is the rendezvous of many thousand pilgrims who proceed to Mecca in one great body every year, and many of whom make a considerable stay before the caravan departs. Many of these pilgrims unite commercial with religious objects, loading their beasts with the produce of their own countries, which they dispose of on the road, and bring back in the same manner the products of India, received from Jeddah, the port of Mecca. This has contributed greatly to the prosperity of Damascus, which is also the emporium of an extensive caravan trade with the ports of the Mediterranean on the west, and with Baghdad on the east. Damascus has obtained fame for some of its manufactures. The fine temper of its sword-blades has long been proverbial. This reputation has, however, of late years much declined; but the Damascenes still excel in the art of inlaying metals with gold. The manufacture of the kind of silk called "damask" originated here. The inhabitants of Damascus have the reputation of being the most fanatical and intolerant people of Turkey; but the measures of Mehemet Ali put some restraint upon the outward manifestations of their fierce hate against all other religions than their own; and, although that restraint is now withdrawn, some effects of the habits of forbearance which it created still remain.

## MISSIONARY RECORDS.

## No. XVII.

"O Divine Redeemer and Lord of all, who, after shedding thy most precious blood, art, "as a lamb that was slain," pleading for a lost world, and waiting for "all things to be put under thy feet;" look down in thy pity upon us; bedew our very souls with thy blood: let this blood raise up ministers, missionaries, confessors, martyrs!" (Bishop of Calcutta's sermon, preached before the Church Missionary Society, 4th May, 1846.)

CHINA.—Christianity appears to be making considerable progress, not only in the districts adjoining the coasts, but in the interior of the country. As yet, however, the Romanist missionaries are the most numerous; much more so, indeed, than the protestant: their whole number amounts to eighty, sixty of whom are Frenchmen, and the rest Italians. They traverse the interior of the empire in all directions; while there is, on the other hand, scarcely a single missionary of the gospel to be found in those parts. The latter make over this work to converted Chinese; who, we are told, acquit themselves of the duty with much zeal and self-denying devotedness. These native "messengers of the glad tidings" already amount to thirty. They addressed an appeal to their brother-Christians of Europe, who are in China, at the beginning of this year, praying them to take their poverty to heart, and to aid them with the means of carrying the message of Christ's salvation to all parts of their native land. They have already penetrated deep into the heart of China, with the gospel in their hands, and in some localities established little flocks of believers, from one of which they brought a handsome subscription to Hongkong, in aid of the missionary work. This is, we believe, a fact quite unprecedented in that empire; and it shows that, not merely the poor, but affluent and intelligent individuals among the Chinese are embracing our holy religion. Dr. Bettelheim, a converted Jew, of Hungarian birth, who was brought to confess Christ at Smyrna, has joined the ranks of the protestant missionaries, and has lately left Hongkong on a mission to the Loo-Choo islands. Both the Romanists and protestants are well aware that the Chinese are great readers, and thirst after knowledge: on this account, religious books have always been and are justly regarded as a means quite as conducive, under God's blessing, to their conversion as preaching. A Mr. Ball, a missionary, has therefore published a Chinese-Christian calendar, which contains, amongst other matter, all the treaties negotiated between China and foreign states, as well as a number of useful dissertations on the subject of Christianity and social improvement. Mr. Bridgman, who edits "The Chinese Repository," has, as well as Mr. Medhurst, prepared also several popular works for the press. One of the most zealous of the missionaries, a German, was commissioned, about fifteen months ago, by his friend Kiyung, the uncle and representative of Taokuang, "the imperial son of heaven," to undertake a description of all the countries in the world, for his Chinese majesty; and he sent off the first volume of this comprehensive work, including several maps, to Peking, in the month of April last. Promise has been made to him, that the "Hand-lieu," or supreme council of studies, will undertake its publication; and the task of superintending the press has been assigned to Tshao, a member of the council. Some works from the pen of

and were directed to encamp before this mount, that they might hear God speak to them. On the appointed day the mountain was enveloped in flames: its adamantine structure was convulsed from its very centre, terrific lightnings flashed from its summit, and the blast of the angelic trumpet fell in peals successively louder and louder upon the ears of the affrighted people. At length, surrounded with clouds and thick darkness, the Lord "bowed the heavens, and came down;" and, while Moses remained below with the astonished multitude, that voice sounded aloud which they who heard entreated that the word should not be spoken to them any more; and so terrible was the sight, that Moses himself said, "I exceedingly fear and quake." After this, Moses was called up to the top of the mount, for two successive periods of forty days, as a mediator between Jehovah and the people; and, when he finally descended, his face shone from such long converse with his God. Such is a very brief outline of the scripture narrative. Let us now again see, as in former instances, how far the natural appearances of this remarkable locality bear testimony to the existence of hills and valleys which might have been the theatre of these stupendous transactions.

The basin of the Arabian Gulf, or Red Sea, is divided into two arms at its northern extremity. The triangular space between these arms is called the peninsula of Sinai. On the west of it is the gulf of Suez, and on the east that of Akabah, so called from the fortress which stands near its head. The proper mountains of Sinai are in the southern part of this peninsula. Approaching them from the north, the traveller first reaches the abrupt elevation to which the name Horeb is now attached. But this is but the base upon which rest the twin summits of Sinai and Mount St. Catherine; the former immediately south, the latter still behind it, but rather to the west. Neither the top of Mount Sinai nor of Mount St. Catherine are seen from the valley beneath. The traveller is thus astonished, unless previously prepared, on arriving at the top of Horeb, to see the fearful ascents which still rise before him. The loftiest peaks of these mountains rise to the height of about 8,000 feet above the level of the neighbouring valleys, which are themselves elevated above five or six hundred feet above the level of the sea.

It will be observed that the names Horeb and Sinai are used interchangeably in the bible-narrative, to designate the spot from whence the law was given; whence a question has arisen whether Horeb is to be considered as the scriptural name of the mountain at large of which Sinai was a particular peak, or whether we are to consider Sinai as the general name, and Horeb as the spot on which the Lord appeared. It is quite evident that the present Mount Sinai, called also Jebel Mousa, or the hill of Moses, could not have been the mount "that might be touched," and that "burned with fire," for two reasons. We are told that "the Lord came down on the top of the mount in the sight of all the people; and the glory of the Lord was like devouring fire in the sight of all the people;" and all the people saw the mountain smoking, and they came and "stood under the mount;" and "bounds were set, that they

might not come too nigh" (see Exod. xix. 16, &c.; xxiv. 17; Deut. iv. 10, &c.); whereas the top of Sinai, as already stated, is not visible from the plain, and is three miles distant from it. Again, there is no space where the people could have encamped around the present Sinai. These circumstances, together with the narrow defiles with which these mountains are, for the most part, surrounded—so much so that it has come to be a current opinion that no open space exists between them—have led some authors and travellers to suppose that no one of these mountains is the original Sinai or Horeb, but rather Mount Serbal, or some other eminence in the south-western part of the peninsula.

The accurate researches of Dr. Robinson appear, however, to have thrown more light upon this subject than those of any previous inquirer. In the brief sketch I am now about to give, I must, therefore, take his elaborate work for our guide, but not omitting to glean some hints from other writers.

The whole peninsula, and more especially the southern extremity, is rugged and mountainous. Sir F. Henneker describes it as a sea of desolation, and adds, that "it would seem as if the whole of Arabia Petrea had once been an ocean of lava, and that, while its waves were literally rolling mountains high, it was commanded suddenly to stand still." After a considerable extent of this country has been traversed in a south-east direction from Suez, mountains increasing in dimension, black, and frowning, which form, as it were, the outworks of Sinai, make their appearance. They rise abrupt and rugged from their very base to the height of 800 or 1,000 feet, as if forbidding approach to the sanctuary within. The route which Dr. Robinson took conducted him through a deep pass between shattered cliffs of granite not more than 250 yards apart, which threatened every moment to send down their ruins; the whole pass being filled with large stones and rocks, the debris of these cliffs. But he reached the summit of these frontier rocks; and then the interior and loftier peaks of the great circle of Sinai, "black, rugged, and desolate," burst upon his view. Burkhardt gives a somewhat similar statement of his approach to the Sinai mountains: "We now approached the central summits of Sinai, which we had in view for several days: abrupt cliffs of granite, from 600 to 800 feet in height, whose surface is blackened by the sun, surrounded the avenues leading to the elevated platform to which the name of Sinai is specifically applied. These cliffs enclose the whole mountain on three sides; leaving the east and north-east only, towards the gulf of Akabah, open to view. We entered these cliffs by a narrow defile about forty feet in breadth, with perpendicular granite rocks on both sides." "I had never seen a spot," continues Dr. Robinson, "more wild and desolate. As we advanced, the valley still opened wider and wider, with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, with rugged peaks 1,000 feet high, with the face of Horeb directly before us. . . . its bold and awful front rising perpendicularly in frowning majesty from 1,200 to 1,500 feet in height." The following statement deserves especial notice: "Still advancing, the

front of Horeb rose like a wall before us; and one can approach quite to the foot and touch the mountain." He adds: "It was a scene of solemn grandeur, such as we had never seen; and the associations which rushed upon our minds were almost overwhelming. . . . It was for some time difficult to realize that we were now actually within the precincts of that Sinai, on which from earliest childhood I had thought and read with so much wonder. Yet, when at length the impression came with its full force upon my mind, although not given to the melting mood, I could not refrain from bursting into tears."

In this wild seclusion, at an elevation of about 5,000 Paris feet, is a Greek convent, the surrounding verdure of which, together with the cypresses and various fruit-trees which adorn its garden, forms an oasis of beauty amidst the stern desolation around, and, except when suffering from dearth, testifies to the temperature and productiveness of the climate. Into this hospitable retreat travellers, who bring satisfactory letters, are received, by a door nearly thirty feet above them. A rope is let down, and they are drawn up, one by one, by a windlass within, to the level of the door, and then pulled in by the hand; the great door of the convent having been walled up for more than a century to prevent incursions from any hordes of predatory Arabs.

During Dr. Robinson's stay here, he had leisure to examine very particularly the surrounding locality, especially the plain Er-Rahâh, immediately before the present Horeb, which no traveller had hitherto described, or even mentioned, except in a slight and general manner, probably from the very circumstance of its distance from the summit traditionally regarded as Mount Sinai, or from their having reached that mountain by a different route. The result was perfect satisfaction that it was on the top of what is now called Horeb that the Lord indeed descended, and that it was in this very plain that the fire and lightnings and smoke were seen, and the thunderings and the trumpet and the voice of words were heard by Moses and the people. "Scripture narrative and monkish tradition," as Dr. R. well observes, "are very different things; for, while the former has a distinctness and a definiteness which through all our journeys rendered the bible our best guide-book, we found the latter not less usually, and almost uniformly, to be but a baseless fabric." Not only is Horeb directly visible from this plain, which we have seen is not the case with the other mountains, but it rises abruptly and almost perpendicularly from it, as a "mountain that might be touched," and as to which it became necessary to set bounds to the people if they were not to touch it. There is likewise space enough in the plain for a large encampment: it may be estimated at two geographical miles in length, and as varying in breadth from one to two-thirds of a mile, or as equivalent to a surface of one square mile. But this space is nearly doubled by a recess on the west, and by the broad and level area of "Wady Sheik" on the east, which issues at right angles to the plain, and is equally in view of the front and summit of Horeb; so that it entirely corresponds to the scripture narrative, and is the only spot that does correspond to it. In no other quarter of the peninsula, certainly

around none of its higher peaks, is there any valley which answers to the requirements of the description given in the pentateuch. It is usually seen that, when an individual is designed, in the inscrutable purposes of God, for some eminent service, the circumstances of his early life are such as to prepare and discipline him for the work whereunto he is appointed: "the vessel is made fit for the Master's use." There can be little doubt that, amongst other and more important arrangements whereby Moses was trained for his future arduous enterprise, the accurate knowledge which he must have acquired of this rugged and intricate desert during the forty years that he had kept the flock of Jethro his father-in-law exactly qualified him to conduct the tribes of Israel through these narrow defiles, and into the seclusion and security of these inmost cliffs—accessible by only one entrance, but the very spot best adapted for that intercourse between heaven and earth to which Israel was to be summoned, and which was to have so important a bearing upon the eternal interests of Gentiles as well as Jews in future ages.

Dr. Robinson is, then, of opinion, that by the designation "Horeb," in scripture, the general chain of mountains is intended, and by "Sinai," that particular mountain whereon the Lord descended—the present Horeb of the monks. It may be noticed, in farther confirmation of this view, that, during the march of Israel from Egypt to the place where the law was given, the latter is called only Horeb; whereas during their sojourn before the mountain, with one exception, it is always called Sinai, and after their departure it is again called Horeb; and more especially that, while the Israelites were encamped at Rephidim, Moses was commanded to go on with the elders of the people, and smite the rock at Horeb, in order to obtain water for the camp, from which it would seem that some part of Horeb was near to Rephidim, when Sinai was yet a day's march distant.

The ascent up the present Mount Horeb was formerly by steps, said to have been fourteen thousand in number, carefully cut out, even to the top; but these are now either destroyed, or so much damaged by wintry torrents as to be of very little use. At the top of this ascent is an open space, or small plain, surrounded on all sides by mountains, high above all which rises the lofty summit of Sinai, by which, from this place, the still loftier summit of St. Catherine is concealed, as both summits had been concealed by Horeb from the valley below. From hence a still steeper ascent leads to Jebel Mousa, or the present Sinai. The height of this peak above the sea, according to the observations of Ruppell, is 7035 Paris feet. The summit is described as a small area of huge rocks, about eighty feet in diameter, containing many inscriptions in Arabian, Greek, and Armenian characters—the work of pilgrims.

Being wholly dissatisfied with his visit to Jebel Mousa, Dr. Robinson finally determined to ascend an almost inaccessible peak on the northern extremity of Horeb, in order to obtain from thence a more commanding view of the plain Er-Rahâh. A narrow fissure runs out northward towards the plain, by which this part of the mountain may be reached. This cliff rises about 500 feet from the level of the basin, and the distance of the summit is more than half a mile. He first attempted



to climb the side in a direct course, but found the rock so smooth and precipitous, that, after many falls and difficulties, he was obliged to give it up, and climb along a steep ravine in a more circuitous course. From the head of this ravine he was able to reach the face of the northern precipice, and ascend to the top along the deep hollows worn in the granite by the weather during the lapse of ages, which give to this part, as seen from below, the appearance of architectural ornament. This spot commanded an immediate view of the whole plain, with the adjacent wadys and mountains; and Wady Esh-Sheik on the right, and the recess on the left, were seen to double the area of the plain. "Our conviction," adds Dr. R., "was strengthened that here, or on some one of the adjoining cliffs, was the spot where the Lord descended in fire, and proclaimed the law. Here lay the plain where the whole congregation might be assembled: here was the mount that might be approached and touched, if not forbidden; and here the mountain brow, where all the lightnings and thunders and the voice of the trump might be heard when the Lord came down in the sight of all the people. We gave ourselves up to the impressions of the awful scene, and read with a feeling that will never be forgotten, the solemn account of the transactions and the commandments there promulgated in the words of the Hebrew legislator.

The opinion that has been put confidently forward by some writers, that Mount Serbal is the Sinai of the Old Testament, has received no confirmation from those who have visited it. It is surrounded by wadys comparatively narrow and rocky; and there is in no part of the vicinity any valley or open spot like the plain Er-Rahâh, or even like the Wady Esh-Sheik.

Thus do these "lasting hills" still bear ample testimony to the truthfulness of the divine record, and in such rent and ragged rocks, although we cannot point out the exact spot, we may readily imagine how Moses might have been hidden in a cleft of some one of them, while the Lord "caused all his glory to pass before" his servant, and proclaimed that name which has ever since been to the righteous "as a strong tower whereinto he runneth and is safe."

But, if these ancient and majestic landmarks still remain, like others that we have noticed, as monuments of the past, we must at the same time keep in remembrance that they too stand as beacons with respect to the coming futurity, until that voice which shook the earth shall once again shake "not the earth only, but also heaven;" and then may "these mountains depart, and these hills be removed;" for then shall it stand out in the sight of all that are in heaven and earth and under the earth, in characters more indelible than any ever recorded upon Sinai, that the law of the Lord our God is "holy," that it is "just," that it is "good," and that it will continue immutably so through everlasting ages: "Then he that is holy will be holy still, and he that is filthy will be filthy still." For those who remain under its withering curse there will be no place left in the happy universe: to those who, sheltered in a Mediator's righteousness, have had the law once more graven on their hearts, the gates of everlasting glory will stand open, that the righteousness of the law may be fulfilled in them for ever:

"Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates to the city."

#### THE SIGNS OF CHRIST'S COMING:

##### A Sermon

(For the second Sunday in Advent),

By THE REV. WILLIAM SKENE, B.A.,

Curate of Kelloe, Durham.

LUKE: xxi. 25.

"And there shall be signs in the sun, and in the moon, and in the stars."

THIS prophecy is regarded in a twofold aspect: first, as referring to the destruction of Jerusalem; and, secondly, to that final judgment which shall take place at the end of the world. The language in which the one event is described serves also to describe the other. Indeed this is a remark which may be applied to many parts of the prophetic writings. For instance, who can read in the Psalms the descriptions which David gives of his own eventful life, without perceiving their applicability to a greater than David—even to Jesus Christ, in whom all were fulfilled? or who can look at the promises and threatenings of Isaiah, Jeremiah, and the other prophets, relating more immediately to temporal deliverances and temporal punishments of the Jewish nation, without at the same time observing that they contain an assurance of other and far more wonderful deliverances and punishments in still later times? And so it is with those two awful events—the destruction of Jerusalem, and the end of the world. The evangelists, like the prophets, have so mixed together the prophecies respecting them, that the description of Jerusalem's overthrow is also the description of the world's destruction, though some of the particular expressions used may appear more applicable to the one event, and some to the other.

Let me, then, bespeak your patient attention, while I endeavour to set before you some particulars connected with the twofold fulfilment of the prophecy in the text.

And, first, with regard to its accomplishment in the case of the Jews by the destruction of their city. Who were the Jews? They were the descendants of Abraham according to the flesh. From a little one, God made of them a great nation; and, when they were the fewest of all people, he chose them out of all the nations of the earth, to be his own peculiar heritage, and to be the honoured in-

struments of conveying the knowledge of his will to succeeding generations. He brought them forth from the slavery of Egypt, "with a mighty hand, and with a stretched-out arm;" and, after casting out the idolatrous inhabitants of Canaan, he established them in the land which he had promised to their fathers to give them. It was no merit of theirs that procured for them the inheritance of a land whose rivers flowed with milk, and whose dews were rich as honey. It was not the valour of their right arm that drove out the heathenish Canaanites, as they fled from before the armies of Israel; but it was the Lord God of Israel that fought for them, and that gave them the victory. Then, indeed, they "flourished like a palm-tree, and spread abroad like the cedars in Libanus." To them "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." They had the ark, and the temple, with its services and sacrifices: they had their priests and their prophets, rising early and speaking late; and they had the lively oracles of God committed to them, with a promise that he would be their God, and they should be his people, if only they would walk in his ways and obey his commandments.

Well, therefore, may we ask, what could God have "done more to his vineyard that he had not done in it"? But this highly-favoured nation was an unthankful one; and they showed but too frequently how lightly they valued their high and holy privileges. They professed to honour God with their lips; but in their hearts they were far from him. Human traditions were placed by them upon a level with divine revelation; nay, the latter was not unfrequently made to give place to the former. They delighted in outward splendour and pageantry, while they neglected the weightier matter of the law, judgment, mercy, and the love of God. In former ages, many a time did God visit them for their iniquity, that they might put away the evil of their doings, and cleave unto him with all their hearts. But all was unavailing. Indeed, in our Saviour's time they had arrived at an unexampled pitch of wickedness. Hypocrisy, uncharitableness, envy, and malice were some of the vices which reigned with unlimited sway in their hearts; and, though we ought not lightly to sit in judgment upon any man, yet we have the authority of our Lord himself for asserting that their chief anxiety was to secure the praise of their fellow-men: "All their works they do for to be seen of men." Instead of hearty service, they contented themselves with outward and hypocri-

tical performances. They gloried in the beauty of their material temple, and prized the gorgeous furniture and precious stones wherewith it was enriched; while they rejected the Lord of the temple, who "came to his own, but his own received him not."

Jesus foresaw the ruin which they were drawing down upon their devoted heads; and on more than one occasion he foretold the utter destruction of the city and temple, on which they so much prided themselves. The greater part of the chapter from which our text is taken is filled with predictions respecting that terrible calamity; and the text itself mentions certain signs which were to precede the downfall of the Jewish nation: "There shall be signs in the sun, and in the moon, and in the stars;" or, as we read in the parallel passage in St. Matthew (xxiv. 29): "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

Now, in order to arrive at a proper understanding of these words, we shall do well to compare them with the prophetic language of the Old Testament. In reading the writings of the ancient prophets, we can hardly fail to notice that, when they predict the happiness, peace, and prosperity of kingdoms and states, they make use of images taken from the most striking parts of nature, and especially from the sun, the moon, and the stars, which they describe as shining with increased splendour: "The light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold, as the light of seven days" (Isa. xxx. 26). New heavens and a new earth are created, and a new and brighter age commences. On the other hand, the downfall of states and empires is represented by opposite images. The sun becomes dark, and goes down at noon; and the earth is darkened in the clear day: the moon is changed into blood, and the stars withdraw their shining: the earth quakes, and the heavens tremble; and all nature seems tending to its original chaos. Such was the kind of language in which the prophets of old gave utterance to their predictions respecting the fate of Babylon, Egypt, and other places of ancient times; and similar to it is the prophecy in the text, concerning the downfall of Jerusalem. It is intended to express the entire overthrow of the Jewish people. And how did the event correspond with the prediction? Were it necessary, and did time permit, I might easily show you how exactly every thing happened as our Lord had foretold. I might make numerous quotations from ancient historians,

respecting the prodigies, the signs, and the fearful sights that were seen in the heavens. But these are not the points on which I wish now to dwell. Suffice it, therefore, here to say, that the signs spoken of by our blessed Lord were visibly fulfilled; and those who took warning from them were preserved from the dire calamities which afterwards befell the fated city, when he came in power to take vengeance upon the Jewish nation for their aggravated iniquities. I am anxious rather to make an application of the text to that awful and solemn event, which to us is of far more importance than the destruction of Jerusalem.

In attempting to do this, I would begin by asking, Why, do you think, did all these things happen to the Jews? Why did God burn up their city and destroy their temple? Why did he devour his chosen people with famine, pestilence, and the sword? and why do they now wander as vagabonds upon the face of the earth, with a mark upon their foreheads, by which every man may know them? For this reason, among others: "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11). If the Jews of old were highly favoured of God, have not we tasted of his goodness far more abundantly than ever they did? Our eyes have seen what many of their prophets and kings desired to see, but did not see; and our ears have heard what many of them desired to hear, but did not hear. We have seen the system of mercy and love, as wrought out for us by the Son of God, who is now become "to us wisdom and righteousness, sanctification and 'complete' redemption." We have the assurance that the Holy Spirit is poured out upon the Christian, and that his gracious influences descend upon the soul, like the fertilizing dews of heaven upon a thirsty land, to refresh its barren state, and to change its unfruitful condition. Has not God given us the prospect of an inheritance beyond the grave infinitely more blessed than that which the Israelites received in Canaan—a land, indeed, flowing with milk and honey, which is the glory of all lands? Has he not, at many times and in many ways, far beyond our expectations or deserts, delivered us, not from one Egypt or from one Pharaoh, or through the midst of one sea, but from many enemies who sought our destruction, and amid many seas of troubles, where the waters had well-nigh drowned us, and the stream had gone almost over our soul? The standard of the cross has been planted in the remotest corners of our land: we have our temples and

our priests, to give knowledge and instruction to the people; and we have the scriptures of truth, and a pure ritual of worship, all pointing to Jesus as "the Lamb of God, which taketh away the sin of the world." But are we duly mindful of these high privileges? or do we, like the Jews of old, bury the memory of our deliverances in forgetfulness, and despise the blessings which God in his mercy is showering down upon us? If the Son of man were now to come, should he find faith on the earth? It is true that in our land there are many who seem to be walking worthy of their Christian vocation—many who seem to be actuated and fired by a laudable zeal for the honour of God and his gospel; but how few are they, in comparison with the world that lieth in wickedness! and, of those who do appear to be walking in the ways of religion, how many are deceiving themselves by a hollow profession, having the form but not the power of godliness! If we look to the great bulk of the people, it is positively painful to contemplate their condition. They are weary of the gospel—"the old story over again," as they call it. The bread of life, which for so many ages has nourished the saints of God, is distasteful to them: they have no desire to approach the table of the Lord, in obedience to his dying command. Blasphemy and infidelity are committing their fearful ravages in the land: drunkenness, immorality, profane swearing, and evil speaking stalk abroad with unblushing countenance; and the most sacred subjects are considered as fair game for the scoffer to laugh at and the drunkard to make his songs upon.

Brethren, do you think that God will wink at all this? Shall not his soul be avenged on such a people as this? If he spared not the natural branches—his first-born Israel; if he delivered over to destruction the city and the temple, where he had commanded his people to worship him, but which they had polluted and profaned, what can we look for—we, who are but as wild twigs, who have not hearkened unto the words which God spake from heaven, that we should observe and do them? We may think but lightly of this matter now, yet there is a day coming when we must all stand before the judgment-seat of Christ, that every man may give account of himself to God; and that day is fixed beyond the possibility of man to alter. Perhaps, then, you inquire, When shall this judgment be? If you ask this question in sport, to make a jest of God's truth, I must tell you that the same Power which at first created the world, and kept it till it was overflowed by the waters of

the flood, doth also now keep the heavens and the earth in store, and reserve them unto fire against the day of judgment and perdition of ungodly men. But, if you ask this question as persons who are truly desirous to know the things which belong to their peace, before they be for ever hid from your eyes, I answer, I cannot tell. "That day and hour knoweth no man": it is a secret which, in the exercise of his own power, the Father hath reserved to himself. But one thing we do know, namely, that, before the coming of Christ, there are certain things which are to happen—certain signs which shall go before, as forerunners or messengers to announce the speedy arrival of him who is to be the Judge of quick and dead.

Let me, then, call your attention to some of those signs which scripture assures us shall happen before the end of the world; and, at the same time, let me entreat you to consider whether or not these signs are taking place now; for, if they are, then as surely as the appearance of certain signs betokened the speedy destruction of Jerusalem, so sure it is that the time is not far distant when the Son of man shall be seen riding in the clouds of heaven to judge the world.

What, then, are some of the signs which indicate the approach of the almighty Judge? Our text says: "There shall be signs in the sun, and in the moon, and in the stars." And there are other passages of scripture which tell us what those signs shall be: "The heavens shall shake, the sun and moon shall be dark, and the stars shall withdraw their shining" (Joel ii. 10). Again: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come;" and in the book of Revelation (vi. 12, 13) we read: "The sun became black as sackcloth of hair, and the moon as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." The literal interpretation of these words is, that there shall be some wonderful eclipses of the heavenly bodies, such perhaps as took place at the crucifixion of Jesus, when the sun hid his face in obscurity; or else that so exceeding bright will be the glory of the coming Judge, that the beams of his light shall as far surpass the light of the sun as the light of the sun surpasses the light of a common candle. But there is also a moral interpretation of the text, by means of which the subject admits of being more closely applied to ourselves. In scripture the sun is often used to signify Jesus Christ: the moon represents the church; and the stars

represent the ministers and pastors of the church\*.

1. In this point of view, Jesus Christ, the Sun of righteousness, the light of the world, is darkened, and the brightness of his glory is obscured by all who reject his gospel, by antichrist, and by every man who seeks for any other mediator between God and man, saving only Jesus Christ, and him crucified. The Sun is darkened also by those who, although they allow that Jesus died to save sinners, yet think that something else is necessary for our justification in the sight of God. Such persons do, indeed, grant that much is due to the Saviour's death; but they imagine that something more is requisite to purchase the favour of God. They fancy that, because they belong to a particular denomination of Christians, because they are not so bad as some of their neighbours, or because they perform certain self-imposed duties and penances, it would be unjust in God if he were not, on account of their merits, to look favourably upon them. The pride of their hearts will not permit them to receive salvation in the one only way of God's appointment, namely, through "the Lamb of God, which taketh away the sin of the world." They must have some peculiar and more philosophical remedy of their own devising for the evils of sin and death. If this be not derogating from the honour of Christ's sacrifice, if this be not eclipsing the beauty of his glory, what is? But in an especial manner the Sun is darkened by those who, though professing to be the servants of Christ, and to take him for their Lord and Master in every thing, yet in their hearts and in their lives deny him. Against all such a woe is denounced: "Woe unto them; for they say, and do not." They betray the Son of man with a kiss: they darken the Sun of righteousness, and so give occasion to the enemies of the Lord to blaspheme, and to speak evil of his name and of his gospel.

2. Now, as the sun represents Jesus Christ, so the moon represents the church. This you may gather from *Psa. lxxxix. 37*: "It shall be established for evermore as the moon"—where "it" clearly refers to the word "seed" going before; and that seed is the people, the church of God. The material moon has no inherent light, but shines solely by the light borrowed from the sun; and so of the church, which shines solely by reflected light from the "Sun of righteousness." And as the sun is always the same full orb, bright and glorious, but the moon is ever changing, waxing and waning, sometimes giving us the

\* Some hints have here been taken from a sermon of archbishop Sandys.

full benefit of her light, and sometimes giving no light at all, so it is with Christ and his church. He is always the same, exceeding bright and glorious; but his church upon earth varies. At one time her praise and glory are in all the earth: at another she is diminished and brought low, so that the eye of man can scarce discern her. And, when she is persecuted—as she was by cruel princes in early times, and as she has often been since—when her members are dragged to the faggot and the stake, to lay down their lives for the sake of Christ, then may the church be said to be bathed in blood. It may be said that the days of blood in which the first Christians lived have long since passed away. But there have been bloody times since then; and the time may come again when the blood of the church's members shall be "shed like water on every side of Jerusalem, and there be no man to bury them," and the church appear in the eyes of all that behold her like a garment dyed in blood. But, even if this should never come to pass, still, in one form or other, trial and suffering await the church. For, granting that she may not have to drink so deeply of the cup of suffering as her divine Head drank, nor be baptized with the same baptism of blood that he was baptized with, yet "all that will live godly in Christ Jesus shall suffer persecution." Her enemies make a murmuring; and they that hate her have lift up their head against her. They have imagined craftily against God's people, and taken counsel against his secret ones. "They have said, Come, and let us root them out; that they be no more a people, and that the name of Israel may be no more in remembrance." Prepare yourselves, then, for the day of trial and suffering. Christ himself has foretold that it shall come. The servant is not greater than his lord; and, if he was persecuted, can his followers expect to escape, or need they be surprised that all manner of evil should be falsely spoken against them? But, for our consolation, let us remember that, just as Noah's ark, though tossed to and fro upon the troubled waters, was preserved in safety by the mighty hand of God, so shall the church at last obtain a glorious triumph over all the enemies of God. Pretended friends within her own bosom may betray her, and open enemies without may clamour with a loud voice like the roaring of the sea, "Down with it, down with it even to the ground;" but she still standeth secure. Against her (I am not speaking of the church of England, nor of any other particular or national church, but I am speaking of the church universal), against her the gates of hell may strive, but they cannot prevail. Her king will make haste to help her.

Through reproach he will bring her to honour, through suffering and death to endless happiness and life. The moon shall indeed be turned into blood; but her restoration shall be glorious.

3. There shall be signs also in the stars. Stars, as I have already said, represent the pastors of the church. They are set as lights and guides to the people; and, if they use their office well, they shall hereafter "shine as the brightness of the firmament," and "as the stars, for ever and ever." Now there are two senses in which I conceive the stars may be said to withdraw their shining, and to fall from heaven. The pastors of the church are appointed as lights to guide the people in the right way that leadeth to everlasting life. Their office is always an arduous, and often a thankless one; yet surely the least that men can do is to respect them for their work's sake. "Let a man so account of us," says St. Paul, "as of the ministers of Christ, and stewards of the mysteries of God." But when men who despise dominions, and fear not to speak evil of dignities, treat us with disrespect and contempt, what is this but darkening our light and weakening our usefulness among the people committed to our charge? Is it not extinguishing the lights which have been appointed to impart knowledge and guidance to the pilgrim in his journey through the wilderness of the world? But, further, the stars may be said to "withdraw their shining, and to fall from heaven," when those, who are appointed to teach others, are themselves led astray by error and false doctrine. They no longer reflect "the true Light which lighteth every man that cometh into the world." From light they become darkness: for truth they embrace error. They are fallen from heaven, and are become of the earth, earthly. They are like wandering stars, to whom is reserved the blackness of darkness for ever; for how seldom are they recovered from their error! When they fall, they generally fall like Lucifer, never to rise again. Better were it, indeed, for such "that they had never known the blessed way, than, after they have known it, to turn from the holy commandment delivered unto them."

But this is not all. A pastor may be perfectly orthodox in his creed, and the doctrines which he promulgates may be such as no man can reasonably find fault with; yet, if his life do not correspond with his preaching, he withdraws his shining; he does not exhibit the light of good works, to entice men by the practice of all that is pure, lovely, and of good report, to glorify their Father who is in heaven. "Thou, therefore which teachest another, teachest thou not thyself? Thou

that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law, dishonourest thou God?" Example is always the most powerful preacher; but he whose conversation is not in heaven, but on earth; he who is greedy of gain, and who is filled with the love of this world; he who teaches others, and not himself, falls from his high dignity, and has his light eclipsed and darkened. Do you then, brethren, beseech the good Lord "that it may please him to illuminate all bishope, priests, and deacons with true knowledge and understanding of his word, and that both by their preaching and living they may set it forth, and shew it accordingly;" and God forbid that they, in their turn, should so far sin against the Lord as to cease to pray for you. Before leaving this part of the subject, I must, however, caution you against supposing that the pastor's sins will be accepted as an excuse for yours. The world is always very ready to discover the sins of Christ's ministers; but it should also remember that, though the faithless pastor perish in his iniquity, the people who forget God, and follow his evil example, shall all perish with him.

Thus have I endeavoured to show you how the sun is darkened by infidelity and false religion; how the moon—the church—is made black and bloody by reproach and persecution; and how the stars—the ministers of the church—lose their brightness when they are treated with disrespect and contempt by the people, or when they themselves fall into error of doctrine, or into dissolute conduct from the shining beauty of a heavenly life. But I do not wish you to take these things on my bare word, "I speak as unto wise men: judge ye what I say." Search the scriptures daily to see whether these things are so as I have represented them to be. Consider also with yourselves whether or not these signs are at present taking place in the world. When ye see the trees putting forth their leaves, ye see and know of your own selves that summer is nigh at hand; so likewise, when ye see all these signs coming to pass, know ye that the day of the Lord is nigh at hand. Then the time is not far distant when there shall be upon the earth distress of nations with perplexity; when the hypocrites and all unbelievers shall quake, and their hearts shall fail them for fear, and their cries and bitter wailings shall be like the roaring of the sea. Then shall they call upon God, but he will not hear, they shall seek him, but they shall not

find him; for it will be too late to knock when the door is for ever shut, too late to cry for mercy, when it is the time for justice—too late to seek the Saviour, when the Judge is coming in the clouds of heaven. The time of judgment it is true, may be yet afar off; but the hour of death is to us for all practical purposes the day of judgment; and, if death fix our eternal portion, what will it matter to us how many ages have yet to roll away before the great and terrible day of the Lord come. "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God!" Our Lord himself tells us in this chapter what we are to do. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares for this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." "Blessed is that servant, whom his Lord when he cometh shall find watching." "What then I say unto you, I say unto all, watch."

### Subenile Reading.

#### ADVENTURES OF MADAME GODIN IN THE COUNTRY OF THE AMAZONS\*.

MADAME Godin was the wife of one of the French mathematicians who were sent to Peru, in South America, about the middle of the last century, for the purpose of making some observations there, which should improve our knowledge of geography. She set out from Rio-bamba, the place of her residence, with the design of joining her husband at Cayenne, a distance of thirteen or fourteen hundred leagues. The thought of such a long journey, dangerous and fatiguing as she knew it must be, did not frighten this courageous woman. She was accompanied by two of her brothers, and by a physician, who proposed to travel the same road: she had also a male negro servant, several mulatto and Indian women, and a band of thirty-one Indians for carrying her baggage. With this company she arrived at the village of Cannellos, situated on the banks of a small river that falls into the river of the Amazons. This place she found almost deserted; for the small-pox, a very fatal disease among the Indians, had made its appearance, and carried off great numbers of the inhabitants, while those who escaped the infection had removed from the place. At that time the mode of preventing this disorder, by scratching the arm with a sharp instrument previously dipped

\* From "Amusing Stories." Christian Knowledge Society, London.

in the matter of a cow-pock sore, which is communicated from the udder of the cow, was not known.

Here the Indians of the escort, who had been paid in advance, left her, and returned. What was to be done in this unfortunate situation? To return without a body of men to defend her was impossible; and, even had it been possible, yet the hope of reaching the river of the Amazons, where she might find a vessel to convey her to her husband, whom she had not seen for many years, encouraged her to brave all dangers; and she resolved, as did also her companions, to continue the journey.

Only two Indians remained in the village. They had not a canoe, but offered to make one, and conduct the travellers in it to the settlement of Andoas, a hundred and fifty leagues farther down the river. In a short time the canoe was finished, and they embarked; but, after sailing two days, having gone ashore to pass the night, the two Indians, who had received their payment before they set out, abandoned the enterprise like the others. In the morning the unfortunate company re-embarked; and, though without a pilot, the first day passed over without any accident. Next day, towards noon, they fell in with a canoe, in which was an Indian who had just recovered from a severe disorder, and who consented to serve them as a pilot; but this poor man, endeavouring to pick up the doctor's hat, which had fallen into the water, fell overboard; and, his late malady having left him in a very weak state, he was unable to swim, and soon went to the bottom. The canoe, being now in the hands of people who could not manage it, soon filled with water; and the travellers were compelled to land, where they built a small rude hut, to shelter them from the weather.

They were now about six days' journey from Andoas, and the doctor offered to go thither and procure assistance. He accordingly set off, accompanied by a French servant belonging to himself, and madame Godin's faithful negro.

After waiting upwards of three weeks, no tidings of the doctor were heard, and the lady and her brothers gave up every hope of succour from that quarter. But, being still resolved to proceed, they constructed a raft upon the river, on which they embarked with some provisions and effects, intending to prosecute their journey by water, because they were afraid of losing themselves in the woods. The raft, however, being ill conducted, struck against the sunken branch of a tree, upset, and plunged the whole cargo into the river; but, as this accident happened close to the bank, no person perished.

Madame Godin, deprived of all her effects by this sort of shipwreck, now found herself in a more melancholy situation than ever she had been before. The company now determined to travel on foot along the banks of the river; and they returned to the hut, took the provisions they had left in it, and departed. They had not gone far, when they found that the windings of the river lengthened their road very much; and, to avoid this, they endeavoured to find a passage through the woods, but soon lost their way. Fatigued with so long a march, their feet bruised, their clothes and bodies torn with the briars and thorns, their provisions exhausted, and nothing to allay

their hunger and thirst but some wild fruits, their strength failed, and they sat down on the ground, looking for nothing but death. Their expectations were realized; and in a few days they expired one after another, leaving madame Godin the sole survivor.

The heroic lady lay for forty-eight hours in the midst of the dead bodies, stupified with grief, and in a state of insensibility. At last she recovered her senses, and found herself tormented with an ardent thirst. Providence, however, gave her strength to make another effort to extricate herself from this terrible situation; but she found herself without shoes, and her clothes were torn in rags. She proceeded forward with all the speed her weak state would admit; and in a short time, to her great joy, she found a spring of water. For eight days she wandered in the woods, living upon wild fruits, and the eggs of wild fowls; but her throat was so contracted by the want of food, that she could scarcely swallow anything. The agitation of her mind had such an effect on her body, that her hair became gray.

If a person were to read in a story-book written to amuse, that a delicate woman, accustomed to the enjoyment of all the luxuries of life, had been plunged into a river, and drawn out half drowned—that she had entered into a wood, with seven other persons, without a road to conduct her, and travelled in it for several weeks—that she had lost her way, had endured hunger, thirst, and fatigue, and had seen her two brothers and all her attendants, who were much stronger than herself, expire before her eyes—that she had survived all these misfortunes, regained her strength, and travelled in the woods, covered with rags, till Providence sent her unexpected assistance—the author of such a tale would be accused of describing impossibilities. Here, however, is such an account literally and exactly true.

On the morning of the ninth day, madame Godin found herself on the banks of the river Bononasa; and she was immediately alarmed by a noise, apparently at a small distance from her. In the first emotion of her fear she fled back into the wood to conceal herself; but, soon considering that nothing worse could happen to her than she had already experienced, she regained the river-side, and perceived two Indians pushing a canoe into the water. She went up to them, and implored their assistance in conducting her to Andoas. The humane Indians, touched with her situation, offered to take her into their canoe; and she soon arrived at the place of her destination, where she found the relief she expected: her health was soon restored, and she easily found means to join her husband.



FLOWERS.

No. XII.

THE RAGGED ROBIN.

. (*Lychnis flos cuculi*.)

THE ragged robin possesses a vast variety of names, according to its different species—rose

campion, wild campion, meadow campion, wild william, meadow-pink, crow-flower, cuckoo-flower, marsh gilliflower, and gardener's delight, or gardener's eye. It is the wild simple-flowered variety of the garden lychnis, so called from the Greek *lychnos*, a torch: the Latin name is *chalcidonica*; Italian, *croce di cavaliere* (knight's cross); French, *croix de Malthe* (Maltese cross), *croix de Jerusalem*, &c. The wild lychnis, or ragged robin, is generally of a bright rose colour, but sometimes white. It is found in abundance in the ditch-sides and other moist places of our meadows. It is called "ragged" from the careless and uneven look of the petals, compared with those of its cultivated brethren, and is a favourite with all who admire the profuse beauties of nature, however humble may be the places in which they are found. One species—the bladder campion—has been used as food; and the young shoots, when dressed as asparagus, are deemed an excellent substitute.

The scarlet lychnis (the handsomest of the cultivated species) has also many names. It is called by the old writers, flower of Constantinople, and flower of Bristow, campion of Constantinople, and nonsuch. This species does not thrive well in a common pot, because the roots naturally spread to a great distance, and are injured by confinement. It may, however, be grown in a very large pot. It is increased by cuttings, which, however, are very uncertain, and frequently fail. The cuttings should be taken from the young side shoots, without flowers. They should have three or four joints, and be inserted to a depth half-way between the second and third. A hand-glass will facilitate their rooting.

### Poetry.

#### MISSIONARY LAYS.

No. I.

#### HOMEWARD LOOKS.

BY MISS M. A. S. BARBER.

(*For the Church of England Magazine.*)

WHERE shall we meet again? Where glows  
Round our own home, our own red rose?—  
Where softly sounds the healthful breeze,  
Through the green orchard's blooming trees,  
And the sweet freshness of the spring,  
Greet the pale lilac's flowering?—  
Where, o'er the fields of waving grass,  
Deep shadows from the clouds may pass,  
And faintly on the horizon lie,  
The cool grey tints of England's sky?  
Say, does each eye still homewards turn?  
Say, does each heart still hourly burn,  
The loved, the left, once more to greet?  
And pines the ear for tones as sweet  
As those with fondness deeply fraught,  
By which our earliest prayer was taught—  
Our mother's voice? Each gentle face  
Holds in our heart its wonted place:  
A blessing on each household name  
Still in our prayers is asked the same



As when those prayers at eve might be  
 Lapsed softly at our mother's knee.  
 Say, does our absence from the hearth  
 Check the glad tones of social mirth?  
 Or ever falls the kindly tear  
 For wanderers who are toiling here?  
 And hope we, when our toils are o'er,  
 To find upon our native shore,  
 In some sweet homestead of our own,  
 The rest to weary labourers known?  
 No, brethren, no. With homeward pace  
 The traveller may his steps retrace:  
 The soldier, from the long campaign,  
 May dwell beside his hearth again;  
 The merchant, safe from stormy seas,  
 Change gainful toil for years of ease;  
 The sailor, all his perils past,  
 In sight of home his anchor cast.  
 But we—the home where we shall rest  
 Needs nought of earth to make it blest:  
 Beneath the tree of life, 'tis there  
 We seek for rest; there only, where  
 The golden streets by saints are trod,  
 Where shine of light th' eternal beams,  
 Where flows the river whose clear streams  
 "Make glad the city of our God."

## SONNET\*.

## THE STARRY HEAVENS.

I LOVE to gaze upon the star-lit sky  
 When not a cloud is floating in the air,  
 When no profane, intruding step is nigh,  
 To mar the glorious night's sublimity,  
 But all around me still, above me fair.  
 It is a time with holy emblems fraught—  
 A peaceful time, most fit for voiceless prayer,  
 For heartfelt praise, for deep, religious thought.  
 Fancy in those unnumbered spheres of light,  
 Whose innate lustre, unreveal'd by day,  
 Brightens and beautifies the sunless night,  
 Beholds the ever-watchful eyes of him,  
 Who sees unseen 'mid fortune's dazzling ray,  
 But shows his shining face when all besides is dim!

\* From "Jerusalem, and other poems," by W. T. Maudson, scholar of St. John's college, Cambridge. London: Whittaker and Co., 1846.

**Miscellaneous.**

**DIGESTION DEPENDANT ON CHEERFULNESS.**  
 —One of the great requisites for perfect digestion is tranquillity of mind as well as rest of body; and those times of the days should be chosen for the hours of meals when both conditions are best obtained, care being taken that the latest meal be not too near upon going to bed. Cheerfulness of mind contributes greatly to rapidity of digestion: the process is the more natural if that cheerfulness be the result of unoppressed animal spirits, and not the effect of stimulus. The severities of a climate like our own have rendered the use of stimulants almost an essential in the cup of human comforts. Their

abuse is no argument against their use; and their use, if judiciously exercised, tends greatly to the development of that hardy character and that daring enterprise which have for ages distinguished the sons of Britain.—*Frankum's Discourse.*

**TO MOTHERS AND NURSES.**—There is an evil too generally prevalent, and most pernicious in its consequences on individuals and on society, and by no means confined to mothers in the lowest classes of the community, which cannot be too severely reprobated: it is the wretched habit of taking wines or spirits to remove the languor present during pregnancy and suckling. It is a practice fraught with double mischief, being detrimental both to mother and child. The relief afforded is temporary, and is invariably followed by a greater degree of languor, demanding a more powerful stimulus, which at length weakens and eventually destroys the tone of the stomach, deteriorates the milk, and renders it altogether unfit to supply that nutriment which is essential to the welfare and existence of the child. Most nurses, who have good sense enough to try, will find the comfort of their feelings best consulted, their constitutions best supported, and the improvement of their infants most rapid, when they avoid spirits, wine, or beer, and drink milk as their ordinary beverage.

**THE ORIGIN OF FOGS.**—The very common, but mistaken idea, that the fog which we see of an evening, hanging over the meadows and by the side of streams, is ascending, arises very naturally from our first observing it in low places, and, as the cool of the evening advances, remarking that it ascends to higher land. The fact is, however, not that the damp is ascending, but that, from the coldness of those situations, they are the first places which condense the before invisible vapours; and, as the cold of the evening advances, this condensation takes place at a higher level. A large portion of the vapour ascends to the upper regions of the atmosphere, where it cools, and becomes visible to us in the form of clouds; and, increasing in density by cooling, they gradually descend nearer to the earth; until, at last, becoming too condensed by the loss of heat, they fall in rain, to be again returned in endless succession.

**INJURIOUS EFFECTS OF LONG FASTING.**—It should be recollected that long abstinence from food is very injurious to the powers of the stomach; and many cases of dyspepsia in all countries may be traced to these protracted fasts, followed by their ordinary consequence—a very hearty meal. The stomach, under these circumstances, is too much fatigued to perform its functions properly, and especially incapable of acting upon a large quantity of food. It is a good rule never to permit the digestive organs to be quite idle: when they are allowed to be so they grow mischievous.

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THE  
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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 618.—DECEMBER 12, 1846.

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(The Common Red Poppy.)

**FLOWERS.**

No. XIII.

**THE COMMON RED POPPY.**

Greek, *μηκων*; Latin, *papaver*; Italian, *papavero*; French, *papot*.

(Polyandria monogynia.)

**CALYX**, rough, with tawny spreading hairs; petals, large, undulated, of a deep rich scarlet, some-

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times black at the base; leaves, pinnatifid, cut; stigma, of ten or twelve rays; capsule, ovate, abrupt, short, quite smooth and even; stem, many-flowered, rough like the flower-stalk, with spreading bristles.

This gorgeously-coloured flower is to be seen scattered over our corn-fields, adding greatly to the picturesque beauty, but not to the productiveness of the crop. There are many varieties of the

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species, some with double flowers, variegated with white and rose-colour.

From the poppy is produced that drug which, though useful in medicine, has unfortunately been perverted, by private indulgence, to the most miserable purposes. A more striking proof can hardly be afforded of the fallen nature of man than the tendency perpetually manifested to pervert the blessings bestowed by a bounteous Creator. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer" (1 Tim. iv. 4, 5). But, alas! multitudes of these good things are abused to the worst consequences, and none more so than opium.

Cowley has a fine allusion to the flower before us:

"Sleep, a god too proud to wait on palaces,  
And yet so humble, too, as not to scorn  
The meanest country cottages:  
His poppies grow among the corn."

#### PASSAGES OF SCRIPTURE ARRANGED UNDER HEADS.

(With suitable Collects.)

##### No. XII.

GOD, CONSIDERED IN HIS DIFFERENT RELATIONS  
TO US, AND OUR CORRESPONDING DUTIES  
TOWARDS HIM.

##### PART II.

"Search the scriptures; for in them ye think ye have eternal life."—JOHN vi. 39.

"Blessed Lord, who hast caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen."—COLLECT FOR THE SECOND SUNDAY IN ADVENT.

##### I. Christ our Saviour and Redeemer.

1. He is our Saviour and Redeemer. "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii. 20). "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer" (Ps. xix. 14). Additional—Isa. liv. 5, lxiii. 8; 1 Tim. ii. 3.

2. He gave himself for us. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus ii. 13, 14). Additional—1 Tim. ii. 6; 1 Pet. i. 18, 19.

3. He abolished death. "Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. i. 10).

4. He will have mercy. "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isa. liv. 8).

5. We, the redeemed. "They shall call them, the holy people, the redeemed of the Lord" (Isa. lxii. 12).

Our duty is—

6. To trust in him. "We trust in the living

God, who is the Saviour of all men" (1 Tim. iv. 10).

7. To follow his steps. "Even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps" (1 Pet. ii. 21).

8. To glorify him. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 20).

9. To walk in love. "Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour" (Eph. v. 2).

10. We shall come with joy to Zion. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isa. li. 11). Additional—Isa. xxxv. 10.

##### II. Christ our Shepherd.

1. He is our Shepherd. "Our Lord Jesus, that great Shepherd of the sheep" (Heb. xiii. 20). "I am the good Shepherd" (John x. 11). "The Lord is my Shepherd; I shall not want" (Ps. xxiii. 1).

2. He lays down his life for us. "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep" (John x. 15). "The good shepherd giveth his life for the sheep" (John x. 11).

3. He knows his sheep. "I am the good Shepherd, and know my sheep, and am known of mine" (John x. 14).

4. He leads his sheep. "He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness, for his name's sake" (Ps. xxiii. 2, 3). "To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out" (John x. 3).

5. He feeds his sheep. "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. xl. 11). Additional—John x. 9, xxi. 15-17; Acts xx. 28; 1 Pet. v. 2.

6. We, the sheep. "He is our God; and we are the people of his pasture, and the sheep of his hand" (Ps. xcv. 7).

Our duty is—

7. To follow him. "When he putteth forth his own sheep, he goeth before them; and the sheep follow him; for they know his voice" (John x. 4).

8. To confess our wanderings. "I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments" (Ps. cxix. 176). "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. liii. 6).

9. To return to him. "Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls" (1 Pet. ii. 25).

10. To give thanks to him. "We, thy people, and sheep of thy pasture, will give thee thanks for ever: and we will show forth thy praise to all generations" (Ps. lxxix. 13).

### III. Christ our High Priest.

1. He is our High Priest. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. iii. 1).

2. He is holy. "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. vii. 26).

3. He makes reconciliation for the sins of the people. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; for, in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. ii. 17, 18).

4. He makes intercession for us. "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. vii. 24, 25).

5. We, a royal priesthood. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. ii. 9).

Our duty is—

6. To hold fast our profession. "Seeing, then, that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (Heb. iv. 14). Additional—Heb. x. 23.

7. To draw near with faith. "Having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 21, 22).

8. To come boldly to the throne of grace. "We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 15, 16).

9. To offer the sacrifice of praise. "Jesus also, that he might sanctify the people with his own blood, suffered without the gate. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Heb. xiii. 12, 15).

### IV. Christ the way.

1. He is the way. "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me" (John xiv. 6). Additional—Heb. x. 19, 20.

2. God will show us the way. "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. xvi. 11).

3. He will instruct us in the way. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. xxxii. 8).

"The meek will he guide in judgment, and the meek will he teach his way" (Ps. xxv. 9). Additional—Isa. xxxv. 8.

4. He will not cast out him that cometh. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John vi. 37).

5. We, strangers and pilgrims. "I am a stranger with thee, and a sojourner, as all my fathers were" (Ps. xxxix. 12). "Here have we no continuing city; but we seek one to come" (Heb. xiii. 14). "These all died in faith, not having received the promises; but, having seen them afar off, were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. xi. 13).

Our duty is—

6. To go to our Father. "I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son" (Luke xv. 18). "Arise ye, and depart; for this is not your rest" (Micah ii. 10).

7. To pray for instruction and assistance. "Show me thy ways, O Lord; teach me thy paths" (Ps. xxv. 4). "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies" (Ps. xxvii. 11). "Draw me: we will run after thee" (Cant. ii. 4).

8. To abstain from fleshly lusts. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pet. ii. 11).

### V. Christ the Captain of our salvation.

1. He is the Captain of our salvation. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. ii. 10).

2. What our enemies are. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12). "Resist the devil; and he will flee from you" (James iv. 7). "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. v. 8). "Be not overcome of evil, but overcome evil with good" (Rom. xii. 21).

3. God will give us the victory. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57). "In all these things we are more than conquerors, through him that loved us" (Rom. viii. 37).

4. He will tread down our enemies. "Through God we shall do valiantly; for he it is that shall tread down our enemies" (Ps. cviii. 13).

5. He gives us a banner. "Thou hast given a banner to them that feared thee, that it may be displayed because of thy truth" (Ps. lx. 4). "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. lix. 19). "His banner over me was love" (Cant. ii. 4).

6. He teaches us to fight. "Blessed be the Lord my strength, who teacheth my hands to war and my fingers to fight" (Ps. cxliv. 1).

7. He mourns over us. "O that my people had hearkened unto me, and Israel had walked in my ways. I should soon have subdued their enemies, and turned my hand against their adversaries" (Ps. xxxi. 13, 14).

8. He shields us in battle. "O God the Lord

the strength of my salvation, thou hast covered my head in the day of battle" (Ps. cxi. 7). "Every word of God is pure: he is a shield unto them that put their trust in him" (Prov. xxx. 5).

9. He will give us a crown. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (2 Tim. iv. 7, 8). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10).

10. We are his soldiers. "Thou therefore endure hardness, as a good soldier of Christ" (2 Tim. ii. 3).

Our duty is—

11. To put on armour. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil... Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Ephes. vi. 11, 14-17).

12. To fight. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. vi. 12).

VII. Christ the man of sorrows.

1. He is the man of sorrows. "He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised; and we esteemed him not" (Isa. liii. 3).

2. He remonstrates with us. "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger" (Lam. i. 12).

3. We are the cause of his sorrows. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. liii. 4, 5, 6).

Our duty is—

4. To live unto righteousness. "Even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Pet. ii. 21-24).

5. To run with patience the race set before us. "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against him-

self, lest ye be wearied and faint in your minds" (Heb. xii. 1, 2, 3).

VII. Christ the author and finisher of our faith.

1. He is the author and finisher of our faith. "Looking unto Jesus the author and finisher of our faith" (Heb. xii. 2).

2. He calls the faithful "blessed." "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John xx. 29).

3. He prayed for the faithful. "Neither pray I for these alone, but for them also which shall believe on me through their word" (John xvii. 20).

4. He reproved unbelief. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken" (Luke xxiv. 25). "And he said unto them, Why are ye so fearful? how is it that ye have no faith?" (Mark iv. 40). "And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Matt. xiv. 31). "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing" (John xx. 27).

5. He will give us what we ask in faith. "Therefore I say unto you, What thing soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24).

6. We believe. "We believe and are sure that thou art that Christ, the Son of the living God" (John vi. 69). "Yea Lord: I believe that thou art the Christ, the Son of God, which should come into the world" (John xi. 27). "We are not of them who draw back unto perdition, but of them that believe to the saving of the soul" (Heb. x. 39).

Our duty is—

7. To pray for more faith. "And straightway the father of the child cried out, and said with tears, Lord, I believe: help thou mine unbelief" (Mark ix. 24). "And the apostles said unto the Lord, Increase our faith" (Luke xvi. 5).

8. To show our faith by our works. "As the body without the spirit is dead, so faith without works is dead also. Show me thy faith without thy works; and I will show thee my faith by my works" (Jas. ii. 26, 18).

9. We shall have everlasting life. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John vi. 40, 47).

10. Momentous questions. "Dost thou believe on the Son of God?" (John ix. 35). "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" (John xi. 25, 26). "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Luke xviii. 8).

VIII. God the God of all comfort.

1. He is the God of all comfort. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort" (2 Cor. i. 3).

2. The Holy Ghost the Comforter. "But the

Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26).

3. He dwells with us. "I will pray the Father; and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you" (John xiv. 16, 17).

4. The Lord shall comfort Zion. "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. li. 3).

5. He comforts his people. "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem" (Isa. lii. 9). Additional—Isa. xl. 1, 2.

6. We are born to trouble. "Man that is born of a woman is of a few days, and full of trouble" (Job. xiv. 1). "What hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night" (Eccles. ii. 22, 23). "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward" (Job v. 6, 7).

Our duty is—

7. To trust in God, and pour out our heart before him. "Trust in him at all times, ye people, pour out your heart before him" (Ps. lxii. 8).

8. Not to faint. "If thou faint in the day of adversity, thy strength is small" (Prov. xxiv. 10).

9. To consider. "In the day of prosperity be joyful; but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him" (Eccles. vii. 14).

10. Not to be afraid. "I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass?" (Isa. li. 12).

11. To comfort them which are in trouble. "The God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God" (2 Cor. i. 4).

12. We shall be comforted. "Blessed are they that mourn, for they shall be comforted" (Matt. v. 4). "Ye shall be sorrowful; but your sorrow shall be turned into joy" (John xvi. 20). "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. xxi. 4).

#### SUITABLE COLLECTS.

Fourth Sunday in Advent.  
Fourth Sunday after Epiphany.  
Sixth Sunday after Epiphany.  
Sexagesima.  
Second Sunday in Lent.

Third Sunday in Lent.

Fourth Sunday in Lent.

Sunday next before Easter.

Good Friday.

Second Sunday after Easter.

Sunday after Ascension.

Whitsunday.

Third Sunday after Trinity.

Eleventh Sunday after Trinity.

Fourteenth Sunday after Trinity.

Eighteenth Sunday after Trinity.

Twenty-third Sunday after Trinity.

St. Thomas.

L. A.

#### LINES ON GOD.

##### PART II.

Jesus, through whom our sins may be forgiven,  
Our Saviour and Redeemer, is in heaven.  
He died for us: his precious blood was shed  
To give us life when we in sin lay dead.  
Then let us love his name, believe his word:  
So may we hope to please our absent Lord.  
If here we strive his precepts to obey,  
Sorrow and mourning soon will flee away.  
Christ the good Shepherd, we his wandering sheep,  
He o'er his flock a constant watch doth keep:  
In pastures green, by waters still, he feeds  
Those sheep, who follow wheresoe'er he leads.  
Christ, as our High Priest, takes our sins away,  
And intercedes for us both night and day.  
Christ is the way by which alone we come,  
Strangers and pilgrims, to our heavenly home.  
Instruct us, guide us, draw us, Lord, we pray:  
We know thee as the Life, the Truth, the Way.  
Our Captain of salvation is the Lord,  
Faith is our shield, his written word our sword.  
If as his soldiers in his name we fight,  
Our enemies shall all be put to flight.  
Behold the man of sorrows, mark his tears—  
Think, as ye gaze, your grief it is he bears;  
Then run with patience your appointed race,  
Reflect on him, and live in righteousness.  
Both finisher and author of our faith  
Is Christ the Lord, who saves our souls from death;  
For all who trust him, and his word believe,  
Shall, at the last, eternal life receive.  
God of all comfort, by thy blessed name,  
O kindle in our hearts thy sacred flame:  
Spirit of truth, descended from above,  
Enrich our hearts with pure and heavenly love;  
In grief and sorrow be thou ever nigh,  
To whisper words of comfort from on high;  
And, when thou bid'st our tears no longer flow,  
Teach us to comfort others in their woe.  
If peace and happiness our bosoms fill,  
Father of mercies, be thou near us still:  
Enjoying every blessing of our lot,  
Ne'er may the gracious Giver be forgot;  
So may we pass our time of sojourn here,  
Advancing still in love and godly fear;  
But, when at length we reach the heavenly shore,  
Sweet words of comfort shall we need no more:  
There pain and sorrow must resign their sway;  
For God himself shall wipe our tears away.

#### LAST YEAR OF WILLIAM THE CONQUEROR\*.

By MARY ROBERTS.

##### No. IV.

AND very strange it seemed to hear that mighty man, filling his chamber with such dismal wailings, that those who passed outside the walls lingered, and wondered whence the sounds proceeded. The thought of Maine seemed especially to trouble him; and some who watched beside his dying couch fancied that he had strange visions; for ever and anon he would start up, and look straight forward, and grow exceeding pale; and words of terrifying import would burst from him,

\* (Concluded from No. 585, p. 348.)

as if burning houses and murdered men, battle-fields and ruined homes, passed in terrible review. And then he called loudly to the attendant who stood most in his royal favour, and had charge over his coffers, to take from thence a large sum of money, and to despatch a messenger with proper attendants, that the ruined churches and monasteries might be rebuilt. And he bade the same trusty person to send in like manner a goodly sum to England, with which to make amends for sundry exactions committed there; and that prayers might be offered for his soul's weal. All the wrongs which he had done to ill-fated Harold were then remembered with an uneasy mind; and the wretchedness which his unrelenting sternness had inflicted on that vast and populous district in Hampshire, called afterwards the "New Forest," in its desolation was especially lamented. He spoke, too, of Northumberland, which he had swept with fire and sword, and concerning the innocent inhabitants, whose homes he had caused to be made charnel-houses; and very terrible seemed his thoughts about all such matters. There were no boastings then, no proud vauntings, but rather tears and groans; and, when he found his end approach, he prayed loud and fervently that his Maker would have mercy upon him, and deliver him from eternal misery. And, with regard to his worldly concerns, he bequeathed the duchy of Normandy to his eldest son, Robert: five thousand pounds' weight of silver out of his treasury to prince Henry; but, having acquired the realm of England by conquest, and the shedding of blood with his own sword, he would not bequeath it to any one, although he expressed, at the same time, a fervent wish that his son William, who had ever been dutiful to him in all things, might obtain that land, and prosper in it. Scarcely had the dying king finished his discourse, than prince Henry began loudly to lament his hard fortune, saying, "What can I do with five thousand pounds of silver, when I have neither lands nor a home?" "Be patient," replied his father. "Trust in the Lord: suffer thy elder brothers to precede thee: thy time will come after theirs." Such, as far as the scribes have related, were the last words of the king. His sons speedily deserted him—one to secure the silver, and deposit it in a strong box, with locks and iron bindings; the other that he might hasten to the coast, and take ship for England.

A short time longer did the Conqueror linger between life and death. Morning had hardly dawned, when his chief prelates and barons received a summons to his chamber. And now the sun had scarcely risen and begun to shine on the lofty pinnacles of the church and abbey, when the dying man, being aroused from the stupor into which he had fallen by the sound of the matin-bell, eagerly inquired what the sound meant; and, receiving for answer that they were tolling the hour of morning in the church of St. Mary, reason and memory seemed for a moment to resume their power; and, suddenly lifting up his hands, he cried with a loud voice, "I commend my soul to my lady Mary, the holy mother of our Lord;" and, having thus said, his soul drifted from her broken bark into

the dread ocean of eternity which surrounds this world.

"To horse, to horse!" sounded throughout the monastery. Men might have thought that a band of robbers were calling to their fellows. There was mounting in hot haste: some were weary, and hurried to their homes: others, intent on gain, had rifled the dead man's room both of arms, and silver vessels, linen, and royal vestments; and, having hastily packed them up in bundles, threw each bundle upon a champing steed, and galloped away. From six in the morning till nearly nine the deserted corpse lay on bare boards, with scarcely a sheet to cover him; till, at length, the monks and clergy formed a procession, and went to pray over the dishonoured remains. And much discourse there was when this had ended, with regard to the king's interment. The archbishop of Rouen proposed the funeral to take place within the precincts of St. Stephen's church, which he who lay before them had caused to be erected when a living man, and most royally endowed. But here a difficulty arose: there was no one to give directions concerning the obsequies of him who had been so great on earth—neither son, nor brother, nor any in whose veins flowed a drop of kindred blood. At length a simple knight came forth, and offered to do his best. Report said, that he, when young, had married poor Alette, the fair mother of William the Conqueror; that young girl, the miller's daughter, who had borne him secretly and in sorrow within his father's stern old fortress. That knight, therefore, moved, as he said, "by his natural good nature, and love of the Most High," made arrangements that the corpse should be conveyed by water to Caen. This, then, was done; and the abbot and monks of St. Stephen forming a procession, headed by the neighbouring ecclesiastics, proceeded towards the abbey; when suddenly a fire broke out in the closest part of the city; and each one, whether priest or layman, hurried to his respective home, in order to render aid towards extinguishing the fire, while the monks of St. Stephen alone remained with the bier. At length the fire was got under; and, the funeral attendants returning to their places, onward went the procession towards the abbey, where mitred abbots in their robes, with bishops and ecclesiastics in gowns and cowls, stood waiting to receive the corpse.

"Dust to dust, ashes to ashes," said the bishop of Evreux; and, when this last sad form of solemn words was pronounced, great praise was given to the living deeds of the pale corpse now about to be lowered into the grave; and the eulogist went on to recount the splendour of his kingly actions, and spoke concerning the churches and monasteries which he had built or benefited; when suddenly a stern voice said, "Bishop, the man whom you have praised was a robber. The very ground on which we are now standing is mine. This is the site of my father's house. He took it from me by violence, to raise this church upon its ruins. I reclaim it as my right; and, in the name of the Most High, I forbid you to bury him here, or to cover him with my glebe." The man who spoke thus boldly was Asseline Fitz-Arthur. He had often sought for justice from the king while living; and he loudly proclaimed his injustice and

oppression before his face when dead. Strange it seemed that the funeral should be thus hindered; at first by fire, again by a solemn charge denouncing him whose pale, shrunk countenance and lifeless form were still upheld above the grave, attired in royal robes—a seeming king, yet nought. But the charge was true. Many who stood around remembered the pulling down of Fitz-Arthur's house, and the distress which it occasioned to his family: they did not fear to speak when the Conqueror, who would sternly have repressed all such words, was lying dead; and the bishops, being assured of the fact, gave his son sixty shillings as purchase-money for the grave, and promised to procure the full value of the land. This done, the corpse was lowered into its last resting-place; and the remainder of the ceremony being hurried over, the company hastily dispersed, leaving the remains of this great conqueror to await the morning of the resurrection, when all who are in the grave shall hear Christ's voice, and come forth; those who have done well to everlasting life, those who have done ill to everlasting shame and contempt.

Such, then, were the life and death and dolorous burying of the proud Norman—conqueror of men, but not of death nor yet sorrow; a bright example of man's dim glory, who in his life was exceeding great, having vast possessions and two noble kingdoms, with men-at-arms, riches and honours, and all things thereunto belonging; but, when death came, he had neither ornaments nor attendants, nor even a place of burial till it was debated about and purchased, all which private men rarely want; so vain is the pomp of this world, so "uncertaine the state of her darlings\*."

"And further, if any one," as wrote the Saxon chronicler, "wish to know what kind of man he was, or what honour he had, or how many lands he was lord of, then will we write about him as well as we understand, we who often looked upon him, and lived sometime in his court.

"This king William, then, that we speak about, was a very wise man, and very rich; more splendid and powerful than any of his predecessors. He was mild to the good men who loved to do well, but beyond all measure severe to those who gainsayed his will. On that same spot, the vale Senlis, where he gained England, he reared a mighty minster, and set monks therein, and endowed it. In his day the great minster of Canterbury was built, as also many others, all over England. The land was, moreover, well filled with monks, who modelled their lives after the rule of St. Benedict. But such was the condition of the churches, that each man followed what belonged to his profession. The Conqueror was likewise very dignified. Hence he wore his crown three times each year, when he was in England: at Easter he bare it in Winchester, at Pentecost in Westminster, at midwinter in Gloucester; at which times there were with him all the rich men over all England—archbishops and diocesans, bishops, abbots, earls, thanes, and knights.

"So very stern was he, and also hot, that no one durst do any thing against his will. He had earls in custody who dared to act otherwise than he liked. Bishops he hurled from their bishop-

rics, and thanes he thrust into prison. But, among other good things—and good things he did is not to be forgotten the peace that he made in the land, so that a man of any account might go over his kingdom unhurt, with his bosom full of gold. No one durst slay his countryman, had he ever so much evil done by the other. He truly reigned over England, and by his capacity so thoroughly surveyed it that there was not a hide of land that he wist not who had it, wot not what it was worth, and afterwards set it down in his book. The land of the Britons was in his power; and he wrought castles therein, and ruled mightily. Assuredly in his time men had much distress, and very many sorrows. Castles he let men build, and miserably oppress the poor. He himself was very rigid, and extorted from his subjects many marks of gold, and many hundred pounds of silver which he took of his people, for little need, by right and unright. He was fallen into covetousness and greediness: he loved withal to make many deer-parks, and establish laws therewith, so that whoever slew a hart or a hind should be deprived of eyesight. As he forbade men to kill the harts, so also the boars; and he loved the tall deer very much. Likewise he decreed by the hares, that they should go free. This rich men moaned, and poor men shuddered at. But he was so stern that he recked not the hatred of all; for they must follow withal the king's will, if they would live or have land or possessions or even his peace. Alas, that any man should presume so to puff himself up, and boast over all men! May the Almighty show mercy to his soul, and grant him forgiveness of his sins. These things have we written concerning him, both good and evil, that men may choose the good after their goodness, and flee from the evil withal, and go in the way that leadeth to the kingdom of heaven" (Saxon chronicle).

SOME OF THE PUREST AND HAPPIEST OF OUR ASSOCIATIONS IN THIS WORLD ARE MADE, BY OUR SAVIOUR'S REPRESENTATIONS, TO AID OUR CONCEPTION OF A STATE OF FUTURE FELICITY\*.

"In my Father's house are many mansions."—JOHN XIV. 2.

How simple, how familiar, the figure under which our Lord here conveys to us a conception of that state, the real glory of which all language would be powerless to convey! "In my Father's house are many mansions." There is nothing here to awe, to dazzle, to overpower the mind; but every thing to attract, to soothe, to soften. "In my Father's house are many mansions," dwellings, homes. Here the figure employed is intelligible to all. The mention of "home" touches a chord which wakes a responsive feeling in every breast. It is the sweet, familiar sound, the word around which the tenderest, the most delightful associations gather: it is the scene of the affections, of the purest and sweetest joy. Within its sacred enclosures the happiest hours of most are passed. It is the asylum to which the heart flies, from the turmoils and cares and agitations of life, to rest and recruit itself afresh for

\* M. Paris; Ordericus Vitalis; Speede.

\* From "Sunday Evening Readings." By rev. D. Kelly.



the conflict and struggles of the world. Home is the spot which is dear to all; so that to be without a home—"to be homeless amidst a thousand homes"—is to be supreme in misery. But under this affecting image is heaven conveyed. "In my Father's house are many dwellings"—many homes. But, ah! who shall say what a home is that land of pure delights, where saints immortal dwell? In this world, home is the dearest spot; and yet there are comparatively few happy homes. How, indeed, should it be otherwise, in a world so sinful, so polluted, "with our habitations in the midst of deceit," debate, and strife? And, even though happy for a time, how few are permanently so! The happiest homes are soon invaded. Sickness, pain, sorrow, enter them. "Death cometh up into our windows;" and the chambers, which echoed to the voices which we loved to hear, soon grow silent and still; or weepings and sobbings are alone heard in them now. All is perishable and frail here. Homes are ever changing their masters. One generation goes away: another comes in its place. It is a bustling scene of coming and departure. New faces are ever meeting us; and, even if we be left in quiet and undisturbed possession of our homes, if neither sickness nor sorrow nor disappointment invade ourselves, yet the very witnessing of all the miseries which surround us, in such a fallen world, would of itself embitter home, and make us feel that this is not the place where we should wish to rest; and, still more, "the abounding of iniquity," the domination of sin, would make him who has been taught to hate sin, and to love God and holiness, heavy and sorrowful, and mourn that this is not the place to be a home for his heart. But not so in heaven. There none of those drawbacks exist: all there is as enduring, pure, and happy, as all here is short-lived, corrupt, and polluted. "O the mansions in the skies!" "the dwelling with God!" "the home in the heavens!" This is the home for the immortal, new-created soul. There, and there alone, the heart shall find repose—no anxieties to harass, no cares to corrode, no false hopes to delude. There are found "the quiet resting-places." "The righteous is taken away from the evil to come: he shall enter into peace: they shall rest in their beds." There "the wicked cease from troubling, and the weary are at rest." There is no sin there, to infect or to poison joy. Here, cares flit around the gilded ceilings: broken hearts lie on downy couches: pining and envyings and disappointments are found amidst all our luxury and pomp; because they are tainted with sin. But Satan is cast out from that world. And, because there is no sin, there are none of the fruits of sin there; neither death nor sorrow nor pain nor sickness, losses nor strifes nor envyings nor jealousies nor misunderstandings; no changing of masters; no gloomy escutcheons, telling that the late inhabitant is gone. They "shall be pillars in the temple of God; and they shall go no more out." O, blessed and immortal assemblies those! Blessed regions, where the "spirits of just men made perfect" roam unfettered, unclogged! they of whom the world was not worthy—patriarchs, prophets, apostles; one feeling pervading all, one motive animating all, all loving and adoring one God and Saviour, and loving each other in him. Such

are the mansions which Christ has prepared; but, when we speak of them, we seem like those that dream, and ask, Can glory and felicity like this be prepared for the weak and sinful child of clay? But, remember, the reason is here given. The reason from which we infer, not alone its possibility, but its certainty, is here given. The nature of man, when he fell and forfeited the image of God, came under an incapacity for enjoying the abodes of the blessed: "Flesh and blood cannot inherit the kingdom of God." But, to remove this impediment, Christ assumed that nature into union with the Godhead, and by this means exalted it high above all angelical intelligence, in his own person. Human nature, in his person, is already exalted to the glory in question. Such is the honour that has been put upon it. "Nothing unclean," it is true, "can enter there." That is the irrevocable law. All there is pure and holy. But he has provided for the difficulty: he, by his sufferings and death, has purified heaven from the defilements (Heb. ix. 23) contracted by the admission of human nature into it. There was a remarkable ceremony under the Levitical dispensation. The priest was obliged to sprinkle not only the altar and all the sacred utensils with blood, but the "holy of holies" itself. The holy of holies was the type of heaven. It is asked, What is it, cleanse heaven? Could it require it? Yes, from the defilement it might contract from the admission of human nature into it. Thus has Christ taken away all the barriers which closed the holy of holies against the admission of man: he took our nature into conjunction with Deity: "our sinful bodies are made clean by his body; our souls washed through his most precious blood." In his own person he has exalted our nature "to the highest places;" and by his expiatory sacrifice he has made it compatible with the purity and holiness of God to receive sinners, now justified and sanctified, into those blessed and pure abodes. He has gone to prepare places for them. He took possession of them for us, in his human nature, as our Head and Forerunner. He has taken possession of them for us. They are now justly due to him, as the reward of his expiatory sufferings and death, and as promised to him in "the everlasting covenant." So that these mansions come to him in the way of inalienable right; and become ours, as his disciples, for whom, and in whose behalf, he has taken possession of them.

"Grace, that in the bud was here below,  
Into the flower of glory straight shall blow;  
Where saints' immortal souls, made more divine,  
Shall with the diamonds of perfection shine;  
Where they, to their unspeakable delight,  
Of God himself shall have a perfect sight;  
Where in their wills there shall a likeness be  
To God, in holiness and purity;  
Where, having shot the gulf of death, they shall  
Wear on their heads a crown imperial;  
Where the rich casements of their souls shall be  
O'erlaid with glory's best embroidery;  
Where no contaminating tincture e'er  
Shall their unspotted purity besmear;  
Where God himself unto his saints shall be  
A spring of life to perpetuity;  
Where they shall in the fragrant bosom lie  
Of their Beloved to eternity;  
Where the enamel of their glory shall  
Never wear off, nor soiled be at all;  
Where they a glorious kindred shall receive,  
Of which no power on earth can them bereave;  
Where brinish tears shall never dim their eyes,  
Nor shall their ears be frightened more with cries;

Where sorrows ne'er shall damp their hearts again,  
Nor shall their senses be disturb'd with pain;  
Where length of years, without the least decay  
Of strength, they shall enjoy; yea, where for aye  
They shall be blessed with the love of many,  
And need not fear the jealousy of any;  
Where life and immortality they shall  
Have for their death in Christ, and Christ for all."  
FRANCIS TAYLOR. 1630.

CONFIDENCE AT CHRIST'S COMING THE  
RESULT OF ABIDING IN CHRIST:

A Sermon,

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1 JOHN II. 28.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

WE cannot read these epistles of St. John—such beautiful specimens as they are of the most pure and genuine Christian writing—without being struck with the author's tender love for the "brethren," and his anxious care lest they should be "corrupted from the simplicity that is in Christ." When he wrote them, he was far advanced towards the end of his earthly course, and had lived to see how soon, after the establishment of his beloved Master's religion, the enemy had, by craft and subtilty, "as the serpent beguiled Eve," led them far away from "the principles of the doctrine of Christ." He looked back, and saw how bravely the battle had been fought to settle and maintain the "truth as it is in Jesus," the power of Jewish prejudice and Roman heathenism baffled, the errors of many swept away by the mastery of truth, the struggle sealed with the blood of martyrs, and then the gospel firmly planted, and spreading from nation to nation, "as the waters cover the sea;" and, comparing the retrospect with the present, deeply was he grieved to find that, where force could not overthrow "the house built on the rock," subtilty had been undermining and threatening danger to the newly erected temple. That most specious of all Satan's designs, heresy, had been doing its fatal mischief: many had departed from the faith, deceived by the cunning of the foe, who gradually led them to oppose their own carnal wisdom to the mysteries of the kingdom of heaven. Anxiously then did the aged disciple urge those yet firm in their profession to take warning from the apostacy around them, and well to consider and boldly to cling to their only hope, remembering that "he that hath the Son hath life; but he that hath not the Son of God hath not life." And we say there is something very beautiful in the manner of St. John as

he does this. He speaks to all the saints as his little "children," and, both by his example and precept, showed forth the earnest love, the warm affection, the prayerful anxiety, which should exist among all those who "name the name of Christ." His letters breathe forth the very essence of love to the Saviour, and thence, as a result, love to all who likewise know what it is to love the Saviour. Again and again he exhorts his readers to "love one another," reminding them that "love is the fulfilling of the law," and not only the golden chain to link all the saints in an universal bond, but that indispensable grace which must dwell in the breasts of those who are "renewed in the spirit of their minds."

Now, the text we have selected from these models of Christian epistleship, is the concluding exhortation to his first lesson on the great subject which he gives, before he proceeds to enlarge upon it: "And now, little children, abide in him." He has spoken of the necessity of Christian brotherhood, and mentioned the prevalence of the heresy we have alluded to, and then urges his "little children"—every saint that is upon the face of the globe, every sheep, every lamb of what his Master called "little flock"—he urges them to abide in Christ; so that, when "he shall appear, we may have confidence, and not be ashamed before him at his coming." We could hardly have chosen, brethren, a more interesting and instructive portion of scripture for our meditation; and let us trust that God will bestow upon us the gift of his Holy Spirit, to open our minds to the reception of the great truths thus presented to us, to awaken our dull hearts to a sense of his great mercy and love, most especially as displayed to a sinful and fallen world, in Jesus Christ his Son, our Saviour, and to quicken us to those duties which become us, in order that we may "walk worthy of the vocation wherewith we are called."

I. We will consider St. John's exhortation to all saints to abide in Christ; and

II. The reason he gives for our so doing.

I. St. John's exhortation that we should abide in Christ. Nothing can be more repugnant to the natural mind of man than the most sublime and mysterious doctrine, flowing from the fountain of "grace and truth," of spiritual union with our blessed Redeemer. The pride of the unconverted heart, when it does not altogether reject the consideration of religion, recoils at the humiliating notion of, first, so completely bowing before divine mystery, and laying reason prostrate before the veil which it is not permitted to see through, and then devoting the entire soul to Christ as its only refuge and its sure salvation.

To obtain the continual presence of Christ in the heart, to experience the confidence in the one sacrifice for sin which so exalts the believer by a total renouncement of self, is so hostile to the unsubdued pride of our nature, that, as in the days of St. John, many now are lost by a daring refusal to own the truth so evident, that "God's ways are not our ways, nor his thoughts our thoughts." The man who knows he is "set free from the law of sin and death," by "the law of the Spirit of life" having led him to the cross, and taught him there to lay down the burden of his guilt, and who has a continual reliance on the Saviour still to be unto him "wisdom and righteousness and sanctification and redemption," is smiled at by the Pharisee or the formalist, when he says, according to St. Paul, that Christ dwells in his heart by faith (Ephes. iii. 17). And why is this? The answer is manifest enough—that the one, in ignorance, despises the idea of continual divine influence through the agency of the Spirit, as enthusiasm or fanaticism; the other glories in the possession of it, knowing that it is that "earnest of the Spirit" spoken of in his bible, and which is here fitting him for the richer measures yet to be received, when the soul has greater faculties for its powers, and a wider field to exercise them in.

To abide in Christ, then, is the saint's most earnest aim; and, while he humbly keeps aloof from those towers of human greatness which the self-righteous are building around him, he lays his foundation on the sure Rock of ages, knowing that they will crumble into dust, but that he must be secure, built not on his own, but another's righteousness. O what a pitiful sight it is to behold man—poor, fallen, degraded man, an outcast by nature from the church of God, a sin-tainted being as soon as he draws his first breath—to see such a one refusing to bend before the great power of his Creator, and haughtily denying that his soul requires the washing of a crucified Redeemer's blood! To see such a one refusing to say "God be merciful to me a sinner;" to hear such a one boasting of his fancied merits and virtues; to behold such a one attempting to fathom the deep mysteries of the divine counsels, and then, because his proud god of reason cannot reach to the heights and depths of divinity, doubting their truth and disbelieving the revelations of God's will—there is the house built on the sand; and "great will be the ruin of it." Will it weather the storm of natural death? See how it shakes and totters. But let it be: the first peal of that thunder, which is to usher in the fearful morning of judgment, shall shiver it to atoms,

and "grind it to powder." Who will not sigh then to abide in Christ? Who will not pant for the divine mercy and grace to pour into his heart those flowings of God's Holy Spirit which shall lead him to the cross, and make him glory in that which once he despised? Who will not fly to that rescue? and, while he sees there the great fountain opened for the removal and hiding of all his sin, see too the fulness of Godhead, and, while he hears the words of forgiveness, hear also the words of promise: "Lo, I am with you alway, even unto the end of the world."

Need we then say, brethren, not only how important it is to abide in Christ, but how wonderful is the privilege thus conferred upon us? Christ is the sinner's pledge and surety for the complete forgiveness of sin: Christ, too, is the source of his after spiritual life. He is re-born, born anew of the Holy Spirit, when he is washed in the Redeemer's blood by faith; and then commences his new life. The soul has undergone a change: her faculties are directed into new channels: her objects are now heavenly, her pursuits are directed to the great chief end of her being. Her aim is not to grovel upon the things of this world, and be satisfied with the things of sense, not looking beyond the circle of time; but she soars to higher distinctions: a noble ambition animates her; for she longs to "depart, and be with Christ," and waits with joyful expectation for the glories yet to be revealed, when she will be free to roam the wide spaces of heaven, and learn the wonders so great which shall then be within the compass of her powers to perceive.

But what is to fit us for this glorious eternity? Faith to justify us; faith, the gift of God ("by grace ye are saved through faith"); and faith to continue us in Christ; that we may abide in him, even though in the flesh—dwell in him, "walk in him, rooted and built up in him." When Christ is thus the great "all in all" of the redeemed sinner, he becomes the saint "going on to perfection." Then is the continual appeal to Christ's power, which power shall protect him from the injury (not from the temptation, but from the injury) of all his enemies. The world, the flesh, and the devil, to be subdued, are kept in check by this power. "We have no power of ourselves to help ourselves;" but "One there is above all others," who by his own power did defy the attacks of the devil, did overcome the world, did crush the evil of the flesh, and was unspotted by the veriest breath of sin; and to those who "abide in him" he grants the same power; so that they who are his, by having his Spirit within them (Rom. viii. 9), are more and

more able to keep down the foe, and escape the injury, till the time shall come when the victory is to be complete, and sin and death conquered for ever. O, then, cannot we understand why St. John so urgently, yet so affectionately exhorts us: "And now, little children, abide in him"?

II. But the apostle gives us a still further reason why we should abide in Christ, and this forms the second division of our subject. And this is the reason: "That, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Here, you see, we have brought before us the great fact of the second advent of our Lord—the great truth to which the whole of the New Testament bears witness, as the Old Testament, with its types and shadows and prophecies, bare witness to his first coming. Christ, once the "despised and rejected" Nazarene, is to come as the King of kings and Lord of lords, attended by the complete array of heaven's majesty; and, while he will disperse his enemies to the winds, and banish them into utter destruction, he will gather into the eternal fold all those who shall have confidence in him when he may appear. And hence it is that the apostle is so anxious for his "little children to abide in the Lord." So sure, so certain is that coming; so sure, so certain will it be to bring with it the destruction of the unbelieving; and so sure, so certain is it that the salvation and glory to the faithful are attached to that coming: who can wonder at so true a disciple of the Lord being earnest indeed that all the saints should abide in the Saviour? And think you not, brethren, that it becomes me as your minister to follow the example of St. John, and like him to be anxious for my "little flock," and to pray that they may also abide in Christ, and be ready to appear without shame when the glorious event of our Lord's advent shall summon us all to meet him, and when we must all give up our solemn accounts; I, whether I have faithfully preached his gospel to you; you, whether you have received that gospel? Let me, then, beg your attention to this part of the subject, while we consider the two classes brought before us in the latter part of our text, viz., those who will be ashamed at Christ's appearance, and those who will have confidence.

The first of those who will be ashamed are such as now live in utter disregard to his wishes, who neglect the salvation of their souls, and spend their lives in careless wickedness. These are his enemies. They are the friends of the devil, and therefore they must be enemies to Christ. The swearer, the liar, the man who lets the "filthy communication

out of his mouth," the mocker, the man who scorns religion, or who pays no regard to it, the hypocrite—all these, and all such as these, are the bitterest enemies to Christ (whatever they may say, "by their fruits ye shall know them"); and, unless they repent and go to his cross to have all their sins removed, they must be ashamed before him at his coming. They may exult in their wickedness now: they may scoff, saying, "Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation." They may say in their hearts, "Tush! there is no God." But these are only the boastings of their iniquity, and will vanish in a moment when the hour of death is upon them, and they are hurried into eternity. We are told in scripture that they will call upon the mountains and rocks to hide them, when they hear the trumpet-sound to bid them take their slumbering bodies, and therewith appear before the judgment-seat of Christ. Where then, think you, will be their wicked boastings? When they rise from their graves, and turn their faces towards the throne of his glory, whom they neglected and despised, how will they venture before him to receive the sentence they know awaits them? Shall they not then be ashamed at his coming? What! is there no staying back, no hiding in the great throng, no escaping, if only for a day, an hour, the dreadful summons? None, none whatever. His all-searching eye pierces through the thousands and thousands; and not one of the mighty mass can escape his glance. Ah, brethren, what is our idea of shame? What know we of shame, when we come to think of that shame which shall overwhelm the sinner going before his Judge without the wedding-garment, naked, poor, miserable, trembling with the direst of all horrors, conscience bringing to his recollection all his sins and iniquities, and telling him that there is no escape? All of you then, who may be living without Christ—not only not abiding in him, but who have never yet gone to him—just think of your awful position. There you are in the completest uncertainty whether you will live to see to-morrow, with all your sins upon you; the sin of your nature, and the heaped up sins of your practice; sins committed since you were children, and sins committed to-day, yesterday, all your lives long. And, therefore, should it please God to say unto you, "This night thy soul shall be required of thee," what could you do? Just imagine going before the judgment-seat, to answer for all those sins you know yourselves to be guilty of. But these are not all you would have to answer for: there are hun-

dreds of sins which you have forgotten,—thought perhaps were not sins—made excuses for them, and thought them pardoned. Little indeed is the notion you have of the black accounts which are against you in God's judgment-book. Will you, then, live carelessly on still, and add to that account? Why, what madness would this be! If there were no forgiveness for past sin, some excuse might be made for such conduct; but, when Christ is inviting you to repent, and promising a free, full pardon for all that is past, by refusing this pardon you must indeed be seeking your destruction, and courting that most fearful of desolations, an eternity to be spent in hell. O, "turn ye, turn ye;" for "why will ye die, O house of Israel." "To-day, while it is called to-day," seek the Lord. He may be found by you now; to-morrow your last opportunity may be gone for ever. True, there is uncertainty (for you a blessed uncertainty) about this; but there is no uncertainty in one truth, nay, two truths—that, at farthest, you must soon go to be judged, and that, if you go in your present condition, you must go before him who is now your Saviour, then to be your Judge, in the deepest shame, to receive a sentence which shall for ever banish you into the deepest sorrow. "Knowing, therefore, the terror of the Lord, we persuade men." Be persuaded, brethren, be entreated to leave the paths of sin; to seek the path which leads to the cross; to abandon the great company of the wicked, and join the little band of faithful pilgrims, who have been to the "fountain opened for sin and uncleanness," and have there been cleansed from their iniquities, and now, abiding in Christ, are peacefully awaiting his coming "with confidence."

But there is another class of people, different from that we have just noticed, who will also be ashamed at the advent of our Lord; not open sinners; far from it—people whose morality and proper behaviour form the models of a neighbourhood; people who read their bibles, and say their prayers with punctilious observance; people whose places at church are always filled, and who are ever forward to assist in "good works; but, with all this, they are people who are trusting in themselves, wrapped up in themselves, "ignorant of God's righteousness, and going about about to establish their own righteousness." Nothing offends this class of people more than the gospel. To tell them that all their honesty and virtue and sabbath-keeping and good deeds are not to procure them their salvation, were to insult them. The gospel contains no "glad tidings of great joy for them;" for what do they want with the atoning blood

of Christ? They are the righteous whom Christ did not come to call—the self-righteous, the practical despisers and deniers of gospel-truth. The bible says one thing: they say another. The bible says that none can be justified by the deeds of the law, and only by faith: they in practice overthrow this truth, for they are trusting to the deeds of the law; and their deeds, their virtues, their religious duties are not the fruits of faith in Christ's sacrifice, and therefore—O that we could get them to feel this truth!—therefore will be their condemnation, because "whatsoever is not of faith is sin." Shall not they be ashamed at Christ's coming? Yea, truly. Little do they imagine what a fearful catalogue of sin is registered against them: they have forgotten the sins of thought, the evil wanderings of their hearts, the many shortcomings in their conduct: they have hoped that the good conduct (reformation, as it is fondly called) of one day has atoned for the going astray of another. But this is the hope which shall make ashamed in the day of judgment, because it shall disappoint, because it shall vanish before the accusations of the Judge, and shall leave the deluded victim naked before the throne, and with no possibility of hiding his deep shame. Be warned in time, brethren. Remember the message which Christ sent to the church of the Laodiceans: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Examine yourselves, therefore, all of you, and see whether you be "in the faith;" and abide not in yourselves, your own doings, your own fancied righteousness, but abide in Christ, in his merits, in his complete righteousness; "so that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

But we pass on now to the more delightful task of considering the happiness of those who are abiding in Christ, and prepared thereby to meet the Saviour with joy. The word "confidence" which St. John uses in our text, is translated from the same word which in many other passages is rendered "boldness." As, for example, in the next chapter to this whence the verse we are considering is taken, the apostle says, "Herein is our love made perfect, that we may have boldness in the day of judgment;" and St. Paul several

times uses the same word in the same sense: "Let us come boldly to the throne of grace:" "In whom we have boldness, and access with confidence, by the faith of him." So that confidence in the text does not mean faith, but the result of faith. The abiding in Christ discovers the saving faith in him; and this the more it is possessed, the more it is cultivated by prayer and diligence, the more it is enlarged and expanded by the influence of the Holy Spirit, so much the more does it increase the confidence of the Christian, and give him boldness to withstand the enemies of his soul here, and hereafter to approach the throne of judgment, and behold the awful majesty of the Godhead, which shall dazzle every eye, and strike every heart with terror inconceivable, which is not abiding in the Lord.

Brethren, there is no condition in this world so exalted as that possessed by the saint who anxiously and confidently waits his Lord's coming: "Blessed are those servants whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit to meat, and will come forth to serve them." Our Saviour, then, has pronounced such blessed; and, therefore, are we not justified in saying that no condition in this world is so exalted as that of the faithful believer? You may talk, if you please, of wealth and its power; you may tell me, if you will, of shining talents which have raised one man above a thousand; you may point out to me the hero almost worshipped by the world, the man thickly crowned with honours, and whose fame rings through every shore trodden by a fellow-countryman; nay, you may direct me to the throne of royalty itself, the height of earthly majesty, and bid me behold the exaltations I shall see; and I will tell you that I would rather you should lead me to the humblest hovel in the land, to show me a saint of Jesus who is abiding in him, and with confidence awaiting his appearance. What are all those glories you would have me gaze at with wonder? "Vanity of vanities, all is vanity." Shall they not all crumble, and totter, and fade, and be destroyed for ever? Shall not the brightest light of talent soon go out? Shall not the most renowned honours vanish away? Shall not the prince be summoned soon to mingle with the dust like another, and leave his throne and all its magnificence to go naked from the world, stripped of every mark of his earthly greatness, and, unless adorned with the "robe of righteousness," doomed to a fearful eternity? Which, then, is the nobler condition? O, who shall dispute so simple

a question as this? Who would not rather be the Lazarus, with not a morsel to sustain life, but whose treasure is in heaven, than the Dives pampered with luxury, loaded with worldly fame and honour and distinction, who, when he dies, leaves all behind him, and has no other treasure in store? Yes, brethren, we are right; we shall be proved right hereafter: there is no condition given to man in this world so exalted, so noble, as that of the sinner cleansed in the atoning blood of the Redeemer, and now abiding in him, and waiting for the appearance of the Bridegroom. It is an exalted condition; for even now it raises us above the wearying troubles and cares and pleasures of this life. The saint, feeding by faith on the manna of Christ's body, and drinking from the deep fountain that which is "drink indeed," is not only raised from the dark tomb of his moral death, but is enabled by the gift of the Holy Spirit so to dwell on the beautiful prospect of eternal life before him, that he, as it were, gains a foretaste of the "glories yet to be revealed." His hope so sure, his meditations so sweet, keep him firm (through the grace of God) in all the storms of temptation or affliction, and make him, each day that he lives on, grow less attached to the things of this world, and more disunited from its clogging hindrances to his spiritual welfare.

But, if he is so blest in this life, what shall be his condition hereafter? Glorious mystery! "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Our minds, now but in their very infancy, our faculties only in the bud, and our ideas all kept in bond by the barrier of clay, cannot, indeed, solve this wondrous problem. But, O what a privilege, though yet unfathomable, that the saints of Christ are, when raised from the dead, to be made like him, and to dwell with him in glory for ever and ever! Think, ye believers, of the bright happiness before you: think, ye unbelievers, of what you will lose unless you repent. Go on, ye believers, in the path which leads to heaven. Be not dismayed by the fierce temptations of your adversary: be not cast down by the blow of affliction, but trust on, abide on in that Saviour who has redeemed you, and who has promised, "He that overcometh shall inherit all things." Wait for the Bridegroom, with confidence that he will come, and that, when he does come, he will lead you to that inheritance, "incorruptible, undefiled, and that fadeth not away." "Press towards the mark;" no fainting, no falling away. Seek more ear-

neatly the help heaven bestows. Fear not to walk forward on the waters to meet your Protector; and, should you find yourself sinking, clasp the proffered hand, and glory in such a Saviour. So shall you indeed have confidence in him at his appearing, and thus be prepared to join that happy choir above, "ten thousand times ten thousand and thousand of thousands," all with one heart and one voice, in the great chorus which echoes and re-echoes through the boundless realms of God's dwelling-place, proclaiming: "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing." O let us even now, to the extent of our feeble energies, give to him our most earnest praises, and, with a full dependance on his sacrifice, and by a continual abiding in him, let us ever pray to our heavenly Father that through the Saviour he will draw us unto himself, and for his sake give us such a continual supply of his grace, that we may have full faith in him, and that, when he shall appear, we may have "confidence, and not be ashamed before him at his coming."

### Biography.

#### LADY ELIZABETH HASTINGS\*.

LADY Elizabeth Hastings, daughter of Theophilus earl of Huntingdon, was born April 19, 1682. Her mother was the daughter of sir John Lewis, of Ledstone, in the county of York. The virtues of lady Elizabeth, though exemplary, were silent and unobtrusive. The accession of a large fortune, after the death of her brother, George earl of Huntingdon, enabled her to afford an illustrious example of active goodness and benevolence. When in her twenty-eighth year, she is thus described, under the name of Aspasia, by sir Richard Steele, in the "Tatler": "But these ancients would be as much astonished to see in the same age so illustrious a pattern to all who love things praiseworthy as the divine Aspasia. Methinks I now see her walking in her garden like our first parent, with unaffected charms, before beauty had spectators, and bearing celestial, conscious virtue in her aspect. Her countenance is the lively picture of her mind, which is the seat of honour, truth, compassion, knowledge, and innocence:

"There dwells the scorn of vice and pity too."

In the midst of the most ample fortune and veneration of all that behold and know her, without the least affectation, she consults retirement, the contemplation of her own being, and that Supreme Power which bestowed it. Without the learning of schools, or knowledge of a long course of arguments, she goes on in a steady course of virtue, and adds to the severity of the last age all the freedom and ease of the present. The language and mien of a court she is possessed of in

the highest degree; but the simplicity and humble thoughts of a cottage are her more welcome entertainment. Aspasia is a female philosopher, who does not only live up to the resignation of the most retired lives of the ancient sages, but also the schemes and plans which they thought beautiful, though inimitable. This lady is the most exact economist, without appearing busy; the most strictly virtuous, without tasting the praise of it; and shuns applause with as much industry as others do reproach. This character is so particular, that it will be very easily fixed on her only, by all that know her; but I dare say she will herself be the last to find it out".

Lady Elizabeth fixed her principal residence at Ledstone-house, where she became the patroness of merit, the benefactress of the indigent, and the intelligent friend and counsellor of the surrounding neighbourhood. Temperate, chaste, and simple, in her habits, she devoted her time, her fortune, and the powers of her understanding, which was of a high order, to the benefit and happiness of all around her. "Her cares," says her biographer, "extended even to the animal creation; while over her domestics she presided with the dispositions of a parent, providing for the improvement of their minds, the decency of their behaviour, and the propriety of their manners. She would have the skill and contrivance of every artificer used in her house, employed for the ease of her servants, and that they might suffer no inconvenience or hardship. Besides providing for the order, harmony, and peace of her family, she kept great elegance in and about her house, that her poor neighbours might not fall into idleness and poverty for want of employment; and, while she thus tenderly regarded the poor, she would visit those in the higher ranks, lest they should accuse her of pride or superciliousness." At her table her countenance was open and serene, her voice soft and melodious, her language polite and animated. It might truly be said of this lady, that "her mind was virtue, by the graces drest." The sympathy, tenderness, and delicacy which accompanied her liberalities doubled their value. She was the friend and patroness, through life, of Mrs. Mary Astell; to whom, her circumstances being narrow, she frequently presented considerable sums. Her benefactions were not confined to the neighbourhood in which she lived: to many families, in various parts of the kingdom, she gave large annual allowances. She also maintained a charity-school, gave exhibitions to scholars in the universities, and contributed to the support of several seminaries of education. To this may be added her munificence to her relations and friends, her remission of sums due to her, in cases of distress or straitened circumstances, and the noble hospitality of her establishment. To one relation she allowed five hundred pounds annually, to another she presented a gift of three thousand pounds, and to a third three hundred guineas. She acted also with great liberality towards a young lady, whose fortune had been injured in the South-sea scheme; yet the whole of her estates fell short of three thousand pounds a-year. It was by economy and strict self-denial that she was

\* Gibbon's *Memoirs of Pious Women*—Biographum Fœminæ—*Ballard's Ladies of Great Britain*.

• *Tatler*, No. xlii., July 16, 1709.

enabled thus to extend her bounties. Her favourite maxim was, first to attend to justice; secondly, to charity; and thirdly, to generosity. She courted no popularity, and unaffectedly avoided the acknowledgments of those whom she had benefited or obliged. She possessed an acute and penetrating mind, with a lively imagination, which she studiously restrained, lest, in indulging the sprightliness or humour of the moment, she should unwillingly offend or give pain to those around her: gentleness and courtesy governed all her actions.

The closing scenes of her life exhibited a pattern of patience and fortitude, amidst severe physical sufferings. She had, early in life, accidentally received a contusion on her breast, which had left a small inward tumour, which she had for many years disregarded: about a year and a half previous to her death the tumour became painful, and appeared to increase. The rev. Dr. Johnson, a gentleman eminent for his surgical skill, was applied to on the occasion, who declared there was a necessity for amputating the part affected. Lady Elizabeth, on this information, resigned herself with meekness and cheerfulness to the event; while she passed the interval with the most perfect tranquillity, and submitted to the operation without a struggle or a groan. Her recovery was more rapid than could have been expected; but the malady, though alleviated, was not eradicated.

During the interval which preceded her death, she resumed her occupations and benevolent plans with increased application and ardour. Her respect for literature, particularly as connected with religion, induced her to enlarge her donations to colleges and seminaries of learning. In a codicil annexed to her will, she demised her manor of Wheldale to the provost and scholars of Queen's college, Oxford, for the education of students for the church. Her health daily declining, she employed herself in guarding legally from depredation or misapplication, the various establishments and benevolent purposes to which she had dedicated the greater part of her fortune, neglecting no measures which could be taken for their appropriation and security. In the midst of these laudable cares, the disease, which the operation had for a time suppressed, returned with increased malignity: she endured for many months the severest sufferings, which she bore with her accustomed fortitude and patience. An ardent benevolence continued to be her characteristic till her last moments. A short time before her death, she sent forty guineas for the enlargement of a gentleman, totally unknown to her, imprisoned at Rothwell for debt.

When on her death-bed, she convened her household and friends, whom she comforted and exhorted in a high strain of fervent and enthusiastic piety. She lived beloved and respected, and died regretted and deplored. At the time of her death, 1739, she was between fifty and sixty years of age. The following account of her appeared in the "Gentleman's Magazine," in the list of deaths for the year 1740:

"Dec. 22, 1739.—The honourable lady Elizabeth Hastings, at her seat at Ledstone, Yorkshire, half-sister to Theophilus, the present earl. Though the splendour of her birth was truly great, it seemed,

as it were, eclipsed by her shining qualities. She was amiable in her person, genteel in her mien, polite in her manners, and agreeable in her conversation: her judgment was solid, her regard to friendship sacred, and her sense of honour strict to the last degree; and she was of so rare modesty and humility, that a more disagreeable thing could not be done than publishing her good deeds, and rendering her due praise. She was, above all, a sincere Christian. Her piety towards God was ardent and unaffected; and her benevolence towards mankind was such as the good angels are blessed with. Thousands had she comforted and relieved, many enriched and advanced. Her patience and resignation under a long and tedious sickness, her mourning for the sins of men, her unwearied endeavours for their eternal welfare, her generous and charitable appointments, her tender expressions to her relations, friends, and servants, and her grateful acknowledgments to her physicians, require whole pages to set them in a proper light. In short, scarce any age has afforded a greater blessing to many, and brighter example to all. Her corpse was interred with great funeral solemnity in the family vault at Ledstone, near her grandfather, sir John Lewis, baronet; the following inscription being put upon her leaden coffin, &c.,

"The right hon. the lady Elizabeth Hastings  
Daughter of Theophilus earl of Huntingdon,  
By Elizabeth his first wife,  
Daughter and coheir of sir John Lewis, knight  
and baronet,  
From whom descended to her the manors of  
Ledstone, Ledsham, Thorp-arch, Collingham, Wheldale, Wyke, & Shadwell.  
In the four first she created charity schools;  
And for the support of them, and other charities,  
She gave in her life-time Collingham, Shadwell,  
And her estate in Burton-Salmon.  
She was born the 19th of April, 1692,  
Died the 22nd of December, 1739,  
A pattern to succeeding ages  
Of all that's good and all that's great."

She was fond of her pen, and frequently employed herself in writing; but, previous to her death, destroyed the greater part of her papers. Her fortune, beauty, and amiable qualities procured her many solicitations to change her state; but she preferred, in a single and independent life, to be mistress of her actions, and the disposition of her income."

### The Cabinet.

**THEORETICAL BELIEF VAIN.**—Men may wrangle about doctrines of the Trinity: they may make the pulpit and the press teem with their productions; but blessed is the man that sees a God in Trinity, and who has fellowship and communion with the Father, Son, and Spirit. Let us remember that speculative orthodoxy will avail us little. Trinitarians and Socinians, when they have settled the point, agree to live without paying any regard to what they have settled. If there is nothing more than a mere opinion, it signifies little whether it be right or wrong. A man who is careless and worldly says, "I am a Socinian: I am a philosopher." If you are living without God, and disregarding the grace of our Lord Jesus Christ, you are nothing. But are



there not also many who maintain the old faith respecting the Triune God, and who yet live in the same way? They stand up for three Persons in the Godhead, profess to have no hope but in the grace of Jesus Christ; and, yet, are they not utterly unconcerned about their souls? about having the love of God in their hearts? Do they know anything of vital, spiritual religion? Be not satisfied with a merely speculative faith: these truths are revealed for our benefit. If you would be the better for the doctrine of the ever-blessed Trinity, consider your deep depravity, and, like the prodigal son, make haste to return to your heavenly Father, and say, "I have sinned." Some people seem to understand that they must return to God, and that by the way he has appointed; but they stop short of the influence by which they must return. It is necessary that we do honour to three Persons in the sacred Trinity: we must come to the Father through Christ, by the assistance of the Holy Ghost. Thus are believers built up in their "most holy faith."—*Cecil*.

**GRATITUDE.**—Examples of ingratitude check and discourage voluntary beneficence; and in this case the mischief of ingratitude consists. Nor is the mischief small; for, after all is done that can be done towards providing for the public happiness, by prescribing rules of justice, and enforcing the observation of them by penalties or compulsion, much must be left to those offices of kindness which men remain at liberty to exert or withhold. Now, not only the choice of the objects, but the quantity, and even the existence of this sort of kindness in the world, depends, in a great measure, upon the return which it receives; and this is a consideration of general importance. A second reason for cultivating a grateful temper in ourselves is the following: The same principle, which is touched with the kindness of a human benefactor, is capable of being affected by the Divine goodness, and becoming, under the influence of that affection, a source of the purest and most exalted virtue. The love of God is the sublimest gratitude: It is a mistake, therefore, to imagine that this virtue is omitted in the Christian scriptures; for every precept which commands "to love God because he first loved us" pre-supposes the principle of gratitude, and directs it to its proper object. It is impossible to particularize the several expressions of gratitude, inasmuch as they vary with the character and situation of the benefactor, and with the opportunities of the person obliged; which variety admits of no bounds. It is no ingratitude to refuse to do what we cannot reconcile to any apprehensions of our duty; but it is ingratitude and hypocrisy together to pretend this reason when it is not the real one; and the frequency of such pretences has brought this apology for non-compliance with the will of a benefactor into unmerited disgrace. It has long been accounted a violation of delicacy and generosity to upbraid men with the favours they have received; but it argues a total destitution of both these qualities, as well as of moral probity, to take advantage of that ascendancy which the conferring of benefit justly creates, to draw or drive those whom we have obliged into mean or dishonest compliance.—*Paley*.

### Poetry.

#### THIS WORLD IS NOT OUR HOME\*.

We may have pain and sorrow here:  
Untried we may roam,  
Harassed by doubt, dismayed by fear;  
But this is not our home;  
In that fair world to which we go,  
There is no weariness or woe.

There every anxious care must cease,  
And every grief be o'er,  
For there reigns joy and perfect peace,  
For ever, evermore.

What tongue the glory can express,  
Of never-ending happiness!  
I see a boat by tempests tossed,  
By raging whirlwinds driven;  
But not one fear it can be lost,  
For it is bound for heaven:  
He, whom the elements obey,  
Is pilot through the dangerous way.

And thither are we bound, sweet friend:  
Such pilotage have we:  
And shall we, hoping such an end,  
Sad and distrustful be?  
Shall we of danger talk, or dread,  
By Jesus watched, by Jesus led?  
Friend after friend may fall or die,  
Change after change may come;  
Yet check we the desponding sigh—  
This world is not our home.

We are but travellers on our road:  
Let us pass on, and trust in God.

With many ~~eyes~~ our path's beset:  
It is not ~~strewed~~ with flowers:  
~~'Tis~~ rough, and dark, and cold; and yet  
A happy lot is ours;  
He, who for us was desolate,  
Is with us in our low estate.

'Mid terrors, inward peace is ours:  
'Mid darkness we have light,  
Deep comfort in our saddest hours,  
Sweet music in our night.

We have a Saviour and a guide,  
A refuge sure, whate'er betide.

Lord, what are we, that thou should'st deign  
To look from angels here?  
Guard us in joy? in grief and pain,  
Our fainting spirits cheer?  
That thou should'st deign to pardon, bless,  
And clothe us with thy righteousness?  
Sure confidence within us dwells,  
Whate'er sad changes come:  
Our heart with joy, with glory swells—  
This world is not our home.

To us, unworthy, it is given  
To trust in Christ, to hope for heaven.

\* From "Reflections for Leisure Hours." By Caroline J. Yorke. London: Hatchards. 1845.

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THE  
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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



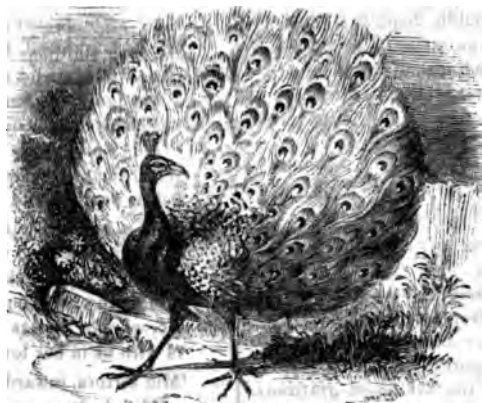
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND

HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 619.—DECEMBER 19, 1846.

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(The Peacock.)

SKETCHES FROM NATURAL HISTORY.

No. L.

THE PEACOCK.

THIS, one of the most beautiful of birds, is a distinct genus, belonging to the order of *galline* in the Linnean system of zoology.

The following is the description of the male ; for the female is of far less gorgeous appearance. The head is adorned with a kind of feathery plume. The wings are mixed of azure and gold. The tail is long, diversified with various colours, and studded with marks at equal distances, having the form of eyes. The glowing beauty of these eyes, especially when reflecting the sunbeams, cannot be exceeded. Its voice, however, is harsh and disagreeable ; and in this respect the common rule obtains, which seems to forbid the union, among the feathered creation, of gorgeousness of plumage with melody of song.

This bird possesses a muscular power of elevating its tail, so as to spread forth, apparently

with considerable pride, all its beauties to the view.

"How rich the peacock ! What bright glories run  
From plume to plume, and vary in the sun !  
He proudly spreads them to the golden ray,  
Gives all his colours, and adorns the day :  
With conscious state, the specious round displays,  
And slowly moves amid the waving blaze."

YOUNG.

Peacocks were first brought from India, where they are still found in vast flocks in the wild state, both upon the continent and also in several of the Indian islands, as Ceylon and Java. From India they were imported into Greece, and, being considered sacred to Juno, were kept about the temple of this goddess at Samos. The navy of Solomon also, we are informed, brought them into Palestine. "The king had at sea, a navy of Tharshish with the navy of Hiram : once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks" (1 Kings x. 22). This bird is also mentioned in a still earlier book of the sacred record. In the

sublimereply of Jehovah to Job, while enumerating the wonders of creation, and shewing the patriarch his inability to have accomplished these, and therefore the sin of his murmuring against God, the Lord asks, "Gavest thou the goodly wings unto the peacock? or wings and feathers unto the ostrich?" (Job xxxix. 18).

The peacock is often taken as the symbol of self-fishpride; and doubtless, as already observed, it is not insensible to its own beauty. But there are other more amiable affections which it is known to exhibit. The writer once possessed a peacock and pea-hen, which evinced a peculiar attachment to each other. One day the peacock died; and from that day his bereaved mate seemed stricken too. She evidently took no pleasure in her customary haunts or ordinary food. Her appearance became forlorn and ragged; and, after a few weeks of melancholy, she literally pined to death.

#### THE TESTIMONY OF JOHN THE BAPTIST TO OUR LORD, AND OF VARIOUS PROPHETIC PERSONS AT THE TIME OF HIS APPEARANCE\*.

VARIOUS prophetic persons renewed this testimony of him at the time of his appearance; particularly Zacharias, the father of John the Baptist, who, being filled with the Holy Ghost, testified of him, by prophesying that "the Lord God of Israel" had "visited and redeemed his people;" that he had raised up for them a horn of salvation†, an honourable and powerful Saviour, even Jesus, the Son of the virgin Mary, who was already conceived, and, in the language and style of prophecy, born (Isa. ix. 6); yea, born "in the house of his servant David" (Luke i. 67-69; Ps. lxxxix. 4, 29, 36; Luke i. 32). He also bare record of him, by signifying that his own child and new-born son, even John the Baptist, should go before the face of the Lord Messiah, to give notice of his approach, to prepare his ways, and to be the honoured instrument, in his hands, of disposing many to believe in and follow him (Luke i. 76); and, again, by foretelling that his coming was designed to accomplish and "perform his mercy promised to our fathers, and to remember his holy covenant," even that gracious and faithful covenant which he had entered into with the ancient church, that believers among both Jews and Gentiles (Acts ii. 39), who had long sat in darkness and in the shadow of death, might become the subjects of his covenanted mercy (Luke i. 72-79).

Elizabeth, the wife of Zacharias, and cousin to the virgin Mary, being filled with the Holy Ghost, and with a spirit of prophecy, did likewise testify of Christ as the promised Messiah, by predicting that there would be a performance of those things

\* From "Christ the true and faithful Witness of the everlasting Covenant." By H. Bourne, esq. London: Seeleys. 1846.

† A horn is a symbol of strength, and is used in the Old Testament with a peculiar reference to the Messiah (comp. 1 Sam. ii. 1, 10, 3 Sam. xxii. 3; Ps. xviii. 2, lxxxix. 17, 24, cxxvii. 17; Ezek. xxix. 21). It is, therefore, an apt emblem of the divine Saviour, who is the defender of his people against every assailant (Luke i. 69, 71). "The horn" is likewise the ornament as well as the strength of the animal who bears it; so is Christ to all them that know him, and put their trust in him.

which were told to her young cousin from the Lord, and by exclaiming to her, in a prophetic spirit, "Blessed art thou among women, and" most "blessed is the" miraculous "fruit of thy womb;" and, again, by humbly acknowledging the divine child as her Lord (Luke i. 41-45). And did not the very babe that was to be the forerunner of Christ testify of him, by leaping in his mother's womb for joy? thereby doing homage to him, and predicting, as it were, that he was the true Messiah, and would soon appear in person (Luke i. 44).

Accordingly, this same individual, even John the Baptist, "the prophet of the Most High" God (Luke i. 76) was from his infancy, endowed with the prophetic spirit, and with the Holy Ghost, in an extraordinary manner (Luke i. 15)\*. Being thus favoured, he was sent as the appointed messenger of the Messiah, "to prepare his ways," agreeably to ancient prophecy (Mal. ii. 1; comp. Luke i. 76, iii. 4). He accordingly testified of him, by coming to the people "in the way of righteousness," walking in it, as well as teaching it, and calling upon them, in his ministry, to believe in Christ as the Messiah (Matt. xxi. 32, iii. 1; John i. 7), or "he that should come" (Matt. xi. 3; Ps. cxviii. 26; Matt. xxi. 9); who was an honoured instrument "in the hand of the Lord" (Luke i. 66; comp. Acts xi. 21), in turning the hearts of the fathers with the children, and those of the disobedient to the wisdom of the just" (Luke i. 17); in making poor and needy sinners (Luke iii. 10, 12, 14, vii. 29, iii. 5, 6), yea, "many of the children of Israel, ready," and prepared to reverence the Messiah, and to believe in him, "the Lord their God" (Luke i. 16, 17; Mark i. 5; Mal. iv. 6); and who, in consequence, baptized vast multitudes of people with water, as an outward sign of the spiritual blessings which he predicted the Messiah would confer upon them (Matt. iii. 5, 6, 11; Mark i. 8; Luke iii. 16; John i. 26, 27)†; who,

\* John was styled the Baptist, because he was the first that came with a divine commission to baptize with water (John i. 33; Matt. xxi. 25). He accordingly admitted the Jews into the number of his disciples by the external rite of baptism, as a sign or profession of repentance (Matt. iii. 1, *et seq.*). And here we observe that the word rendered "repentance" implies a total revolution in the mind, a change in the judgment, dispositions, and affections, another and a better bias to the soul.

† Professed penitents (Matt. iii. 6) were, by his ministry, baptized, not in the name of Jesus Christ, but into the faith of a Messiah shortly to appear. As soon as the Messiah was manifested, on hearing something more of the gospel, they believed in him under that character, and were thereupon baptized in the name of Christ. After our Lord had thus appeared, when persons were converted to Christianity, they received Christian baptism, without inquiring whether they had or had not received the baptism of John. Hence it is evident that the baptism of John, and the baptism instituted by Christ, were not the same in kind. St. Paul's question to the twelve penitents implies as much, and the circumstance of his re-baptizing them seems to determine the point (Acts xix. 3-7). As the form of Christian baptism is laid down in express words (Matt. xxviii. 19), we must continue to think it different from the baptism of John till we can have sufficient proof that John baptized our Saviour in the name of the Father, and of the Son, and of the Holy Ghost. And here we remark, that a submission to the ordinance of baptism was necessary in order to a person's entrance not into the invisible, but the visible church of Christ, and was required, first, as a public declaration of their having embraced the Christian faith, and of their having solemnly devoted and dedicated themselves to "the Father, the Son, and the Holy Ghost," as their triune God (Isa. xlv. 5); secondly, as a testimony of their subjection to Jesus, by whom this ordinance was appointed (Matt. xxviii. 19); thirdly, as a sign and seal of the new covenant (Gal. iii. 17), by which the remission of sins is represented to all, and confirmed to those who belong to that covenant, that is, to the believing and chosen seed, be they infants or adults (Gen. xvii. 7). The promise is to them (Acts

in accordance with previous prophecy (Isa. xl. 3; Mal. iii. 1) proclaimed his approach (Mark i. 7; John i. 23; Acts xiii. 24), and declared to the Jews that "the kingdom of heaven," the last dispensation of grace through the Messiah, "was at hand" (Matt. iii. 1, 2); and who made him manifest to Israel, by baptizing him, in submission to the divine appointments; for it became Christ, as our Surety, to fulfil all righteous ordinances (John i. 31; Matt. iii. 13-15). Nor was he "a reed shaken with the wind," or tossed to and fro, either in his testimony or doctrine (Matt. xi. 7). He was an acknowledged prophet (Matt. xxi. 26, xiv. 5; Luke xx. 6), "the prophet of the Highest" (Luke i. 76)\*, "a man sent from God" (John i. 6), "a burning and a shining light" (John v. 35)†; one who came "in the spirit and power of Elias," resembling him in his manner of life and zeal (Luke i. 17; Matt. xi. 14, xvii. 12, 13), a second "Elijah" (Mal. iv. 5), yea, one who "was great," and approved of, "in the sight of the Lord" (Luke i. 15), and steadily persisted in his predictions and record concerning Jesus the Messiah (John i. 15, 27, 30, 35, 36); who frankly, and without fear, testified of him to the deputation from the Jewish church and state, and openly avowed to them that he himself was his immediate harbinger, or "the voice of one crying in the wilderness, Make straight the way of the Lord," as said the prophet Esaias (John i. 19-27);‡ who faithfully warned his audience that the illustrious personage of whom he testified could not be imposed upon

by their hypocrisy, but that he would make an awful separation between the righteous and the wicked, detect the hypocrites, and destroy them for ever (Matt. iii. 10-13); who, in advocating the truth, reproved Herod the king, and freely told him it was not lawful for him to have Herodias (Matt. xiv. 3, 4); who boldly reproved the unbelieving Pharisees and Sadducees for hypocritically coming to his baptism "for the remission of sins" (Luke iii. 3), and escaping "the wrath to come," through that Redeemer of whom he was then bearing a most zealous and public testimony (Matt. iii. 6, 7; Luke vii. 30), and to whom he sent two of his own disciples for the confirmation of their faith in him, that they and the rest of them might be assured it was he, and not another, who was the expected Messiah that came for the redemption of Israel (Matt. xi. 2-5); who bore a signal testimony to him as "the Lamb of God," the expiatory sacrifice (Exod. xii. 3; Isa. liii. 7; Acts viii. 32; 1 Pet. i. 19; Rev. v. 6), "which takes away the sins of the world" (John i. 29); who also "bare record, saying, I saw the Spirit descending like a dove from heaven, resting upon him" (John i. 32), and signifying it was revealed to him that it was he, and no other, that baptized with the Holy Ghost (John i. 33; Acts i. 5), and whom he predicted would baptize ("his people"—Luke i. 77; 1 Cor. xii. 13) "with the Holy Ghost and with fire" (Matt. iii. 11; Mark i. 8; comp. Isa. xlv. 3)\*. He further testified of

ii. 30), and it will be fulfilled in God's appointed time (Gal. iii. 27). Consequently, "the inward spiritual grace" and virtue of baptism is not tied to the very moment of time wherein it is administered. The fruit and power of it reacheth to the whole course of our life, and takes place when and as God, in his sovereignty, has fixed it (John iii. 8). Although outward baptism is "generally necessary to salvation," it is not so necessary that through the want of it the infant is in danger of damnation (2 Sam. xii. 23). Nor are the parents guilty, if they do not condemn or neglect the ordinance when and where it may be had. Now, as Christ had, for wise reasons, appointed this solemn rite, as a token of their taking up the Christian profession in a public manner, there could have been no sufficient evidence of the truth of their repentance and faith, if this precept of his had been disobeyed (Acts i. 38; Mark xvi. 16; Acts xvi. 30-33; Rom. x. 9, 10). But let it be distinctly understood that the sinner's grand directions, motives, and encouragements to, and assistances for, his repenting in a spiritual and acceptable manner, through Jesus Christ, proceed from gospel-grace (Acts v. 31; Ezek. xxxvi. 31; Zech. xii. 10; Acts xi. 18; 2 Cor. vii. 11), and that the pardon of his sins is through faith in the atoning blood (Rom. iii. 25).

\* John was superior to all the prophets who preceded him, by being himself the subject of prophecy (Mal. iii. 1, iv. 5; Isa. xl. 3; Luke i. 15-17). He excelled in every thing peculiar to a prophet: he had immediate communication with God (John i. 33), nay, he was "more than a prophet," or than they who foretold the coming of the Messiah as a future event; for he announced him to be at hand, and declared that he was already come (John i. 26). Again: he was greater than his predecessors on account of his wonderful conception and birth (Luke i.); also, for his excellent knowledge of gospel mysteries (comp. John iii. 25-36), and because he had the honour to baptize the Messiah himself (Mark i. 9). It is also evident that he was more illuminated in the nature of Christ's redemption and kingdom than were any of the prophets under the law, or than any of the apostles were, previous to the descent of the Holy Spirit on the day of pentecost (comp. Matt. iii. 7-13; Luke iii. 2-16; John iii. 27, et seq.).

† "The ministry of John the Baptist was of a peculiar character: he was the single prophet in whom the old dispensation had its completion, and by whom the new was introduced: till our Lord's ministry took place, John may have justly been said to have been the light of that generation" (Campbell).

‡ John, when contrasted with Christ, was but the mere voice of a herald calling upon men to prepare the way of Jehovah, who was about to come among them (Isa. xl. 3; Mark i. 3). And when, as a voice, he had signified the mind of the Lord who spoke by him, he intimated he should vanish, and be no more considered (John iii. 30).

\* With a direct reference to John's prediction, when the Holy Ghost fell on Cornelius and his friends, Peter said, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts xi. 16, 18; comp. Acts i. 5, 8, ii. 3, 17, 18, 38). And let us here recollect the ancient promise and prediction: "I will sprinkle clean water upon you; and ye shall be clean" (Ezek. xxxvi. 25). This represents a renewal of the mind by the power and grace of the Spirit of God (John i. 13). "The beginning of this work, therefore, is described with reference to the outward emblem, as being born of water and of the Spirit. It is called, 'the washing of regeneration, and renewing of the Holy Ghost,' which God our Saviour pours upon us abundantly; and it is especially, though not exclusively, meant by the baptism of the Holy Ghost (John i. 31-33, iii. 5-8; Tit. iii. 5, 6). The appointment of this emblem, in the initiatory ordinance of Christianity, emphatically studies the doctrine of original sin, and the necessity of regeneration; for it declares every man, as born of the flesh, to be so polluted that, unless he be washed with purifying water, he cannot be received into the outward church of God; and, unless he be inwardly cleansed by the Holy Ghost, he cannot be a member of the true church." For he, and he alone, who possesses the inward and spiritual grace which baptism outwardly denotes, has a divine attestation to the sincerity of his faith, and to the reality of his justification in the righteousness of the Redeemer. Our Lord, in his saying to Nicodemus, that "except a man be born of water," did not mean that baptism is in all cases necessary; for, in the apostle's commission (Mark xvi. 16), notwithstanding faith and baptism are equally enjoined upon all nations, not the want of baptism, but of faith, is declared to be damning. Besides, it should be considered that this is a mere ceremony which, in itself, has no efficacy to change men's natures, or to fit them for heaven (Acts viii. 13, 23, and that, in some circumstances, it may be absolutely impracticable (Luke xxiii. 43). Nevertheless, as the washing of the body with water, in baptism, fitly represents the purification of the soul necessary to its enjoyment of heaven, this ceremony is very properly made the rite by which we publicly take upon ourselves the profession of the Christian religion, the dispensation preparatory to heaven. Wherefore the receiving of this rite is necessary in all cases where it may be had; the confession of Christ being oftentimes, in a sense, as necessary as believing on him (comp. Matt. x. 82; Rom. x. 10). If so, persons who undervalue water baptism, on pretence of exalting the baptism of the Spirit, do greatly err, not knowing the scriptures, nor the commandment of Christ (see Macknight *loc. cit.*). The error lies in the contempt of baptism where it is practicable (Luke vii. 30), notwithstanding it is impracticable (2 Sam. xii. 23). It is evident, however, that "a new birth unto righteousness" is essentially necessary to salvation, for every unregenerate man is a lost man: every such man, dying in his state of unregene-

him by extolling him in his person (John i. 15), doctrine (John iii. 32, 34), and authority (John iii. 35), bearing witness to the superior dignity of his nature, office, commission, and exaltation as Mediator, and as one whose kingdom must be progressively glorious, and shine forth in honour and dignity, while his own preparatory ministry would soon end; for, "he," saith his noble testifier, "must increase, but I must decrease" (John iii. 30); also, by speaking of him, not only as the Messiah, the sent of God, and "the Lamb of God" (John iii. 34, i. 36), but as the King of Israel (comp. Matt. ii. 1, 2, with Dan. vii. 13, 14), "the true Light" (John i. 7-9)\*, the Maker of the world" (John i. 10), "the Bridegroom" of his church (John iii. 29; comp. Mark ii. 19, 20), the well-beloved of the Father (Matt. iii. 17), the universal Governor, both of the world and the church (John iii. 35); the Saviour of sinners (John iii. 36), and the Son of God, who came from heaven, and was "above all" men, angels, and creatures (John i. 34, iii. 31, 35); who bore a distinct testimony to his eternal pre-existence, by expressly declaring "that he was before him" John i. 15, 30, iii. 31; comp. John viii. 58; Phil. ii. 6)†, and who bore witness not only to the Messiah himself, but to his testimony also, by signifying, that, as an infinitely wise teacher and prophet, he spake the words of God, and that his testimony was not that of a mere creature, but arose from a personal knowledge of "what he had seen and heard" from God the Father, and which no other could so see and hear (John iii. 32, 34; and comp. i. 18, vi. 46, viii. 26, xv. 15)‡. There were also many other things

racys, will be lost for ever. There must be a new nature implanted, a new creation formed in our souls, by the almighty energy of the eternal Spirit, or it had been better for us that we had never been born at all. "Verily, verily, I say unto thee, Except a man be born again, he cannot possibly see the kingdom of God. Marvel not, therefore, that I said unto thee, Ye must be born again" (John iii. 3, 7; comp. Matt. xviii. 3).

\* The Baptist himself was "a burning and shining light;" yet his light was derived from him who is the true Light; and the Spirit, who inspired the apostles themselves, shone on them with a light borrowed from him. So Christ himself hath told us, saying: "When he, the Spirit of truth, is come," according to my promise (John xvi. 7), "he will guide you into all truth; for he shall not speak merely of himself, but whatsoever he shall hear, and receive in charge, that shall he speak; and he will show you things to come, even all that may be needful for you to know, or make known to the church for its benefit to the end of time, and to eternity. He shall glorify me, and will manifest my mediatorial glory; for he shall receive of mine, and take of those doctrines which relate to me, and to my covenant-love and mercy, and shall reveal and show the same to you in the most clear and attractive light. And, indeed, all things that the Father hath are mine: whatsoever he makes known by the Spirit is mine (Col. ii. 9): the administration of all that he does is, in a peculiar manner, committed to me. Therefore said I, that he, the same Spirit, shall take of mine, and shall show it unto you; for it can only be done by means of his influence and operations" (John xvi. 13-15).

† Some of our English divines have also thought that the glorious spirit, or soul, which animated the body of our Saviour upon earth, and ascended up with it into glory, after his resurrection, was formed and created before all worlds, and was united to the Deity before any other creature had a being; that this was the "shechinah," or glory, wherein the Son of God appeared to the patriarchs as the Angel of the covenant, and which at length animated that body the Father had prepared for him of the virgin. But, whether this be so or not, it is most certain that the great and glorious Son of God, who was sent forth into the world in the fulness of time, existed in an ineffable manner with the Father before the foundation of the world.

‡ The man Christ Jesus, that "perfect Man of a reasonable soul and human flesh subsisting," had more biblical learning, or complete understanding of letters (John vii. 15), that is, of the scriptures, and was better able to teach the people out of them than could be known or taught at the Jewish schools, or in the Jewish church, or by any mere creature (Isa. i. 4). When a child, he was filled with wisdom; and the natural powers of his

which John, in his preaching, ministry, and exhortations, bore witness to, and predicted relative to the Messiah's approach, person, manifestation, office, and gospel-kingdom (Luke iii. 18); and here we add that all things which John spake of Christ were true (John x. 41, v. 32).

The virgin Mary, also, under the immediate influence of the spirit of prophecy, breaks out into a song of praise, and bears her testimony to Christ, and rejoices in him as her God and Saviour (Luke i. 46-55), firmly believing that there would be a performance of those things which were told her from the Lord (Luke i. 45).

Simeon, also, by the spirit of prophecy, confessed him to be the Messiah, and testified of him as the salvation, light, and glory of all his people, among both Jews and Gentiles (Luke ii. 28-31; Isa. xlix. 6). He also predicted that he was "set for the fall and rising again of many in Israel;" that he would be a stone of stumbling and rock of offence to some, but to others a sanctuary (comp. Luke ii. 34)\*.

Anna, a prophetess, did also at the same time bear witness to him, by giving thanks, and publicly acknowledging him to be the Lord Messiah, and by speaking of him to all those in Jerusalem that were waiting in faith, like her, for the promised redemption of Israel by him (Luke ii. 36-38).

Agabus, who was among the divinely inspired prophets of the New Testament, did also testify of him, by foretelling a great famine, and occasioning the disciples to relieve and supply the pressing necessities of the believers in Christ, who dwelt in such great numbers in Judea (Acts xi. 28-30). And, again, at the city of Cæsarea, when he took up the girdle of Paul, an eminent minister of Christ (Acts xx. 23, 24), the prophet there testified of the Lord Jesus, by predicting, under divine inspiration, that the Jews at Jerusalem would bind the blessed apostle, and deliver him a prisoner into the hand of the Gentiles; and this would be because of his preaching the gospel of Christ, and labouring in the cause of Christ (Acts xxi. 10, 11, 18-33).

human mind daily improved with his advancing years, not by human instruction and education, but by the operation of the Holy Ghost (Luke ii. 40). Nor do we suppose he ever read any other book beside that of the Old Testament. At his early age of twelve years, the Jewish rabbies, whose profession it was to teach and lecture on the law of God, were astonished at his understanding and answers (Luke ii. 46). His own countrymen, and others, were likewise amazed at his wisdom and knowledge (Matt. xiii. 54). Nor can the teachings of the ancient scribes "be any more compared with those strains of divine eloquence with which our Lord's discourses abounded than a glow-worm can be compared to the sun." We are here reminded of the extravagant notion which some had of the supposed learning of the scribes, "that their words were declared to be more amiable and weighty than those of the prophets, and equal to those of the law."

\* The prophet Isaiah likewise predicted that the Messiah would prove "a stone of stumbling, and a rock of offence," and that the Jew and Gentile would be confederate against him (Isa. viii. 14). "As it is written, Behold, I lay in Zion a stone of stumbling: and a rock of offence" to both the houses of Israel (Rom. ix. 31, 32). "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but, as it were, by the works of the law; for they stumbled at that stumbling-stone and rock of offence." Nor is the prediction repeated merely by Simeon, and shown to have been fulfilled by Paul; but Peter also, in ch. ii. of his first epistle, informs us that Christ was a stone of stumbling and a rock of offence to the unbelieving Jews, who were offended at the doctrine of the gospel, which sets him forth as the only foundation that God had laid, and beside which no other can be laid to answer its end (see 1 Cor. iii. 11).

Other prophetic persons and preachers, who were under divine inspiration, did also, at this period, testify of Christ, not merely by teaching the great truths of God, and proclaiming many existing matters relative to his church and kingdom and people (Acts xi. 23, 24, xiii. 1, 2, xv. 32; 1 Cor. xiv. 29, 32; Ephes. ii. 20, iii. 5), but by knowing "things to come" (comp. 2 Pet. i. 14), the prediction of which would, in their fulfilment, be a lasting testimony to the truth of the gospel of Christ (John xvi. 13), and by foretelling some particular and important events, which when they came to pass would be a further confirmation of the same glorious gospel (comp. Acts ii. 17, 18, xi. 27, xxi. 9, xxvii. 25, *et seq.*; 1 Cor. xii. 10, 28; Ephes. iv. 11). Thus Paul, a Christian prophet, foretells the rise and destruction of anti-christ (2 Thess. ii. 7, 8), and John, the author of the Apocalypse, predicted many events, some of which have already happened, and others will take place in the church and nations of the earth, through all the subsequent generations of mankind to the end of the world. All which are additional testimonies to the truth of the gracious covenant, and that the Lord Jesus Christ is indeed the faithful Witness of it\*.

#### PERSECUTION OF THE CHURCH IN THE PAYS DE VAUD.

(Extract from a Journal of a Tour on the Continent.)

LAUSANNE, *Thursday night, August 6, 1846.*—Here we are, in a perfect paradise of beauty. My two large open casements reveal one of the loveliest views I ever saw, lit up by a full clear moon. Towards the left are the picturesque towers of Lausanne, with its ancient episcopal palace and cathedral: in front, further off, the far-famed lake Lemman reflects the bright beams as they play on its waters; mountains fill up the horizon beyond it; while more near, towards the right, the landscape is completed by luxuriant undulations of dells, woods, and gardens, with here and there a white villa appearing among the dark foliage. Summer lightning, and sometimes a slight roll of thunder, echoed by the hills, with an effect both solemn and impressive, combine something of the grandeur of heaven with the beauties of earth. It is affecting to contrast the material beauty of this neighbourhood with its religious degradation. In our travels through Switzerland, we have had sad proofs of the spiritual darkness of the cantons; those which are Roman-catholic being buried in superstition, while the protestants are under all the baneful influence of rationalism and infidelity.

In a conversation I had this morning with one of the most intelligent men here, I learned that the present democratic government had no sooner come into power in February, last year, than it

\* We may notice that the inspired prophets and penmen of the scriptures followed each other during a period of many successive ages, that they had previously been in very different occupations and stations of life, and that their natural constitution, abilities, education, habits, and connexions were also exceedingly varied; yet an entire harmony runs through them all, and they were all of the same judgment, in the exhibition they give us of the divine Person, character, offices, and mediatorial glory of Christ. This is also an invincible demonstration that he is Jehovah's Messiah, and the true and faithful Witness of the divine covenant.

took a most contemptible means of establishing its authority. Not content with the almost universal suffrage that already existed, it gave all the bankrupts and paupers a vote: many of the leaders would have admitted felons in the jails to this privilege, but that was, happily, overruled. They destroyed the principle of trial by jury (which was formerly as in England), by selecting two hundred individuals of their own political creed, from whom the jurymen were always to be chosen. Thus any one who opposed their own political regulations would be sure of condemnation in a jury so packed. A good proof of this occurred a few months since: Mr. Vinet, Scholl, and other good men, seeing how the sabbath evenings were profaned by pleasure-hunters, had resolved, some years ago, to establish an evening-service in an oratoire. After this new government came into power, the mob, influenced by some of their leaders, got up a riot while the congregation were at worship, and tried to expel them from the place, breaking down the seats and committing other outrages. Some of the male part of the congregation, indignant at this outrage, defended themselves; and one or two persons were severely hurt. Feeling the injustice of the case, the government put off the trials about this affair till the jury-system was changed. As was to be expected, the new jurymen condemned the worshippers as guilty of a breach of the peace, and acquitted the assailants!

The most distressing evils inflicted by the present government upon this devoted country, the Pays de Vaud, have been of a religious kind. While on the spot, with every facility for accurate information, I shall endeavour to take a very brief view of the causes of that religious secession which within the last ten months has attracted the attention of all Europe. It appears that, from A.D. 1536 to A.D. 1798, Lausanne and the Pays de Vaud were under the government of Berne, and the church was in a state of bondage to the chief magistrate there. When by Napoleon the canton of Vaud was liberated from this government, the petty council of Lausanne, made up of representatives from all parts of the canton, assumed all the authority in spiritual things, that had formerly been held by "their excellencies" of Berne.

The spiritual deadness of the churches of Europe in the eighteenth century is well known. It seems to have prevailed in the Swiss cantons as much as in greater countries, and to have been increased in some degree by the effects of the French revolution. During the long-continued continental wars, the progress of all religious, moral, and educational improvement was checked: as a necessary consequence, ignorance and wickedness increased. The forms of religion were indeed kept up, but the spirit was gone. In a state of society like this, it was not likely that the principles of religious toleration should be understood. In 1824 the petty council of Lausanne passed a law forbidding any one to hold religious services in private houses, or in any place at hours of the day not fixed by the laws. Some good men, mourning over the spiritual deadness that prevailed around them, were banished, fined, and imprisoned for disobedience.

In 1831 a revolution took place, by which the

government was made still more democratic than before. The cantons had hitherto been under the ecclesiastical ordinances of Berne, which were bad. After this revolution it was proposed to change them; but, instead of improving, the worst of them were retained, and the best rejected, as for instance,

1. The confession of faith was suppressed, called the "Helvetic creed," drawn up by Henry Bullenger, of Zurich, in 1536, which was admirable, and had been universally adopted at that time by the protestant cantons. This creed being publicly and officially renounced, all kind of heresies might creep into the church, and there was no standard by which to correct them. The preparation and examination of young men for orders would necessarily become extremely imperfect and indefinite; nor was there any security it should be orthodox. Men might preach what errors they chose, the church having no power to correct them. To make up for this, the state undertook to judge of doctrines: the advice of the synods was entirely disregarded; and a jury, consisting of civil magistrates, was called to pronounce upon every charge of heresy that might be brought against ministers. Thus one most important duty that belongs to a church, and benefit accruing from it, viz., that of maintaining soundness of creed in the public mind, was destroyed.

2. Meetings of the clergy for ecclesiastical purposes were forbidden, without a special permission from the state.

3. Pastors were nominated to livings solely by precedence of consecration, without any concurrence either of the clergy or people.

4. Laymen (except the state governors) were excluded from any connection with ecclesiastical affairs.

5. Ministers were forbidden to take part in any religious meetings, except those held in churches in legal hours of worship.

When the present democratic government came into power in February, 1845, president Drewy, who is its supreme dictator, having confirmed these, and passed other bad laws, to crown the impiety of its proceedings, required all the ministers to read from their pulpits a political proclamation; thus commanding them to desecrate the house of God, and to lend the sanction of their name and profession to every impious act of the government. Forty of the ministers refusing to read these, laymen were sent into their pulpits to do so. Moreover, these forty were condemned by the government, and by it suspended for different periods of time from their public functions. This sentence was passed upon them in the face of all law; for the highest legal authorities declared that the ministers were perfectly entitled to refuse, since a law existed forbidding political papers to be read from a pulpit. Thus both the order and the sentence for disobedience to it were contrary to law. The government did these things in the face of the most Christian representations and remonstrances on the part of the ministers, backed by petitions numerously signed by the most respectable inhabitants of the canton, amounting in one instance to twelve thousand signatures.

By these various acts it is obvious the government assumed all the powers of the pope; nay,

they acted in a more despotic and intolerant manner than most popes, who at least generally make some show of respect for previous laws. Thus the church of the Pays de Vaud, while under such abject bondage to a state that had no respect for religion, was utterly deprived of its scriptural and constitutional privileges, and of every thing that made it valuable as a church. Its peculiar character as "a city set on a hill," to spread the principles of the gospel, was taken from it. It was reduced to the most contemptible condition of being a mere tool in the hands of men who held evangelical religion in abhorrence; the most of them being nothing better than infidels, who were only anxious to establish their own power, and to keep the people in a state of religious formality and spiritual death. The object of the leaders of the government in their regulations was to make the church disseminate whatever doctrines and principles they chose: outward decency and formality in the services are all they care for, and any spirit in the church that rises above these they deprecate; so that a church with any scriptural privileges, with any spiritual life, could not possibly exist in conjunction with them.

The ministers of the canton of Vaud felt this, and that therefore but one course was open to them. On the 12th of November, 1845, eight days after the suspension of their forty brethren by the state council, one hundred and eighty of them assembled in the town-house here; and, after singing Ps. cxxxviii., offering up fervent prayers to the great Head of the church, and nineteen hours of deliberation and discussion, one hundred and sixty-seven of them signed the resignation of their livings. They soon after this received expressions of sympathy from all the evangelical churches in various countries; and, we are happy to say, our beloved church was among the foremost, if not the very first, in this work of love and charity. These several addresses congratulated the "démisionnaire ministers" that grace had been given them to make a stand and a demonstration against the tyranny of a wicked government, and that they had not allowed the church in this canton to dwindle into a mere puppet in the hands of bad men.

*Sunday evening, August 9.*—All the world was aroused this morning at four o'clock by the firing of cannon, discharges of musketry, and beating of drums. This holiday is held as a fête to commemorate the 10th August last year, the day on which the new constitution was publicly read, and received by the people; when, therefore the present government may be said properly to have established and proclaimed their dominion. After a very interesting religious service in a private room, which was crowded, we walked up the precipitous streets to the cathedral. The whole town was in commotion with cannon, trumpets, and bells. After waiting for some time in front of the cathedral, on the terrace that commands a magnificent view of the lake, the approach of the cortège of government officers, public schools, and military was announced by the sound of drums. Presently an immense band of soldiers marched into the cathedral, with colours flying, and a din of drums and trumpets that awoke into astonishment the sacred echoes of the place. After the long train of civil officers and school-children had entered,



we got in by a side-door we accidentally found open. There was such a Babel of military noises and commands in this "house of prayer," that we could hear nothing of a paper a man was reading from the pulpit: we understand it was a sermon. When this was finished, and the noises had somewhat subsided, Mr. Drewey mounted the pulpit, and delivered a political address: he was followed by other speakers. All this gave us a stronger impression of the impiety of the government than any thing we had heard, and of the degradation and bondage of any church that submitted to be its tool.

It is said, however, that, from the ignorance and apathy of the people, the secession ministers have carried but few with them. They are thus left to bear the burden alone and unsupported. Hence, many are in a destitute condition. In Lausanne the free church numbers about one hundred and thirty men and about a thousand females, and throughout the canton the people show but little sympathy. This proves what a spiritually dead and formal state the people are in.

The cathedral here is a noble structure: it was begun A.D. 1000, and finished after nearly three centuries. The steeple at the east end makes an odd contrast with the old tower at the west. The exterior is not so imposing as the interior, which possesses a splendid range of pillars, with a large chancel of an oval shape.

This evening we had another long conversation with a highly esteemed friend of the secession-church. He observed that he and his brethren had never once regretted the step they had taken; that subsequent acts of the government had made the necessity of their separation from it still more obvious. By these acts they have been led by a gracious Providence to feel more and more that the position they had at first taken and now held was a firm one, viz., "the absolute impossibility of a faithful discharge of their ministry in an enslaved and degraded church."

There is nothing perhaps more fitted to benefit a country than such united public demonstrations of principle, when made in a spirit of humility, faith, and prayer. I trust and pray that this secession may, under Providence, be the commencement of a new era in the religious history of this canton, and that henceforth the principles of religious toleration will be working themselves into public knowledge and favour. The tyranny, that has expelled from the state church of this canton the men most distinguished for piety and intelligence, cannot fail to work its own destruction. Although outwardly they may appear a poor persecuted body, their moral influence is far greater than if they had yielded an unrighteous submission to impious edicts. This moral influence is on the increase, and will necessarily, if sustained by faith and prayer, achieve in time its deserved and proper triumph, in the enlightenment and spiritual improvement of the people. The seceders may be justly regarded as the bulwark of religious liberty in the canton. They have, however, rendered a far more important service even than this—in having erected a standard, around which the true worshippers may safely rally, against mere formalism as worship, and against the inroads of the rationalism and infi-

delity that are at present making such fearful strides throughout Germany and Switzerland.

There are a variety of beautiful walks about the house where I am now residing; one in particular, commanding a fine view of the town and lake. At the end of it, embosomed among trees, is a little oratoire, where the seceders have been in the habit of holding their meetings for worship. These meetings must be held with secrecy, for fear of interruption from police-officers; for one of the most persecuting acts of the government, immediately after the secession, was to place the seceders under an interdict of religious freedom. The sacred use and beautiful situation of this sequestered spot made it doubly interesting. May the Father of all answer the prayers offered in it.

H. GREY, M.A.

#### ISHMAELITES, AND EGYPTIAN COMMERCE\*.

"And they sat down to eat bread; and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead with their camels bearing spices and balm and myrrh, going to carry it down to Egypt."—GEN. xxxvii. 95.

LOWER down (v. 27), the same persons are called "Midianites." The Ishmaelites and Midianites were both descended from Abraham, but of different female parentage (Gen. xxv. 2, 4, 12-18). Here they appear to be identified, owing probably to their intimate association with one another. See also Judg. vii. 12, viii. 22, where the words seem to be used promiscuously. Rosenmüller distinguishes them as genera and species, illustrating this by the comparison, taken from Aben Ezra, of Frenchmen and Lyoneses. As the Ishmaelites were the most numerous and powerful of Abraham's descendants (with the exception of the Israelites), all the others seem to have been merged in them, and known by their name (see Turner's Gen., p. 333). "Here," says Dr. Vincent, "upon opening the oldest history in the world, we find the Ishmaelites from Gilead conducting a caravan loaded with the spices of India, the balsam and myrrh of Hadramaut, and in the regular course of their traffic proceeding to Egypt for a market. The date of this transaction is more than seventeen centuries before the Christian era; and, notwithstanding its antiquity, it has all the genuine features of a caravan crossing the desert at the present hour" (Commerce and Navigation of the Ancients, ii. 262). We cannot at this moment enter into the question, which Dr. Vincent assumes, that the Arabians had already become the medium of communication between India and Egypt. As the subject divides itself into two parts, the commerce of the Arabians and that of the Egyptians, we confine ourselves to a few remarks upon the latter. In the present text we see a caravan of foreigners proceeding to Egypt, their camels laden with articles of luxury; whence it is an obvious inference that Egypt had then become, what it is always recorded to have been, the centre of a most extensive land commerce—the great emporium to which the merchants brought gold, ivory, and slaves from Ethiopia, incense from Arabia, spices from India, and wine from Phœnicia and Greece; for which Egypt gave in exchange its corn, its manufactures of fine linen, its robes, and its car-

\* From "The Pictorial Bible." London: Knight.



pets. In after-times, the merchants of the west, of Greece and Rome, resorted to Egypt for its own products, and for the goods brought thither by the oriental merchants. But none of this was done by Egyptians themselves. We never, either in ancient or modern times, read of Egyptian caravans. This doubtless arose, in a great degree, from the aversion which, in common with all people who observe a certain diet and mode of life prescribed by religion, they entertained to any intercourse with strangers, and which reminds us continually of the restrictive policy of the Japanese in some respects, and of the religious prejudices of Hindoos and Mahomedans in others. Thus it was a maxim among the Egyptians not to leave their own country; and we have ample evidence that they rarely did so, except in attendance upon the wars and expeditions of their sovereigns, even when their restrictive policy and peculiar customs became relaxed under the Greek and Roman rulers of the country. "They waited," says Goguet, after Strabo, "till other nations brought them the things they stood in need of; and they did this with the more tranquillity, as the great fertility of their country in those times left them few things to desire. It is not at all surprising that a people of such principles did not apply themselves to navigation until very late." Besides, the Egyptians had a religious aversion to the sea, and considered all those as impious and degraded who embarked upon it. The sea was, in their view, an emblem of the evil being (Typhon), the implacable enemy of Osiris; and the aversion of the priests in particular was so strong, that they carefully kept mariners at a distance, even when others of the nation began to pay some attention to sea affairs. But, besides their religious hatred to the sea and political aversion to strangers, other causes concurred in preventing the cultivation of maritime commerce by the Egyptians. The country produces no wood suitable for the construction of ships. Therefore, when the later Egyptian and the Greek sovereigns began to attend to navigation, they could not fit out a fleet till they had obtained a command over the forests of Phœnicia, which gave occasion to bloody wars between the Ptolemies and the Seleucids for the possession of those countries. The unhealthiness of the Egyptian coast, and the paucity of good harbours, may also be numbered among the circumstances which operated, with others, in preventing attention to maritime affairs.

The indifference of the Egyptians to foreign commerce is demonstrated by the fact that they abandoned the navigation of the Red Sea to whatever people cared to exercise it. They allowed the Phœnicians, the Edomites, the Jews, the Syrians, successively to have fleets there, and maritime stations on its shores. It was not until towards the termination of the national independence that the sovereigns of Egypt began to turn their attention to navigation and commerce. The ports of Lower Egypt were ultimately opened to the Phœnicians and Greeks by Psammeticus, about 658 years B.C. His son, Necho, for the purpose of facilitating commerce, attempted to unite the Mediterranean and the Red Sea, by means of a canal from the Nile, but desisted after having lost 100,000 workmen. He then caused ships to be built both on the Mediterranean and Red Sea,

and interested himself in maritime discovery, with a view to the extension of the commercial relations of Egypt. He sent on a voyage of discovery those Phœnician mariners who are supposed to have effected the circumnavigation of Africa, sailing from the Red Sea, and, after doubling the Cape of Good Hope, returning by the Mediterranean. The maritime power of Egypt increased thenceforward, the clearest proof of which may be found in the fact that in the reign of Necho's grandson, Apries, the Egyptian fleet ventured to give battle to, and actually defeated, so experienced a naval power as that of the Phœnicians. The subjection of the country to the Persians does not appear to have materially interfered with the growing maritime commerce of Egypt. But Herodotus, who was there in this period, remarks on the characteristic singularity which the Egyptians had carried into their marine and trade. Their ships were built and armed after a fashion quite different from that observed by other nations; and their rigging and cordage were arranged in a manner that appeared very singular and fantastic to the Greeks.

After all, the Egyptians were not themselves a people addicted to maritime commerce. The Greek rulers of Egypt, indeed, changed the entire system of Egyptian trade; and thenew capital, Alexandria, became the first mart of the world, while the ancient inland capitals, which had arisen under the former system, sunk into insignificance. But it was the Greeks of Egypt, not the Egyptians, who did this. "They became," says Dr. Vincent, "the carriers of the Mediterranean, as well as the agents, factors, and importers of oriental produce; and so wise was the new policy, and so deep had it taken root, that the Romans, upon the subjection of Egypt, found it more expedient to leave Alexandria in possession of its privileges, than to alter the course of trade or occupy it themselves" (see Vincent's *Commerce and Navigation of the Ancients*; Heren's *Historical Researches*; Goguet, *Origine des Loix*; Regnier, *De l'Economie Publique et Rurale des Egyptiens*; &c.).

#### THE VOICE OF GOD IN HIS JUDGMENTS :

##### A Sermon,

BY THE REV. HENRY RAIKES, M.A.,

*Chancellor of Chester.*

MICAH vi. 9.

"The Lord's voice crieth unto the city, and the man of wisdom shall see thy name. Hear ye the rod, and who hath appointed it."

THREE things are set before us in this text :

I. It announces that there is a message sent from God.

II. It names the persons by whom that message will be understood.

III. It describes the object and the purport of the message.

The subjects included under these heads are subjects of vital interest. Let us turn to their consideration, my brethren, with prayer that God may enable us to be of the number

of those who understand the message, and receive it with the reverence which is due to it.

I. It is said, "The Lord's voice crieth unto the city." The voice of the Lord, *i. e.*, the written word, is the ordinary, the appointed means of conveying his will to man. By that means God has in every age announced his purposes, and made known to us our duty. It is thus that we find the psalmist saying, "He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise, and declare them to their children." "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." "All scripture," we are afterwards told, "is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

But, though this be the ordinary channel through which the knowledge of God's will is conveyed, there are occasions when he adopts another mode of communication, and speaks to us in a different manner. There are moments, for instance, when he speaks to us through his providence, and conveys a lesson, which might have been neglected or despised if given in words, by a language which insures respect, if it does not compel obedience.

For example, he speaks to us as individuals by afflictions, by calamities, by losses, by bereavements; and this makes the careless sensible, by addressing them in a form which ensures attention. At other times he raises his voice and addresses cities or communities by judgments of a far more comprehensive kind—by war, famine, or pestilence. In this we feel that God only follows the analogy of nature. The parent speaks, and communicates to the child some notice of his will. If that notice is neglected, and the will is not obeyed, the brow is contracted, the look is changed, and the smile is turned into a frown. If the frown is neglected, the hand is lifted up, and chastisement is threatened. If that sign of displeasure is ineffectual, the hand is put forth for punishment, and correction follows.

It is thus, therefore, that God speaks to a disobedient and rebellious people; and, if his word is despised, if his frown is unheeded, if his displeasure is disregarded, he must adopt another mode of procedure: he must smite; and a sort of necessity compels

him to make use of means which are foreign to his nature, and differ from his ordinary treatment. For thus it is that the prophet Isaiah (xxviii. 21) describes the dealings of the Lord with Israel: "The Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass his act, his strange act." At Perazim, at Gibeon, God had smitten the enemies of his people, the Philistines and the Canaanites. The time was come when the judgment, which had been exercised on the enemies of his people, was to be turned against them, and Israel was to feel the power of God directed against itself, instead of being manifested as it had been on its behalf.

All, then, that we know of God leads us to suppose that the mode of his address will be adapted to the state of his people. If they are like sheep, gentle, docile, and obedient, he will lead them forth like a shepherd: he then will go before them, and they will follow him. As his sheep, he will lead them in green pastures and by still waters. But, if they are rebellious and proud, if they show by their behaviour that they are not the sheep of his pasture, he must take up other instruments, and lead them in another way. In that case he must rebuke, he must chastise, he must subdue by affliction those whom he cannot draw by love, and must humble the pride which resists instruction. Thus, then, it is that from time to time "the Lord's voice crieth unto the city." Thus it is that, from time to time, God adds the testimony of his providence to that of his word, and communicates truth, which had been sent and despised in one mode of representation, under another which is more likely to command attention. When his word, therefore, has been long heard, and heard without attention, it is reasonable to suppose that he should adopt another course, and speak by his providence; and then it may be said that "the Lord's voice crieth unto the city."

But, though he speaks, we dare not say that all hear. There were those, of old time, who had eyes and could not see, and ears and could not hear. There are those, even now, who can read the written word, and see nothing that applies to themselves; or can sit under the sound of the gospel, and hear nothing that they understand. And thus, even when the Lord's voice crieth to the city, and the heavens above and the earth beneath re-echo with the sound, there are many who pay no attention to that voice, and remain unawakened, unadmonished, and unsubdued by that which seems to shake the rock they stand upon.

II. The very language of the text intimates that this would be generally the case: "The Lord's voice crieth unto the city; and the man of wisdom," it is said, "shall see thy name." The men of wisdom, the few, the very few, whose hearts the Lord has opened, see what others overlook. They see his name, the end and the object of his doings, and learn to glorify God by being made acquainted with his nature in contemplating his works. Other men see nothing but what meets the eye. They rest on second causes, and never reach the first. They see the rod; but they do not perceive the hand that wields it. They see the event; but they do not mark the providence. They see the afflictions; but they will not observe the judgment, nor give themselves the trouble to understand its object. But this, which some men will not see, the man of wisdom does see. He sees God's purposes in God's dealings. Nothing happens which does not excite his attention; and nothing excites his attention which does not carry him to God, and lead him to look to God as the author of all that happens, the Ruler, the intelligent, the merciful Ruler of the world. With this preparation, then, impressed with the conviction that every thing that happens comes from God, and conscious that those things that happen must be studied in order to be understood, the man of wisdom views that which is passing in the world as being the operation of God's providence, and endeavours to learn the object, which is to be promoted by comparing the work done with the known intentions, the will, the purpose of him who does it. Foolish men may be plagued for their iniquity: they may suffer under affliction; and, never referring the affliction to the real cause, never considering the purpose for which it was sent, they may suffer in vain, and learn nothing from what they bear. But "wisdom is justified of all her children." The man of wisdom sees, and marks, and notes what the fool does not; and the affliction which confounds the one becomes the means of illumination and correction to the other, while God is seen and considered in what is done.

III. We have seen, then, the way in which God sometimes conveys his will to man; and we have seen by whom that notice is received and understood. Consider now the inference which is drawn by them, and the manner in which they apply it. They say, "Hear ye the rod, and who hath appointed it." Convinced that the affliction which they undergo is a rod which God uses for the rebuke and chastisement of his people, they urge attention to what is passing. They say, "Hear ye the rod! Despise not the

chastening of the Lord: consider the calamity which occurs in this light; and, since ye know that he hath appointed it, be convinced that it is sent for some good and gracious purpose; and, instead of hardening yourselves against it, and despising the message it conveys, humble yourselves under the mighty hand of God, that he may exalt you in due season."

My brethren, this is the language of wisdom, as well as of piety. Admit the existence of God, and belief in his providence follows. Admit his providence, and you must see that providence such as his can have no limits. It extends to every thing: it includes every thing, the greatest as well as the least. Not a sparrow, we are told, falls to the ground without our heavenly Father's notice and permission; and, as for us, the very hairs of our head are all numbered, in order to show how searching, how comprehensive is the care which is exercised over us.

But, if this necessarily follows from the mere belief in God, remember that it is the part of wisdom to draw the necessary deduction, and to explain the event which appears by referring to the Cause which produces it, and what is known of the character and will of him with whom the event originates. The circumstances in which the country is placed supply a most affecting instance of the truth we are considering; and it is from them I draw the application, which I wish to leave upon your hearts.

We cannot deny that the failure of the potato-crop, during the two last seasons, is one of the most astonishing events, I will not say within our memory, but within the history of man.

The food of the people has been smitten. The article on which at least a quarter of our population, perhaps I might say a third, a half, depends for sustenance as the staff of life, is destroyed, wholly or partially destroyed, and by causes which no man is able to discover or point out. Men reason on the subject; but they reason so unsatisfactorily, that, like reasoners of old times, we seem compelled to say, This is the finger of God. The consequences which are so affectingly pointed out in the prophetic writings are realized before us: "When one came to an heap where there were twenty measures, he found but ten:" "The seed of an homer shall yield an ephah." In other words, the seed of a bushel shall yield a peck. Or, as God says, "Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered."

Thus it was, my brethren, that the Lord once cried to Jerusalem, in the days of the prophets; and in judgments such as these the men of wisdom saw his name, saw his holiness and truth in his judgments, and trembled before the God whom the sins of the people had provoked; and, while they saw these things happen all around them, these evidences of divine displeasure exhibited on the land, they said, "Hear ye the rod, and who hath appointed it." And what they said we say, convinced that the present state of things can be accounted for by no obvious or natural causes; for, if you say it was a blight, the question must next be asked, What caused the blight? We ask you to "hear the rod," and, instead of despising the voice of the Lord, to consider the message which it seems intended to convey. And let it not be supposed that I wish you to refer this interposition of Providence to any of the many public or private iniquities which we have reason to lament. God deals with principles rather than with particulars. He makes his sun to rise on the wicked and the good, that he may testify to all of his goodness and his love. He corrects us by vindicating his own nature from our misconceptions; and a judgment which extends to all must be intended to convey to all a lesson which they need. I will not speak, then, now of the sins which prevail among us, and may be supposed to have provoked his wrath: I will not speak of sabbath-breaking, of blasphemy, of drunkenness, of the dishonesty of trade, and the impurity of private life: all these are but the shoots which proceed from the evil heart of unbelief, and manifest its working according to the situations in which man is placed. I go to the root of all when I name the sinful heart of unbelief as the object of God's displeasure, and believe that God is reproving that evil heart by the judgment he has sent on us at present; and we seem authorized to draw this conclusion, by remarking the singular adaptation of the judgment to the evil that is to be repressed.

We dare not, and we need not, deny that the evil heart of unbelief is the sin that most abundantly prevails, that "doth most easily beset us" all; and by this it may at once be understood that I do not mean that speculative unbelief which denies the existence of God, but that practical unbelief which forgets him: I do not mean that unbelief which disputes the evidence of God's word, but that unbelief which rejects without disputing or considering the record of his will: I do not, therefore, mean that philosophical unbelief with which our grandfathers and fathers

had to combat, for that is crushed by evidence which reason has admitted to be sufficient; but I mean that sensual unbelief which despises every thing that does not belong to this world, which measures good and evil by that which can be had in the body, which hates to have its dreams of gain or enjoyment disturbed by the recollection of hereafter, and which, in the broad light of God's word and the mid-day of religious knowledge, seems to say to God, "Depart from us, for we desire not the knowledge of thy ways."

This, my brethren, this is the character of the day; and this spirit of unbelief, turning to its destruction things that might have been for its health, uses the abundance of God's gift for the purpose of forgetting him, and gives him the less of honour in proportion as he has given more largely to them. Our prosperity, our wealth, our science, the success which attends our manufacturing industry, the extent of our commerce, the enlargement of our empire—all these, the subjects of our present pride, are the occasions of our falling; for all these teach us to look to ourselves as the means of our prosperity, and hide from our eyes the unwelcome and humiliating fact of our dependance on God. They hide, I say, from our eyes this fact; and the fact is so unwelcome to the worldly mind, that every effort is made to conceal or to avoid it. I grant that there are some minds to which it is not so, and some who may wonder that it should be so. A child is not offended, in common life, by telling him that he depends upon his father. The wife is not offended by being told she is dependent on her husband. Even the servant, if faithful and attached, is not offended by being told he is dependent on his master; for dependence seems implied in the relation while it lasts. But a man is offended, if he is told that he is dependent on the bounty of a stranger. A man is offended, if he is told that he is dependent on one whom he regards with jealousy, hatred, or enmity. He is offended by this; and, as the insinuation of dependence in such a case is offensive, the idea itself is intolerable." And thus it is, that, if a man does not love God; at least, if man does not regard God with the sort of feeling with which a child regards a father, where love and awe are mixed together, but where love is daily rising above awe, and casting out fear—and he only can do this when he regards God as he is manifested in Christ Jesus, and as he is represented to us in the gospel—he cannot bear to be reminded of his dependence on one whom he feels that he does not, and thinks that he cannot love. Wonder not, then, if God is

forgotten in the world. Wonder not that men lose sight of their dependence on One whom it seems to be their interest to escape from. Wonder not that they wish to forget a dependence which convinces them of ingratitude; or that they rejoice to dwell on second causes, when the great First Cause can never be recollected without a pang of self-reproach.

But, just in proportion as man is endeavouring to forget God, it is necessary that he should be reminded of him. Just in proportion as the world wishes to lose sight of its dependence on God, the world must be made to feel it; and it seems but reasonable that a nation which ascribes so much to self, and allows so little to God—which gives to the pursuit of gain every hour of every day, counts every minute that is withheld from business, and grudges to God the interval of his sabbath for rest or reflection—which can raise millions in a morning for an enterprise of trade, and allows the world to remain sunk in heathenism, because it will not forward the work of missions by its contributions; a world which acknowledges the value of every kind of property, but is incapable of understanding the value of heaven; a world which professes unlimited attention to the voice of the people, but turns a deaf ear to the voice of God—a world like this needs to be reminded of its dependence. If one judgment does not do it, another will be tried: if the food of the people is smitten this year, the body of the people may be smitten next: if famine fails to awaken us, pestilence may be used. But this is certain, that, unless we are to be given up to our idols, and left to work out our own destruction, we must be taught the secret of our dependence on God, and be led to seek him in the way he has appointed.

#### HARMONY OF THE PRINCIPLES OF CHRISTIAN DOCTRINE WITH THEMSELVES AND OUR NATIONAL CHURCH\*.

##### NO. I.

1. It will be scarcely necessary to remind the reader that the source of that doctrine which we are now to investigate has been determined, by the conclusions of our preceding inquiries, to those terms and conditions under which it was delivered to the primitive believers by the apostles themselves. It has been already stated, in support of this position, and, as far as proof was requisite, it has been proved, that the apostles were the authorized teachers of Christianity; and some reasons have been assigned to show how perfectly it consisted with the design of Christ to waive the publication of his own doctrine in its plenitude

and perfection, and to leave it, in preference, to persons chosen and disciplined by himself for the express execution of that weighty charge. Our inquiries are, therefore, most naturally directed to the form under which it was first presented by them, in order that, discovering what the apostle's doctrine was, we may thence determine what ours should be.

And here it will be perceived that an arduous undertaking lies before us: we are about to settle the question at issue between God and man; to fix the basis of human hope, and the terms of acceptability; to draw the line between truth and error, or, what is the same, between truth as it stands in the mandate of God, and truth as it is dissembled by the corruptions of man; to determine, in a word, the awful limit between safety and perdition, and ascertain for ourselves (and possibly for others) what that is, which believing we "shall be saved," and not believing we "shall be damned." In such an inquiry, I would willingly engage the mind, the feelings, the heart of my reader; invoking and conjuring him to invoke the enlightening aid of that sovereign Spirit which gave the apostles utterance, and which can alone give us the faithful sense and accurate import of what they uttered.

It is said of the primitive saints (Acts iii. 42)—for such those were of whom mention is made in the early history of the church—that they continued stedfastly in "the apostle's doctrine." The connexion which this report has with St. Peter's discourse affords the most natural ground of presumption that the doctrine which the church had embraced, and in which these worshippers were said to continue, was no other than the doctrine delivered by St. Peter. Of this we have, in a passage almost immediately preceding, the following neat and perspicuous abstract: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." That this was designed as an abstract of faith, the circumstances which precede sufficiently determine. For it was a reply to persons convinced of spiritual depravity, and asking, with hearts full of sorrow and contrition, what they should do to be saved. Lest, however, it should seem to belong only to the actual instruments, or abettors of Christ's crucifixion, the guilt of which had been charged upon them, St. Peter adds: "The promise is to you and to your children." Lest, finally, it should yet be, after all, mistaken as applicable only to the Jewish nation, a wider sense is given it in a succeeding clause. "For the promise," he continues, "is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call." The conclusion, therefore, is that these points of faith, whatever they were, embrace, in their obligation to belief and their assurances of benefit, the whole community of mankind throughout the world and to the end of time. In taking up these words as the criterion of faith, we shall yet be at liberty to illustrate their sense, and to point their application, by parallel expressions, whether those expressions belong to St. Peter or to the other apostles. If to the former, no objection can be made; because we know the consistency of his character to the period of his death. As little ob-

\* From "The Christian Monitor for the Last Days." By the late rev. John Owen, M.A.

jection can, it is presumed, be made to the explanatory phrases of the other apostles; because it would show us at least the sense in which they understood the doctrine, supposing they had not been (which, in fact, they were) equally inspired, and on all matters of faith consistent and agreed.

II. The foundation of this creed, as delivered by St. Peter, is laid in the advent of Christ, and his identity with the Messiah, as foretold by the prophets, and expected by the Jewish nation. The proof of this truth he had already made out, in an argument grounded upon facts; for part of which he had special witnesses, for part the inhabitants of Jerusalem at large, and the parties addressed amongst that number. The grandeur and publicity of Christ's actions, the reality and evidence of his resurrection, the proof of his exaltation by the mission of the Spirit, and the conformity of these circumstances, never fulfilled in any other, and undeniably fulfilled in him, with the whole tenor of prophecy—these were the topics on which he expatiated, as a ground and foundation for all that should follow. The hearers were confounded by that evidence which they could not dispute, and acknowledged that application which they could not mistake: they now saw in those apostles, whom they had so lately calumniated, men filled with the Holy Ghost, and beheld in that Jesus, whom they had crucified, both Lord and Christ.

Thus far (as will appear upon an examination of the history) their curiosity had been awakened, and their affections subdued; but a higher duty awaited the apostle, and that regarded the religious design of those events on which he had so forcibly and successfully expatiated. This end is expressed in that comprehensive article, "The remission of sins;" a term which includes the necessity of atonement in the case of man, the act of atonement in the person of Christ, and the general designs of God to subdue, and finally to destroy (in prophetic language, "to make an end of") sin, by the sacrifice, mediation, and dominion of his Son.

There were in the death of Christ circumstances which gave it the appearance of divine displeasure, evidently premeditated, and brought on by a train of events foreseen by the Redeemer, and by him referred to the counsels of his Father and the declaration of the prophets. It was a death that indicated the punishment of sin. The sufferer was unquestionably not the sinner: he was holy, harmless, undefiled, and separate from such. If, therefore, he bare sins, he must have borne *our* sins in his body upon the tree. If the chastisement of iniquity was upon him, the iniquity must, of necessity, have been *ours*. His death, as far as it related to guilt, must have related to the guilt of others; and, if it was propitiatory at all, it must have been propitiatory for the sins of the world. In the remission of sins, it should also be observed, more is implied than the single act of pardon resulting from this oblation; for sins remitted might return; and, in that case, no more offering remaining for sin, in vain would the Spirit lust against the flesh: the latter would create a guilt for which no provision of mercy was made, and the kingdom of Satan would eventually triumph over that of Christ. Hence, therefore, the necessity of viewing within this term a continuity

of pardon and forgiveness, for which the life of Christ is as necessary as his death ever was, and for which it is as expedient that he should remain an Advocate and a King, as it was that he should have become a Sacrifice and a Surety. As an Advocate he pleads if any man offend, and ever liveth to make intercession: as a King he opposes, by his own dominion, the reign of sin in the bodies of his saints. In this last capacity, we are led to contemplate the closing acts of his mediatorial reign—the office he will sustain as Judge of the world, and the sentence he will pass upon sinners and upon sin. In this extended sense will the design of his advent be truly accomplished, which was to save his people from their sins; an end only attainable by continual propitiation which might atone, continual power which might weaken, and a final judgment which might destroy the works of the devil.

The design of Christ's coming being thus generally beneficial, the instruments for appropriating those benefits, and bringing them into the possession of each individual, become subjects of anxious inquiry; and to these more particularly refer that fear and solicitude expressed in the question, "Men and brethren, what shall we do?" (Acts v. 37). The language of this question is pertinent and comprehensive. "Christ has done his part: how shall we do ours? We admit the necessity on our side, and acknowledge the merit on his. But how shall we close the contract? By what steps secure to ourselves the advantages of his death, and the blessings of his heavenly kingdom?" To such inquiries the apostle was prepared with a reply: "Repent, and be baptized in the name of Jesus Christ;" in this explicit answer assigning to them, and to us through them, repentance and faith as the means—the only, but at the same time the infallible means—of obtaining remission of sins. That by this repentance and this faith something more were implied than superficial sadness and simple assent, with which they are too frequently confounded, may be determined by the care which the apostles have employed in limiting their sense to feelings the most spiritual and principles the most profound. They make a distinction, which it is important to observe, between that grief which only gives the overflowings of the heart, and that which really indicates a broken and contrite spirit; between the sorrow of this world, and the sorrow of a godly sort; between a temporary solicitude, and effectual contrition; between that repentance which needeth, and that which needeth not, to be repented of. In like manner, faith is discoursed of and interpreted with the same strict respect to its internal operation and undissembled power. These divine writers treat of it as fixing upon the promise of God, and believing the testimony which he has given of his Son. They represent it as expressing the most solemn dedication of heart and mind to the will of God under all its forms; acquiescence in command, though that command be grievous; confidence in promise, though the fulfilment be doubtful; submission of will, of way, of opinion, to the guidance and counsel of their invisible Head, with an unalterable decision to wait for his advent, in the fruitful exercise of his holiness and peace, and to rejoice in the hope of his promised

appearance with joy unspeakable and full of glory.

That repentance and faith, as thus argued and defined, must, where they exist, be of divine operation, can scarcely be doubted. We find nothing like these in the capricious effusions of natural sensibility, or the unsteady determinations of reason and judgment. We can discover no cause equal to their production, but that to which they are in scripture attributed—the grace of God. The distinctions which have been laid down are materially illustrated by the account of Simon Magus, and the judgment of the illustrious apostle upon his misconception of the gospel. Simon had professed repentance and faith, for he had been baptized; and these were the pre-requisites to receiving this rite. Nor is there room for supposing that his professions of the one or the other were dissembled. He was probably affected, and thought he had repented; was convinced, and supposed he had faith. Yet the reproof he received from Peter, upon the indication he gave of an unregenerate heart, decisively proves that professions of repentance and faith may be made—and that, upon our supposition, without the intention to deceive—while the party making such professions is in the gall of bitterness and the bonds of iniquity. Upon repentance and faith, baptism was to be administered; for those who repented and believed in Christ were required to be baptized. In demanding this, the apostle exacted an outward demonstration of those inward qualities by a compliance with a rite sublimely significant and spiritual. It implied at that time, it implies at all times, a decease to old affections, and a resurrection to newness of life: it indicates an union with Christ by sympathy of suffering, a burial with him in baptism, and is to the world the visible mark of distinction between those who serve the flesh, and those who, having put off the old man with his deeds, will henceforth walk, not after the flesh, but after the Spirit.

The terms and instruments being thus stated, as they respect the candidate for salvation, it remains to be seen what subsequent sign on the part of Christ completes the covenant into which the disciple enters, and renders his hope of salvation secure. This the apostle has fixed to be the gift of the Holy Ghost: "And ye shall receive the gift of the Holy Ghost." That this promise was general has been already concluded from the terms in which the engagement is expressed; and it would further appear, from a perusal of the epistles at large, that the Holy Spirit was designed to be a general Christian grace, and by no means confined either to the apostolic age or to the functions of the church in any age. The object of this gift is various; and hence it is variously spoken of by the apostles, when discoursing of its nature and its graces: it furnishes the inward testimony of acceptance, destroying the spirit of bondage which would lead to fear, and begetting a sense of adoption, whereby the Christian cries, *Abba, Father*. It is the effective cause of that transformation in the spirit of the mind, by which, old things passing away, and all things becoming new, man is said to be, and, in a spiritual acceptance, strictly is, "born again." It kindles all those lively affections which show them-

selves in mature and solid graces, producing the fruits of righteousness and peace, of love and joy, and all the attainments of holiness and virtue, which fit the soul for the enjoyment of God. Lastly, it stands, in the Christian's estimate, in the stead of his promised recompence, and is communicated to him as a pledge of future delights. It is—and he considers it—as the first-fruits of that harvest which, in the maturity of the divine purposes, he shall reap, and the earnest of that inheritance which he shall eventually receive, upon the redemption of his body from the bondage of corruption, and his final translation into the kingdom of God.

The preceding reasoning may be summed up in the following propositions:

1. That Christ, the Son of God, and the desire of nations, was come; and that Jesus, whom the Jews had crucified, whom God had raised, and whom Peter preached, was the Christ.
2. That the design of his coming was, in compliance with the necessities of man, the councils of his Father, and the assurances of the prophets, as a Sacrifice to atone for, a Saviour to remit, an Advocate to extenuate, a Ruler to subdue, and a Judge to punish the sins of the world.
3. That the benefits of his mission were only to be received instrumentally by an union with the visible church, really by the inward and spiritual graces of repentance and faith.
4. That, in order to render this faith and repentance valid and efficacious to the purposes of salvation, the Holy Spirit should be dispensed to the believing member, as a seal of acceptance, a source of sanctity, a cause of fruitfulness, and a pledge of eternal life.

Such is the substance of that doctrine which rises out of St. Peter's discourse, and which appears to have constituted the rule of faith in the least corrupted state of the Christian church. The same conclusion, would, in fact, have resulted from the whole or any part of the apostolic writings; for their faith stood not in the wisdom of men, which is variable, but in the power of God, which is uniform; and however their modes of expression may differ, the sense and the spirit are in all the same.

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### The Cabinet.

**PEACEABLENESS ABOUT QUESTIONS OF FAITH.**—The boasted peaceableness about questions of faith too often proceeds from a superficial temper, or from indifference to religion itself. Toleration is a herb of spontaneous growth in the soil of indifference; but the weed has none of the virtues of the medicinal plant reared by humility in the garden of zeal. Much of our common union of minds proceeds, I fear, from no other than the forementioned causes—want of knowledge, and want of affection to religion. You that boast that you live conformably to the appointments of the Church, and that no one hears of your noise, we may thank the ignorance of your minds for that kind of quietness.—*Abp. Leighton*.

**PRIMITIVE CHRISTIANITY.**—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen"

(2 Cor. xiii. 14). We may here see a picture of primitive, genuine Christianity, what it was in the apostle's time: we see St. Paul holding up to view the grace of our Lord Jesus Christ as his best portion, and directing the eyes of the primitive church to the same object. Shall we seek after something new? the very name of new should alarm our suspicions. The apostle seems here to take for granted that the Corinthians would not dispute about the object of their worship, but addresses them as believers baptized into the name of the Father, Son, and Spirit, and then introduces his prayer for them, including an apostolic blessing. We are called to regard the Trinity in unity—the God whom the scriptures declare: we are therein taught that there are three distinct Persons in the Godhead, and that our mere assent to this doctrine is not enough: we must have the love of the Father, the fellowship of the Holy Ghost, and the grace of the Son, or we shall derive little or no advantage from our belief of the doctrine.—*Cecil*.

**GOOD WORKS.**—If the gifts of the divine grace are compared one with another, there are some more perfect than others: if the state and the works of men are compared, you will find degrees, even in these, of greater and less perfection noticed; but, if we contrast either the holiness of men, or men themselves, or any of their works, with the perfect and spiritual righteousness which the law of God enjoins, not one of all these comes up to the standard of the divine law, or attains to that perfection which it requires.—*Bishop Davenant*.

**PATIENCE.**—If I were asked to give an opinion as to what last quality was necessary for one who has the care of children, I should say patience; patience with their tempers, patience with their understandings, patience with their progress. It is not brilliant parts or great acquirements which are necessary for teachers, but patience to go over first principles again and again; steadily to add a little every day; never to be irritated by wilful or accidental hindrance.—*Shades of Character*.

**CHRISTIAN UNION.**—In the most perfect society that was ever established upon earth (perfect, I mean, as to its principles), namely, the Christian church, there is a union of all classes, rich and poor, learned and unlearned. This is an institution formed under the immediate direction of him, who is the Fountain of all wisdom. And the more closely any society, formed by men for temporal purposes, imitates the one founded by God himself for the promotion of men's spiritual interests, the more likely will it be to succeed. In order to flourish and be durable, the members should consist of rich and poor. "The rich and poor meet together: the Lord is the maker of them all" (Prov. xxii. 2). Neither class ought to consider itself independent of the other; for "the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you;" and "if the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body" (1 Cor. xii. 21 15)? Their mutual interests and happiness will be best promoted when they have a feeling of good-will towards each other. They are not selfishly to seek their own prosperity, and to have

no care or concern about their fellow-creatures. "Look not every man," says the apostle, "on his own things, but every man also on the things of others;" and "Let no man seek his own, but every man another's wealth (i. e. another's welfare and benefit)" (Phil. ii. 4; 1 Cor. x. 24). The rich are to regard the poor with an eye of kindness and benevolence; and the poor are to look up to the rich with an eye of confidence, gratitude, and affection. This would be the natural and necessary effect of duly carrying out the beneficent plan which the wisdom of God hath devised and revealed for promoting and securing the happiness of mankind. It is the will of our heavenly Father that all men should "love as brethren," and consequently; aim at unity and concord. And they who act in opposition to this command—they who try to separate the two classes by exciting jealousies and suspicions in their minds, are the enemies of God, their fellow-creatures, and their own souls.—*The Young Man's Guide, &c.*

### Poetry.

#### ON THE CRUCIFIXION\*.

"Is it nothing to you, all ye that pass by?"—*LAM. I.*

AND did the Lord of glory leave  
His throne of thrones in yonder heaven,  
Come down to earth, and toil and grieve,  
That guilty man might be forgiven?  
Was Jesus by his own out-cast?  
From place to place a wanderer driven?  
And was his blessed form, at last,  
Upon a tree with torture riven?

At such a prodigy of woe  
Well might the sun withdraw his shining;  
Well might all nature undergo  
A pang, in sympathy repining.  
And O, is human heart so hard,  
Whose weal the Lord was thus designing,  
As love so vast to disregard,  
To sin and folly still inclining?

And does the vengeance still delay?  
Are not the skies yet rent asunder?  
Does not the righteous Judge display  
His wrath in storms of fire and thunder?  
Still are his mercies round us strew'd:  
Behold, ye morning stars, and ponder  
God's love and man's ingratitude;  
And say, which most excites your wonder?

#### AFFLICTION†.

AFFLICTION is a teacher:  
She teaches heavenly things.  
O, let us pray we rightly learn  
The lessons that she brings.

\* From "The Lake, and other poems." London: Seeleys, 1846.

† From "Reflections for Leisure Hours." By Caroline J. Yorke. London: Hatchards. 1846.



Affliction is a messenger,  
A messenger of good :  
O, let us pray, her arms be  
Both prized and understood.

Affliction is an angel:  
She'd bear our souls above,  
On the eagle-wings of earnest prayer,  
To the God of peace and love.

Then fear ye not affliction ;  
But, rather, thankful be,  
Beseeching God that not in vain  
She e'er shall visit thee.

#### FLOWERS.

DAY-STAR! that ope your eyes with man, to twinkle  
From rainbow galaxies of earth's creation,  
And dew-drops on her lonely altars sprinkle  
As a libation !

Ye matin-worshippers ! who, bending lowly  
Before the risen sun (God's lidless eye),  
Throw from your chalices a sweet and holy  
Incense on high !

'Neath cloister'd boughs each floral bell that swingeth,  
And tolls its perfume on the passing air,  
Makes sabbath in the fields, and ever ringeth  
A call to prayer.

There as in solitude and shade I wander  
Through the green aisles, or, stretch'd upon the sod,  
Awed by the silence, reverently ponder  
The ways of God,

Your voiceless lips, O flowers, are living preachers,  
Each cup a pulpit, and each leaf a book,  
Supplying to my fancy numerous teachers  
From loneliest nook ;

Floral apostles, that, in dew splendour,  
" Weep without woe, and blush without a crime."  
O, may I deeply learn, and ne'er surrender  
Your love sublime !

" Thou wast not, Solomon, in all thy glory,  
Arrayed," the lilies cry, " in robes like ours.  
How vain your grandeur ! ah, how transitory  
Are human flowers !"

In the sweet-scented pictures, heavenly Artist!  
With which thou paintest nature's wide-spread  
hall,  
What a delightful lesson thou impartest  
Of love to all !

Not useless are ye, flowers ! though made for pleasure ;  
Blooming o'er field and wave, by day and night,  
From every source your sanction bids me treasure  
Harmless delight.

Were I, O God, in churchless lands remaining,  
Far from all voice of teachers and divines,  
My soul would find in flowers of thy ordaining  
Priests, sermons, shrines.

#### MISCELLANEOUS.

**MISAPPLICATION OF A LEGACY.**—A very honest and industrious man, whom I knew some years ago, had a legacy of about 30*l.* bequeathed to him. This money proved quite a misfortune. He must needs buy a pony and cart, and turn fish-seller. Now, though he could work well on a farm or in a garden, he was a very bad judge of the quality of the article he undertook to sell ; so that frequently, after he had gone many miles to purchase fish, he found in a few hours, or the following day, when he was setting out in quest of customers, that it was good for nothing. Thus he was very often a loser, and was far from making a livelihood by his new employment. His wife told me that she and her husband never knew poverty until this legacy had unfortunately been left them. After trying the fish trade for several years, he was at last persuaded to give it up, and to return to his old occupation on a farm. There he continues working at present ; and he is, I believe, about 66 years old. Though he is still healthy, and able to earn good wages, this cannot be the case with him for many years longer, and then he will have only the parish as his resource. If he had happily laid out his legacy in securing a pension at 66, in some good friendly society, what a different prospect would have been before him ! He was then 30 years old. Had he paid the money for this object, and continued in the employment for which he was best suited, he would not only have lived more comfortably to the present time, but would now have come into the receipt of 10*l.* a year.—*The Young Man's Guide, &c.*

**TO COOL WATER.**—The following is a simple mode of rendering water almost as cold as ice :—Let the jar, pitcher, or vessel used for water be surrounded with one or more folds of coarse cotton, to be constantly wet. The evaporation of the water will carry off the heat from the inside, and reduce it to a freezing point. In India, and other tropical regions, where ice cannot be procured, this is common.

**COPPER TANKS.**—Copper is not readily attacked by pure water ; but under the joint influence of air and moisture it is corroded. By agitation the crust becomes detached, and is diffused through the water. A fresh portion undergoes the same process ; and, by a succession of corrosions, &c., the water may become strongly impregnated with a poisonous form of copper, which, by the agitation of the water in the casks, communicated by the motions of the ship, will be mechanically diffused, and persons drinking it almost to a certainty poisoned. During cooking, too, the insoluble oxide may be rendered soluble, and thus converted into a still more active and speedy poison. Hence the propriety of doing away with copper tanks, if in use, and their replacement by others of a less deleterious nature.

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 620.—DECEMBER 26, 1846.



(*Atropa mandragora*.)

## MANDRAKES\*.

"And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes."—GEN. xxx. 14.

THE word מַנְדְּרִיקָה *dudaim*, in the plural form, occurs only in these verses and in Solomon's Song vii. 13. From the two passages together, we learn that the *dudaim* were collected in the fields; that they were fit for gathering at the time of the

wheat-harvest in Mesopotamia; that they were found also in Palestine; that they were noted for their peculiar odour; and that they were supposed to possess certain virtues in assisting productive conception. From this it is manifest that there is little to guide us in determining what plant is intended, especially as no similar name has been recognized in any of the cognate languages. Without wasting space in enumerating the interminable conjectures which have been offered, we may remark that the one which our authorized version offers (*mandrakes*) exhibits

\* From the "Pictorial Bible." London: Knight.

the interpretation which has been most generally received, and which has at least as good claim to attention as any other. It has the sanction of the Septuagint, which in this place translates *dudaim* by *μῆλα μανδραγόρων*, "mandrake apples," and in Solomon's Song by *οἱ μανδραγόροι*, "mandrakes." With this Onkelos and the Syriac version agree; and this concurrence of authorities, with the fact that the mandrake (*Atropa mandragora*) combines all the circumstances and traditions required for the *dudaim*, has given to the current interpretation its present prevalence. The following is the substance of the information concerning this plant collected by the present writer in his "Physical Geography and Natural History of Palestine," pp. 264, 265: The mandrake abounds in Galilee, and yields ripe fruit in May. This plant has a long taper root, shaped like a parsnip, and almost of the same colour, but a little darker. This root runs three or four feet deep in the ground, and is sometimes single, but often divided into two or three branches (probably according to the age of the root). Immediately from the crown of this root rises a circle of leaves, as in the lettuce, which indeed they greatly resemble, except in the colour, which is of a darker green. This tuft of leaves is at first erect; but when they attain their full growth they spread open, and lie upon the ground. They are more than a foot in length; and in the middle are four inches broad, growing narrow towards both ends. Among these come out the blossoms, which are of a purple colour in Palestine, but in this country of a greenish white; and this, with other circumstances, would suggest that the plant is somewhat varied by the difference of climate, by which in our own it has been divested of some of the qualities which constituted its claim to be regarded as the Hebrew *dudaim*. In Palestine, the fruit attains the size and is the colour of a small apple, ruddy, and of a most agreeable odour. "Our guide," says Mariti, "thought us fools for suspecting it to be unwholesome. He ate of it freely himself; and it is generally valued by the inhabitants as exhilarating their spirits, and for its genial virtue" ("Travels" ii. 195). When at Nazareth (May 16th), Hasselquist writes: "What I found most remarkable in this village was the great quantity of mandrakes that grew in a vale below it. I had not the pleasure to see the plant in blossom, the fruit now hanging ripe to the stem, which lay withered on the ground; but I got several roots, which I found it difficult to procure entire, as the inhabitants had no spades, but a kind of hoe, or ground-axe: with this they cut up the earth, and hurt the root, which in some plants descended six or eight feet under-ground. From the season in which this mandrake blossoms and ripens its fruit, one might form a conjecture that it is Rachel's *dudaim*. These were brought her in the wheat harvest, which in Galilee is in the month of May, about this time, and the mandrake was now in fruit" ("Travels" p. 160). He says he had not noticed it in Judæa; but it was there that Mariti observed it. This account, as far as it goes, agrees with that of the Abbate; but he adds that the Arabs call it by a name which signifies *tufah-al-Shaitun*, "the devil's meat"—perhaps (but he does not say) from the character of its stimulating

qualities, to which we have already alluded, and for which Maundrell also states that the chief priest of the Samaritans informed him the mandrake was still celebrated.

#### THE DAY OF JUDGMENT\*.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—REV. xii. 11-15.

JESUS will come again. This is one of the articles of our belief. He will come, not as heretofore, in great humility, to suffer and to die by the hands of wicked men, but to judge the quick and the dead. There is nothing more certainly revealed in the whole compass of scripture; nor is there any future event to which the eyes of our faith can be more beneficially directed. Do you believe that book called the bible, in which the Lord has made known his will and purposes? Then you believe that every child of Adam shall one day "stand before the judgment-seat of Christ," to give account of the deeds done in the body, and to receive his doom accordingly. And if you believe this, is it possible that you should not frequently say to yourself with intense solicitude, O where shall I stand when he appeareth?

There is no one passage in the New Testament that gives a complete account of the last great day, with its glorious and its terrible circumstances. Nor, indeed, after all that is stated on the subject in the inspired writings has been brought together, can we be said to be furnished with a perfect representation. But, doubtless, we have there obtained as much information upon the subject as is expedient for us. The leading particulars of the final judgment—how Christ will come, and how he will appear, and what will be his sayings and doings, and how it will fare with the dead and the living, with the righteous and the wicked—so far as these matters can be gathered from the pages of evangelists and apostles, I will now briefly set down. The Lord grant that whoever reads these things may understand them, and lay them to heart.

What will be the actual state of the world when the terrible day of the Lord arrives, it is hard to pronounce with certainty; but it does appear to be foretold that it will not differ materially from what it is now. There will be wise together with foolish virgins; servants wasting their time and talents, and ill-treating one another, mixed up in the same household with such as watch for their Master's coming, with girded loins and lights burning. People at large will be eating and drinking, building and planting, marrying and giving in marriage. And so that day will overtake the multitude, as a thief creeping on with noiseless

\* From "Sunday Readings for the Family and the Closet;" by the rev. J. Norman Pearsall, M.A., incumbent of Tunbridge Wells. Hatchards, London. We have heretofore recommended this valuable little book.—Ed.

step; and the surprise will be terrible. Iniquity, it seems, will abound, and religious faith be rare.

And how will the Lord come? In power and great majesty. He will descend from the highest heaven, the pavilion of his royal throne, and come and seat himself on a throne of judgment, set for him in the firmament. An innumerable host of angels will attend upon him, to make his pomp the greater, and to execute his commands in respect to the world he is judging. And, as to his own person, there is reason to believe that it will be such as he appeared to the three chief apostles, when, being transfigured on the mount, his raiment became white and glistening, and his face shone as the sun.

The apparatus of judgment being now complete, the voice of an archangel, preceded, it would seem, or followed, by the tremendous blast of a trumpet, will announce the object of the Lord's appearance, and summon the dead and the living to his bar. And O what a scene will ensue! The earth, the sea, will give up their innumerable dead. Bodies that had to all appearance been consumed, and scattered to the four winds, will be recovered in some unaccountable manner by almighty power; and all the children of Adam, that have existed since the creation, will be collected together in front of Christ's tribunal. Such, too, will be the arrangements of infinite power, although we cannot imagine how, that all the judged will be distinctly visible to the Judge, and he to them. They shall look upon each other, "eye to eye." The righteous shall behold that Saviour in whom they have trusted, and whose yoke they have dutifully borne, and shall lift up their heads and shout for joy. On the other hand, the wicked will endeavour, but in vain, to escape the sight of him who would fain have been their Saviour, but whose laws they trampled upon, and whose compassionate bosom they pierced with their unbelief and ingratitude. What remorse, what consternation, what wailing and gnashing of teeth will be theirs! "Depart from us, O Lord. Art thou come to torment us? Fall on us, rocks and mountains, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb." Such will be the piercing cry of self-condemned sinners. But O, how joyful the acclamation of the conscious saints! "Welcome, Lord Jesus, welcome to thy servants, who have been waiting for thy second advent, and long to dwell with thee in glory."

Nor will the sentence of God be merely impressed on the hearts of the good and bad respectively, and confirmed by their consciences. From the statement that the books will be opened, and the dead judged out of those things which are written in them, according to their works, we may conclude that assembled men and angels will be witnesses of the whole transaction. The universe shall set its seal to the righteousness of the universal Judge.

When this is done, if not earlier, a marvellous spectacle will present itself: the righteous dead, now raised to life again, with all the real saints found alive at this period, will be suddenly changed by divine power into their Saviour's image. Instead of such bodies as we now have, corruptible and mean at the best, and oftentimes deformed and hideous, there will be none among the owned

of Christ but such as are beautiful, and glorious, and fit to inhabit heaven. What the outward form of the condemned will be we are not informed; but most probably it will answer to their spiritual state, it will be suitable to those who are to be for evermore the companions of Satan and his angels.

And now the eternal separation will take place. The children of light, all gathered together on the right hand of the Judge, will rise up into the air, and then follow their returning Lord, with joyful hosannas, into the regions of bliss; while the wretched multitude of sinners, forced into one vast body at his left hand, shall descend into that place of torment, where their worm will never die, nor the fire that preys upon them be quenched.

O reader, ask thyself one question; and may God enable thee to answer it truly. Should the Lord come this very day to decide thine eternal doom, by a judicial inquiry as to whether or not thou art a Christian in heart and life, what would be the result of that inquiry? what would be the irreversible decision?

#### THE PRAYER.

O Lord God Almighty, who knowest how prone we are to sinful vanity, and how little able to maintain our ground in the hour of temptation, keep us always mindful, we beseech thee, of that solemn account, which we must certainly give in at the tribunal of Christ. O where shall we stand, wretched sinners that we are, in the day that he appeareth? On which side of his tribunal would our station be assigned, were this the judgment-day? Enable us, gracious Lord, to ascertain our present condition. Suffer us not to be hardened or self-deceived, and so that day overtake us as a thief in the night. We earnestly ask grace to be perpetually looking out for its arrival; and, living in this wholesome expectation, may we keep near to the blessed Saviour by faith and obedience, by holy fear and love. Preserve us from sleeping and slumbering, lest our loins become ungirded, and our lamps go out or grow dim. Lord, may we be found every one of us robed in the wedding-garment, when the cry of the Bridegroom's coming is heard, and all the virgins, wise and foolish, are obliged to come forth. Then may we be able to reply, "Even so come, Lord Jesus;" and, following him into his glorious home, may we be partakers of those good things which he will distribute to his faithful servants. Unto him, with the Father and the Holy Ghost, be praise and power, world without end. Amen.

### HARMONY OF THE PRINCIPLES OF CHRISTIAN DOCTRINE WITH THEMSELVES AND OUR NATIONAL CHURCH.

#### No. II.

III. In reviewing these propositions, we find every thing expressed which is necessary to instruct mankind in the true history of their condition, and the means of improving it. Guilt and disability, in their most extended signification, are doubtless implied in the parties for whom the salvation is wrought, and to whom the Saviour is offered; but power is attributed, in as perfect a sense, to the Mediator between God and man. The means are therefore effectual and ready, the end beneficial and sure. This system of faith (for such it may be considered) is perfectly arranged, and harmonious in the agreement of its parts one with another. It marks out a regular plan in the order of religious acquirements, and conducts the disciple through all the gradations of penitence, faith, and virtue, guarding him against the fatal error of dividing the task of salvation between himself and God, or of grafting the graces of the Spirit upon the barren stock of human resolution; detaching him from every deceitful hope, and weaning him from every presumptuous sentiment; enlightening his darkness, assisting his infirmities, exalting his nature, supplying in him the meekness of docility, the spirit of prayer, the energies of confidence, the warmth of affection, and giving him an assurance, which shall not be deceived, of eventually subduing the enemies of his salvation, and entering with acclamations into the joy of his Lord. Nor is this system less consistent with itself than with the principles of divine revelation in every stage to which we can refer. The faith it presents is that of prophets, patriarchs, and elders, and is the same from which they derived their comforts, and by which they obtained a good report. Its objects were seen with less distinctness, and its principles made less manifest and clear. But the basis of hope was, in their view of acceptance, the same as in ours. They looked as little for salvation from the hills and mountains of human endeavour as we are taught to do; but, with humble conceptions of their own powers, they looked for redemption in the fulness of time. We see, in their history, no assumption of merit, no boast of deserving. The attainments they reached, the graces they acquired, are ascribed by them to that sovereign and efficacious Spirit which inspires the motive and directs the action; which, in Jew and Gentile, wise and weak, bond and free, worketh both to will and to do of his own good pleasure.

With such a scheme of doctrine, it must further be remarked, our national church is in the strictest harmony. Our creed and our services are cast in the same evangelical mould, and speak the doctrine of the apostles in spirit and substance, where they do not give—which in some instances they do—the terms and expressions of the apostles themselves. The advent of Christ, and the identity of him whom the evangelists record with the person of whom the prophets speak, his gracious designs for the redemption of man, the efficacy of “heartly

repentance” and “true faith,” and the various influence of the Holy Spirit, are as truly articles of our national church as they were of that original community of Christians who first received the apostles’ doctrine. To Christ we ascribe a vicarious death, as “taking upon him to deliver man;” a power of forgiveness, by supplicating his mercy; the procurement of heaven, which we acknowledge he has opened to all; and the disposal of all things, by professing our expectation that he will come to be our Judge.” We admit, further, that “we are not able of ourselves to help ourselves;” we pray for “new and contrite hearts;” we entreat for “heavenly grace,” that it may prevent and follow us; and supplicate that Holy Spirit—whose inspiration, we profess, alone can “cleanse our hearts,” and make us “think and do the things that are rightful”—to be our “Comforter” in this vale of tears; and, finally, “to exalt us unto the same place whither our Saviour Christ is gone before” (*vide Liturgy passim*). It seems, therefore, from this comparison, that the rules to which we have resorted in these observations were the lights which guided our venerable reformers, and that, under the auspices of Providence in directing their researches, we yet embrace, professedly at least, the apostles’ doctrine, and retain, as matter of assent and nominal belief, the faith which was delivered to the saints. Our forms and creeds have happily survived, though the respect which they deserve is nearly extinct. In these, to the everlasting honour of their names and memories, the solemn opinions yet stand recorded of men who counted not their lives dear unto death for the attestation of truth; of men who adorned and benefited the age they lived in, and from whom any age might borrow lustre and improvement.

IV. We have, it seems, discovered by clearer, because more showy, lights, that the faith of our reformers is a fabric of enthusiasm and error, calculated to degrade the Almighty, supersede morality, to give a licence to supineness, and a pretext to despair. But will the objector tell us how it degrades the Almighty to make him the enemy, the irreconcilable enemy, of sin? In what, it may be asked, is the Almighty degraded by ennobling his justice or enlarging his love, and, by a miracle of mercy and wisdom, uniting them both? Is all punishment cruelty? is all condescension meanness? Shall the divine nature be less respected for actions which, in their humblest exercise, exalt the human? The Deity was not lowered in the conception of the apostles by these mysterious ways of attention and regard: “God manifest in the flesh” produced in them no other sentiments than those of veneration and gratitude; and the very sublime delineation of his attributes and character, by St. Paul to the Athenians, shews at least that the doctrines of faith are not incompatible with the most august conceptions and the most reverential sense of the divine Majesty. Indeed, so little advantage has the objector in this respect, that the knowledge of Christ is at once the readiest and the most accurate way to the knowledge of God. From this source alone St. John derived that masterly epitome of the divine nature, “God is love:” philosophy never said so much—language cannot say more.

But it leads to licentiousness, and therefore su-

\* From “The Christian Monitor for the Last Days.” By the late rev. John Owen, M.A.

persedes morality. What, shall we continue to sin because grace abounds? God forbid! The grace of God, which bringeth salvation, teacheth to deny ungodliness and worldly lust; and those, who should, in the blindness of their understandings and the hardness of their hearts, imagine a licence under the dominion of grace, and convert the clemency of God into an occasion of sin, would only show the grossness of their own delusion, and the powerful machinations of the common deceiver. For where can licentiousness find a defence, or immorality an excuse, under that system which forbids alliance, in the most remote degree, with vice and sin, which discourages even the appearance of evil, which shuts the kingdom of heaven against every unclean affection, and assigns alone to holiness and purity of heart the sight and fruition of God? But (we are told) it gives encouragement to supineness. This objection, it is presumed, relies for its strength upon the little respect which the system is supposed to pay to the resolutions and exertions of man. If faith (it is disputed) will save, and that faith is the gift of God, then man's salvation will have its course, though his own efforts to accomplish it should be altogether suspended. If one-half the gospel be alone considered, the statement is accurate and true; but let the system be thoroughly viewed, and the objection will appear unfounded, calumnious, and false. For to what are grace and knowledge, faith and holiness, and the growth and advancement in either promised, but to industrious exertion and fervent prayer, to a diligent perusal of the holy scriptures and a faithful attention to the means of religion? These are the instruments by which the Almighty engages to act; and they are equally necessary upon our supposition as they are in the scheme of our objectors, with this difference, however, that with us they are but the means—with them they appear both the means and the end. Indeed, the calls for religious industry, so far from not existing in this scheme of Christianity, are many and urgent; for, the marks of acceptability being purposely left in some degree undefined, the Christian is never justified in the supposition that he has attained, or is already perfect. Has he faith? to this he must add virtue, to virtue knowledge, to knowledge temperance; lest, running, he should not obtain; lest, having converted others, himself should become cast-away.

When these objections cease to be tenable, we are finally told that our system leads to despair. It makes men such sinners, and requires in them such saints: it gives them so much to do, at the time that it pronounces them unable to do any thing; so that they have before them only a chilling prospect of praying without being heard, worshipping without being improved, and believing without being saved.

Shall this be said of a system which invites the disciple to ask, and tells him he shall receive?—which bids the ends of the earth to look and be saved? If it commanded some great thing, there might be room for dejection; but what foundation is there for despair when it says, "Wash, and be clean"? A sense of need, and appetites suited to the bread of life, are all that the gospel demands of its subjects. Poverty of spirit, hunger and thirst after righteousness, weariness in the service

and the ways of sin—these are the qualities for which it has provided riches, satiety, and rest. Amidst such powers of quickening on the part of Christ, and such engagements to confer them upon the inquiring disciple, in the face of promises so various and comprehensive, grounded upon veracity and attested by experience, who shall presume to despond? To hesitate when invited is to dispute the ability, the will, the truth of him who calls upon all to seek him, and who never was sought in vain. Such, and such only, as cannot, will not hearken to his voice, nor submit the pride of their hearts to the method of salvation, he will leave to the fruits of their own perverseness, swearing, in his wrath, that they shall not enter into his rest.

That the charge of enthusiasm should ever have been brought against such a faith as that of the apostles, and of our national church as by law established, is not altogether surprising. But, if we cannot wonder at the charge, we may at least deplore that credit should have been so implicitly given to so foul and pernicious a calumny. That weak heads and fervent passions have made grace preposterous and faith ridiculous, is by no means reason sufficient for refusing to seek and employ them in greater chastity and perfection. With the evils of enthusiasm in its just acceptation this treatise has no concern. It is not, at the same time, easy to conceive how any warmth of zeal can be more injurious to the real interests of mankind than that moral apathy which lays the religious feelings under contribution, dissembles the grace of Christ by the formal colouring of human virtue, and shuts up the active spirit of the gospel in a chapter of rules and maxims. In vital religion the affections are of necessity moved, and the springs which are touched will give them elevation. Languid hands and lukewarm hearts belong to other motives and other ends. The heights and depths, the length and breadth of divine love, are not measured without amazement, nor treated of without rapture; and he who would limit the Christian's zeal, in magnifying the mercies of his God, must first instruct him how to receive without gratitude, and how to be loved without loving in return.

#### THE SIEGE OF LONDONDERRY\*.

THE courage and the policy, together with the fortitude under circumstances of extreme distress and privation, which the defenders of this city displayed during the siege they underwent in 1689, from the army of James II., have, it is probable, never been surpassed; and the history of that siege, including the occurrences immediately preceding it, constitutes an important feature in the general history of the island. The circumstances of the defence are most generally known, perhaps, from a tract on the subject, printed in the same year, by the rev. George Walker, rector of Donoughmore, in the county of Tyrone; but, in order to obtain a correct view of them, it has been found necessary to compare his statements with those of John Mackenzie, a non-conforming minister, who was also one of the besieged, and

\* From "The Gentleman's Magazine" of 1831.

who published an account of the transactions in 1690.

It appears that, when the earl of Tyrconnel sent some forces into England, to assist James II. against the prince of Orange, he fortunately withdrew from Londonderry and its neighbourhood the whole regiment there quartered; and thus that, while almost every other place of importance was possessed by the Irish papists, this city was entirely free from their domination. The lord-lieutenant, however, soon commanded an Irish regiment, under lord Antrim, to quarter in Londonderry; but colonel Phillips, who had been governor in the preceding reign, warned the citizens of its march towards them; and, on the 8th of December, 1688, the gates were closed against the soldiery, Phillips being re-appointed governor on the following day. When the news of this revolt, as it was termed, arrived at Dublin, lord Mountjoy and lieutenant-colonel Lundy were dispatched with six companies to reduce the place. An address had been sent into England, praying for succours; and it was at first unanimously resolved to resist, until an answer to it had been received. As, however, there were scarce any provisions in the town, and but very few military stores, the inhabitants capitulated with lord Mountjoy; it being agreed that only two of his companies, and those all Protestants, should enter the city; and that the town companies should keep their arms, and do duty with the others. The office of governor was assigned by his lordship to colonel Lundy.

On the 21st of March, captain Hamilton arrived from England, with arms for 2,000 men, and 480 barrels of powder: he also brought a commission from William and Mary, appointing Lundy to be governor; and those sovereigns were publicly proclaimed with great joy and solemnity. Several engagements ensued with the enemy's forces in the neighbourhood. On the 15th of April, two officers arrived from England, with two regiments under their command, and many necessities for the town. It would appear that the governor did not take the oath of allegiance to the new sovereigns, which had been administered on the arrival of captain Hamilton; and he seems to have designed from the beginning to give up the town, or, at least, not to act with vigour in its defence. On the 17th, king James or his general sent to know whether he would surrender his charge; upon which he called a council, the members of which, says Walker, were equally unacquainted with the condition of the town, or the inclination and resolution of the people. It was resolved by these that there was not provision for the garrison for above ten days; that the place was untenable against a well-appointed army; and, therefore, that the two regiments from England should not be landed; and that the principal officers should withdraw themselves privately to the ships, in order that the inhabitants might make better terms by capitulation. The council also deputed an officer to receive proposals from James; and it was agreed with Hamilton, his general, that the army should remain four miles distant from the town. On the 18th, however, the king advanced with it before the walls, in order to frighten the inhabitants; but his men were fired upon, and fled, and they

were subsequently marched back to St. John's town, at the stipulated distance. On the same day, the ships from England left the city, in pursuance of the orders of council, bearing away the soldiers and provision they had brought; and the preservation of Londonderry from the enemy, at this critical juncture, appears to have been mainly owing to the activity and resolution of captain Murray, who, being inimical to Landy's designs, seized the keys of the gates, and changed the guards in the night\*.

On the 19th, the post of general and governor was offered by the garrison to captain Murray; he, however, declined accepting it, and major Baker was elected; who, wishing for an "assistant for the stores and provisions," was allowed to choose whom he pleased, and he accordingly appointed Mr. Walker to this trust†. The garrison was now arranged into 117 companies of sixty men each, amounting in number to 7,020 privates, and 341 officers; and the command of the horse was given to Murray. The number of men, women, and children in the city was about 30,000, of whom more than one-third left it, upon a declaration of the besiegers to receive and protect all that would desert; and 7,000 died of diseases. There were eighteen clergymen of the establishment within the walls, who, when they were not in action, had prayers and sermons every day; and eight non-conforming ministers were equally careful of their people, keeping them very obedient and quiet‡.

On the 20th of April, lord Strabane came up to the walls to make proposals; but, it being observed that his comrades were taking the opportunity of placing their cannon in a convenient position, he was forced to withdraw by the garrison. The enemy afterwards sent several trumpets to propose terms of surrender; but they were all rejected. On the following day, a sally was made, in which 200 of the enemy were killed, together with the French general Mammou, who, heading part of their cavalry, was slain by colonel Murray, the leader of the Irish horse. Much plunder was obtained, and the salliers made good their retreat with trifling loss. Two days afterwards, the town, which, from its situation on a gently rising hill, was much exposed to the enemy's fire, was so battered by four demi-cul-

\* The account of this transaction appears to have been intentionally suppressed by Walker. Colonel Lundy now resigned his office, and was permitted to disguise himself, and go to the ships.

† It is asserted by Walker, that Baker and himself were in all things joint-governors during the siege; but, it appears from Mackenzie's narrative, that he was merely "complimented with the title of governor;" this being "always understood with reference to the stores, the oversight whereof was (besides his regiment) the only trust committed to him by the garrison" (Narrative of the Siege of Londonderry, p. 32). A variety of circumstances concur to evince that Walker was a man of an officious, presuming, interfering disposition; and that he has greatly misrepresented his concern in the defence of the city: he affirms that he assisted in several sallies, and even that in one instance he headed the party. We are informed in Mackenzie's appendix, p. 8, that Dr. Walker never once sallied during the siege; and that, "as to the enemy, he was a man of peace all the time, and was guilty of shedding no other blood to stain his coat with, but that of the grape." In most other respects, the two accounts of this memorable siege are in satisfactory accordance.

‡ It was agreed by the governor, "that the conformists should have the cathedral church the one half of the Lord's day during the whole time of the siege, and the non-conformists the other half; the latter, entering at twelve, had two sermons there every (Sunday) afternoon" (Mackenzie, p. 32).

verins, that no persons could safely lodge above stairs. By the fire from the walls, in return, two friars were killed in the camp, to the great sorrow of the enemy, "who were much grieved that the blood of those holy men should be spilt by such an heretical rabble." On the 25th, a sally was made under colonel Murray, in which many of the besiegers were killed, and but very few of the garrison: on this day, also, the enemy began to bombard the town, but with little damage.

The besieged fearing that a battery which the enemy had begun to raise would greatly incommode them, on the 6th of May, at four in the morning, a sally was made, in order to arrest or stop their proceedings. The party was victorious; and, as usual in this siege, after slaughtering a great number of their opponents and taking several prisoners of note, returned with a very small diminution of their own numbers. Many sallies were subsequently made for the purpose of destroying the enemy's works, which now rendered it impossible to receive any intelligence from without, and also very difficult to come at the wells for water, which commodity was absolutely fought for many times. About the end of this month, Walker was suspected of treasonable designs, and also of embezzling the stores; in consequence of which the disposal of the latter, and the government of the garrison were vested in a council of fourteen officers, of whom Baker was appointed president; but the effective authority of this body was much interrupted by the bustle of the siege. Sometime afterwards a disturbance arose, in which Walker had nearly lost his life, for acting without authority in a transaction opposed to the wishes of the governor and garrison\*.

On the 14th June, part of the works of the besieged were attacked by a body of horse and foot, the van of the former consisting of gentlemen who had sworn to mount the rampart, which in this place was only a dry bank of seven feet in height. This was done by captain Butler, their leader, and about thirty others: he was taken prisoner; and but three of his men escaped with their lives, and those with great difficulty. The enemy lost 400 men; and their infantry were observed, in retreating, to take the bodies of their slain comrades upon their backs, in order to shield them from the fire of the townsmen†. The bombardment in the night did great damage: many of the sick were destroyed, and all that could move flocked to the walls, and to those parts of the town most remote from the enemy. By the 16th of the month the garrison was reduced nearly 1,000 men.

On that day a fleet of thirty sail was discovered in the Lough, supposed to be sent from England for the relief of the city; but it was at first found impossible to communicate with it; and, in order to prevent its arrival, batteries were raised by the enemy, and a strong boom placed across the river, the banks of which were also lined with musketeers. At length, however, a messenger reached Londonderry, bearing advices from major-general Kirk, in which he informed the besieged of the men, arms, and provision on board for them, and

that he would sail up to their relief as soon as possible. Some further communications were interchanged in July by several ingenious contrivances.

About this time all the iron cannon-shot in the town being expended, the besieged were compelled to make balls of brick, cast over with lead. Towards the end of the month, when the siege became much closer than before, Conrad de Rosen, marshal-general of the Irish forces, arrived in the enemy's camp, and expressed himself with great fury towards the besieged, threatening them with direful punishments and torments if they did not surrender. On the 28th, or on the 30th, in consequence, partially, of an Irish prophecy, "that a Clancarty should knock at the gates of Derry," Lord Clancarty possessed himself, at the head of a regiment, of part of the town lines, and entered some miners in a low cellar under the half bastion in the east wall. His men were, however, driven back to their main body with considerable loss. On the same day governor Baker died, greatly lamented by the garrison and inhabitants. He was succeeded by colonel Michelburn, who had previously filled the office during Baker's illness.

General Hamilton now again offered conditions to the garrison, and De Rosen declared that, if his proposals were not complied with, he would have all the protestants in the neighbouring country, "of their faction," or related to them, robbed and driven under the walls of the city, where they should perish, if not relieved by the besieged. The proposals were, however, rejected with indignation; and accordingly, on the 2nd of July, some thousands of poor protestants were driven beneath the walls. Upon this the townsmen immediately erected a gallows in sight of the enemy's camp, and threatened to hang all their prisoners if the people were not suffered to return to their homes. The prisoners were permitted to write to Hamilton their general, who replied in a very unfeeling manner, saying, that if they suffered it could not be helped, but that their death should be avenged by that of many thousands. In two days, however, the people were allowed to depart, and the gallows was taken down.

On the 11th the besieged were again asked whether they would treat for the surrender of the place; and, after much parleying and debate, they offered terms to the enemy, who, however, in their turn refused to accept them. On the 25th a sally was made with the intent of obtaining some of the enemy's cattle: in this respect it was unsuccessful, but above 300 of the enemy were killed.

The gallant defenders of Londonderry were now in the greatest distress for want of provisions, and their numbers were reduced by the 27th of July to less than 4,500.

On the 28th a sermon was preached by Mr. Walker, which, according to Mackenzie's statement, was of a discouraging tendency; while its author himself says, that in it he encouraged their constancy, by reminding them of several instances of providence they had received,\* &c.

\* Mackenzie, p. 36, 39.

† "In this affair," says Mackenzie (p. 36), "our women also did good service, carrying ammunition, match, bread and drink to our men; and assisted to very good purpose at the bog-side in beating off the grenadiers with stones, who came so near to our lines."

\* "In the midst of this extremity the spirit and courage of the men were so great, that they were often heard to discourse confidently, and with some anger contend whether they should take their debentures in Ireland or in France, when alas, they could not promise themselves twelve hours' life" (Walker, p. 40).



On the 30th, at about an hour after sermon, some ships were observed in the Lough, making towards the city, and, after sustaining a heavy fire from the enemy, broke their boom, and arrived for the relief of the garrison, who had reckoned only for two days' more life, having but nine lean horses left, with a pint of meal for each man. The enemy fled in the night of the 31st; and, soon after, major-general Kirk was received into the city with great joy and acclamation, an address to the king and queen was signed by the garrison, and Mr. Walker was appointed by Kirk to bear it to England.

The more we consider the circumstances of this siege, the more extraordinary do they appear. The garrison of Londonderry consisted merely of poor people, who had been frightened from their homes: there were in the city no persons experienced in military affairs, nor any engineers; nor was there a single well-mounted gun in the place. Notwithstanding these and other disadvantages, they successfully endured a siege of 105 days, from a well-appointed army of 20,000 men, of which nearly one-half was destroyed before the walls.

#### THE PROMISED HELP:

##### *A Sermon,*

BY THE REV. WILLIAM FIRTH, B.D.,

*Rector of Lettcomb Bassett, Berks.*

ISA. xli. 13.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee."

THE words contain a promise of support and encouragement; a promise belonging in the first instance to our Redeemer, and in him continually fulfilling to every one that believes.

The words in their connection imply that great difficulties oppose the Christian's path, and formidable foes are to be encountered, but that, with the help promised, the difficulties and the enemies shall be overcome: "Fear thou not; for I am with thee. Be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee. They that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee."

But it may be said, "The words are spoken to the church under trials and temptations that are long gone by: they do not be-

long to us." I answer, that which they teach of the power and goodness of God at one time, and of his readiness to help, they teach of him at all times; for God is always the same. That which is true of him once, is true of him always: he is "the everlasting God, the Lord, the Creator of the ends of the earth;" who "fainteth not, neither is weary. There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength."

These two truths are deducible from the text, namely,

I. The Lord giving strength; and

II. Man needing it.

These are the thoughts on which our minds may be profitably employed; only let the Lord the Spirit help us, for Jesus Christ's sake.

I. The Lord giveth strength.

What a precious truth is this, if believed in, to such a feeble creature as man, a worm! To know that the Lord has power, that he is almighty, we have only to look on the earth by day, or gaze on the sky by night. But we do not from what we see obtain the comfortable persuasion, needful for our support and encouragement in the trouble and difficulties and temptations that beset our path in our journey through this wilderness. "We walk by faith, and not by sight." The power and goodness displayed in the creation render unbelief absurd, but they do not comfort my heart. It is not till I come to know God as "my" God, my reconciled Father in Christ, that I know him to some purpose; know him, not only as displaying power and goodness, but as "exercising loving-kindness, judgment, and righteousness in the earth," exercising them in my behalf; and my belief in him as so exercising them constitutes the strength which I need. I am, therefore, taught from my youth, and from my childhood, "to desire my Lord God, our heavenly Father, who is the Giver of all goodness, to send his grace unto me and to all people."

It is as a covenant God in Christ that the Lord comforts the believing soul with the promise, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee"—the Lord "thy" God. It is as so revealed and so believed in that the Lord giveth power to the faint; and to them that have no might he increaseth strength. The grace to believe in God as your God, is, of all things, most necessary for you, dear brother. And, if you have it, you will want more of it. An increase of faith is what we pray for. The more heartily we trust in the Lord as our helper, the more strength we have. The Lord becomes ours by our be-

lieving in him. And, if we have the Lord, what can we want beside? "I can do all things through Christ strengthening me." A way is opened, and made plain, where all was shut and dark before; and direction and strength are given to enter in, and walk in the way: therefore, the gospel is no licentious doctrine. True, it sets at liberty, but it is from the most galling yoke, the most servile drudgery to sin and lusts. But yet it binds the soul in sweetest bands of grateful service and loving obedience to Jesus, the best of masters. The Spirit teaches thee to mortify the deeds of the flesh, to love thy Saviour, and live to his glory. This is the experience, more or less, of all who are coming to Christ. They come to Christ, finding their own utter inability and weakness; and, in coming, they get strength, a strength which they had not before.

II. Man needs the strength which the Lord promises, and which he alone can give.

Man needs strength for obedience to God's holy laws. It was always intended that he should have this strength. So it is argued by St. Paul (Gal. iii. 16) where he says, "Now to Abraham and his seed were the promises made." He speaks of the same promise when he says, "I can do all things through Christ which strengtheneth me." And Christ himself signified that through him the strength would be given, when he told his disciples that without him they could do nothing. People might have some excuse for thinking themselves excused from a strict obedience, if Christ had not been clear in his declarations that under the gospel a stricter obedience than ever would be required. And it is only to those who do so understand the Lord's will, and have grace to practise it, that the promise is fulfilled, and the Saviour in consequence becomes dear.

"The grace of God which bringeth salvation teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Nothing less than the help of God will enable us to profit by "this teaching."

The Lord God, as a covenant God, gives strength to his people, that they may have the will and the power to obey. This is implied, not only in the words of the text, "I the Lord thy God," but also in the very words of the ten commandments: "I am the Lord thy God:" "I the Lord thy God am a jealous God:" "Thou shalt not take the name of the

Lord thy God in vain:" "The seventh day is the sabbath of the Lord thy God:" "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." The will to obey, or the inclining of the heart, which is so earnestly and repeatedly prayed for, is part, and a principal part, of the promised help. The Lord God always intended to have a people, to whom this strength was to be given. Faith in Christ is the means by which we receive this strength. Believing in Christ, we are made one with him, who is one with the Father and the Spirit. And thus the Lord God becomes our God. A fatherly relation is established between God and his people, expressed in these words: "I the Lord thy God will hold thy right hand, saying unto thee, Fear not." It is the language of support and encouragement, such as man needs for obedience.

Vain is the help or salvation of man, even far more in things spiritual and eternal than in our temporal concerns; so that those who trust in and pray to saints and angels, and expect salvation from them, will be overcome: they will not tread down their enemies, nor obtain the conqueror's crown. Our Mediator, through whom we come to the Father, and trust in him, is Emmanuel, God over all, blessed for evermore; and believers, when strong in faith, can do all things through Christ who strengtheneth them.

But do not the words refer rather to the difficulties and dangers and trials, than to the duties of life? Perhaps they do. And what can be more supporting and encouraging to the timid child, having a dangerous path to cross, than to hear its own parent say, "Fear not: I will help thee;" accompanying the promise with the act of laying hold of its right hand? What courage and boldness it gave to Peter, to walk upon the sea, to go to Jesus, when he heard his Lord say, Come! Yet Peter, with all this courage, needed the help which Jesus gave him when he stretched forth his hand, and caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?"

In conclusion, let me observe that the promise of help and encouragement, such as is expressed in the words of the text, cannot be intended for those who have no duties to perform, no trials or difficulties to encounter. God comforts his church with his promises; that is, to his redeemed people, called to fight manfully against the world, the flesh, and the devil, he promises the help which he, the Almighty, alone is able to give. And this is expressed in Isa. xliii. 1: "But now, thus saith the Lord that created thee, O Jacob, and he that formed

Satanic assumption and pride; therefore they crucified him. "What think ye?" said the high priest to the multitude. "They answered and said, He is guilty of death." As being a devil, then, Jesus was killed of the Jews; and in this view the type was prophetic of the deep humiliation. It was in the hour of weakness that he was crucified; and it is in this view that the words of our Saviour in John xii. 32 are brought out in the full meaning: "And I, if (or though) I be lifted up, will draw all men unto me;" that is, Though you will kill me, and in your eyes I shall be lifted up or destroyed, still this very act will be the means whereby my kingdom shall be established, and I will draw all men unto me.

Again, the serpent lifted up by Moses was, in its fiery appearance, intended to represent its deadly and destructive power (see Eph. vi. 16), and, consequently, the deadly and destructive power of Satan. I know not whether the apostle had in his mind the circumstance of Moses lifting up the serpent when he wrote that, Jesus "having spoiled principalities and powers, he made a show of them openly, triumphing over them;" but the language seems to have been taken from that event. For it is to the cross of Jesus that we must look for the true nature, spirit, power, and influence of Satan. There we behold Jesus, the adorable Son of God, in whom no fault could be found, betrayed by a companion; falsely accused by his own nation; unjustly condemned by two distinct authorities, whose bounden duty it was to have protected him in his innocence; a murderer preferred before him; and, lastly, we behold him cruelly put to death. And at whose instigation were all these things done? Our Saviour has informed us. In addressing the Jews he said, "But now ye seek to kill me, a man that hath told you the truth:" "Ye do the deeds of your father:" "Ye are of your father, the devil; and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." Yes, the death of Jesus, in all that was exterior and instrumental, was the act of, and proceeded from, Satan. And in that act is exhibited for our view, instruction, and warning, what an evil spirit Satan is, how full of all subtlety and all mischief; how great an enemy to all righteousness; how powerful and extensive his influence in blinding the understandings and hardening the hearts of men, and how destructive to our peace and happiness, and deadly in their consequences to ourselves, are all his purposes and actions. Most truly does the cross of Christ exhibit to our view the principalities and powers, the rulers of the darkness of this world and the wicked spirits in high places, against which we have to wrestle. Thus, as Moses lifted up the serpent in the wilderness, even so shall the Son of man be lifted up.

It remains now to point out the connection between the benefit derived to the Israelites by looking upon the serpent, and the promise of our Saviour that whosoever believeth on him should not perish, but have everlasting life. It is admitted that the bitten Israelites represented the whole of mankind as they are by nature; so that, unless saved from its influence, we must without doubt perish everlastingly. The expression—

"When he beheld the serpent," in the ninth verse, must be understood as beholding it with a desire to receive what had been asked for, and what had been promised. The wound was in the flesh: its pain was felt; and the desire for ease and life is too strong in human nature not to have an anxious longing for relief, when offered in times of suffering. The Hebrew word rendered "beheld," is the same as is rendered "look" in Zech. xii. 11, and is used in other parts of scripture with the meaning of "beholding" or "looking" with desire: "And they who so beheld the serpent were healed;" though perhaps they might not have perceived the fulness of the truth intended to be set forth in the symbol. In like manner, they who look to Jesus, feeling that they are sinners, and anxiously desiring to be pardoned and delivered from the power, love, and dominion of sin, they shall live. In the death of Jesus they see the destroyer destroyed; and now with confidence and peace they rely on his promise: "Because I live ye shall live also." And so, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and the saying brought to pass that "Death is swallowed up in victory," then will they be enabled to sing, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

The subject is instructive—

1. In the way of invitation. It speaks in language as from Jesus: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

2. In the way of doctrine. It exemplifies Acts iv. 12.

3. In the way of exhortation. It bids us all to look "unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2).

J. E. W.

Nov. 7, 1846.

#### THE STARS AND THE EARTH.\*

THE universe encloses the pictures of the past, like an indestructible and incorruptible record containing the purest and clearest truth. And, as sound propagates itself in the air, wave after wave, and the stroke of the bell or the roar of the cannon is heard only by those who stand nearest in the same moment when the clapper strikes the bell or the powder explodes, but each more distant spectator remarks a still greater interval between the light and the sound, until the human ear is no longer able to perceive the sound on account of the distance; or, to take a still clearer example, as thunder and lightning are in reality simultaneous, but in the storm the distant thunder follows at the interval of some minutes after the flash; so, in like manner, according to our ideas, the pictures of every occurrence propa-

\* From a little work under that title, just published by Baillière, Regent-street. Our readers will see from this specimen that it contains a striking view of the subject.—ED.

gate themselves into the distant æther, upon the wings of the ray of light; and, although they become weaker and smaller, yet, in immeasurable distance they still have colour and form; and, as everything possessing colour and form is visible, so must these pictures also be said to be visible, however impossible it may be for the human eye to perceive it with the hitherto-discovered optical apparatus. It is, besides, for the same reasons, the greatest rashness to wish to determine beforehand the limits beyond which the perfection of our optical instruments may never step. Who could have guessed at the wonderful results which have been discovered by means of Herschel's telescope and Ehrenberg's microscope?

Thus, that record which spreads itself out further and further in the universe, by the vibration of the light, really and actually exists and is visible, but to eyes more powerful than those of man.

The pictures of all secret deeds which have ever been transacted remain indissolubly and indelibly for ever, reaching from one sun beyond another. Not only upon the floor of the chamber is the blood-spot of murder indelibly fixed, but the deed glances further and further into the spacious heaven.

At this moment is seen, in one of the stars, the image of the cradle from which Casper Hauser was taken to be enclosed in a living tomb for so many years: in another star glances the flash of the shot which killed Charles XII. But what need is there to refer to individual instances? It would be easy to carry it out to the smallest details; but we leave this to the fancy of the reader, and only request that he will not scorn these images as childish, until he has gone through, with us, the very serious and important inferences which we will now proceed to make.

Let us imagine an observer, with infinite powers of vision, in a star of the 12th magnitude. He would see the earth at this moment as it existed at the time of Abraham. Let us, moreover, imagine him moved forwards, in the direction of our earth, with such speed that in a short time (say in an hour) he comes to within the distance of a hundred millions of miles, being then as near to us as the sun is, whence the earth is seen as it was eight minutes before; let us imagine all this, quite apart from any claims of possibility or reality, and then we have indubitably the following result; that before the eye of this observer the entire history of the world, from the time of Abraham to the present day, passes by in the space of an hour. For, when the motion commenced, he viewed the earth as it was four thousand years ago; at the half-way, i. e. after half an hour, as it was two thousand years ago; after three-quarters of an hour, as it was one thousand years ago, and after an hour as it now is.

We want no further proof; and it is evident, beyond the possibility of contradiction, that, if an observer were able to comprehend with his eye the whirling procession of these consecutive images, he would have lived through the entire history of the world, with all the events and transactions which have happened in the hemisphere of the globe turned towards him, in a single hour. If

we divide the hour into four thousand parts, so that about a second corresponds to each, he has seen the events of a whole year in a single second. They have passed before him with all the particulars, all the motions and positions of the persons occupied, with the entire changing scenery; and he has lived through them all—everything entire and unshortened, but only in the quickest succession; and one hour was for him crowded with quite as many events as the space of four thousand years upon earth. If we give the observer power also to halt at pleasure in his path, as he is flying through the æther, he will be able to represent to himself, as rapidly as he pleases, that moment in the world's history which he wishes to observe at leisure; provided he remains at a distance when this moment of history appears to have just arrived, allowing for the time which the light consumes in travelling to the position of the observer.

Here again we leave to the fancy of the poet the prosecution of further details, and come to the conclusions which we intend to make.

As we imagined an observer from a star of the 12th magnitude capable of approaching the earth in an hour, we will now once more suppose that he can fly through the space in a second, or, like the electro-magnetic power, in an immeasurably short time. He would now live through the period of four thousand years, with all their events, completely and as exactly in a moment of time as he did before in the space of an hour.

The human mind, it is true, grows giddy at the thought of such a consecutive train of images and events; but we can easily attribute to a higher, or the highest spirit, the power of distinguishing and comprehending with accuracy every individual wave in this astonishing stream.

Hence, the notion that the Deity makes use of no measurement of time is become clear and intelligible to us.

When it is written, "Before God a thousand years are as one day," it is a mere empty word, unless the idea is rendered perceptible to our senses. But when, as we have done, by sensible and actual suppositions, we are enabled to shew that it is possible for a being, simply endowed with a higher degree of human power, to live through the history of four thousand years in a second, we think we have materially contributed to render intelligible the philosophical statement that time is nothing existing for itself, but only the form and repository, without which we cannot imagine its contents, viz., the series of consecutive events.

If time was something real and actually existing, and necessary to the occurrence of events, it would be impossible for that to take place in a shorter time which occurs in a longer time. But here we see the entire contents of four thousand years concentrated into one second, and not mutilated or isolated, but every event completely surrounded with all its individual particulars and collateral circumstances. The duration of time is, therefore, unnecessary for the occurrence of events: beginning and end may coalesce, and still enclose everything intermediate.

behold the still and inward workings of his life-giving grace, which converted sinners into saints, merciless tyrants into gentle benefactors, benighted heathens into worshippers of the Lord Jehovah. He came, and filled all hearts with a joy which the world had not before known. The piety of old age and the inspiration of youth, fulfilled with his joy, mounted the scaffold with a resolute mind, that they might bear witness with their lives to his truth, and the faith which was of him. Rejoicing in this joy, the weakness of the woman and the gentleness of the maiden took ready courage, and shrunk not back from pouring out their blood, amidst nameless tortures, for their Redeemer and his great salvation. And was not Jesus present with his own, and looking on, when dark paganism, with its idols and its cruel sacrifices of human beings, was overthrown, and the cross, like a trophy of victory, was uplifted in glory over its ruins? Yes, he came, my beloved, and overruled the destiny of empires; and so will he come, and gather them all under his easy yoke and gentle crook. In that day no tear shall trickle down the cheek of the poor or oppressed; no tear shall fall, but the tear of thankfulness and triumphant love; and every heart shall be filled with rejoicing. And he, the Saviour of the world, will not only be the happiness of whole worlds and nations, in that he will draw nigh unto them and commune with them: verily, he will visit and pour down the riches of his mercy upon every flock, howsoever small in numbers, who gather round him as their Redeemer, their Saviour, and their Shepherd, and earnestly seek to worship him "in spirit and in truth." Lo, beloved brethren, not only to them, but to you, he gives the comforting assurance—"I will see you again; and your heart shall rejoice;" for in this "company of believers" you seek him, and him only. If your souls thirst after that "grace and truth" which our Father which is in heaven has made known to man by his only-begotten Son, Jesus [Christ, O draw nigh and hear. The riches of his gospel are opened out to you, and ye shall not "go empty away." The gentle hand of your Saviour, Jesus, shall sow each word of his as seed-corn from on high in your hearts; and his grace shall give it the increase. Are ye weary and heavy-laden? Does your heart groan under the intolerable burden of a conscience that upbraids you day and night? Draw nigh, make unfeigned confession of your sins, and be reconciled to your heavenly Father, through the redemption of his Son, Jesus Christ, and by the faith of him, the Lamb, who can cleanse you from all sin.

**THE SUM OF CHURCH HISTORY.**—In times of peace the church may dilate more, and build, as it were, into breadth. But in times of trouble it rises more in height: it is then built upwards; as in cities, where men are straitened, they build usually higher than in the country.—*Abp. Leighton.*

## Poetry.

### THE WARNING\*.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—*REV. xviii. 4.*

Come out of her, the mystic city, seated  
In pomp and splendour on the seven hills;  
Whose sorceries have so long the nations cheated,  
Whose cup the intoxicating wine yet fills.  
Come out of her, who o'er the many waters  
Her blood-impurpled skirt has spread abroad:  
Her lies, her crimes, her blasphemies and slaughters  
About to be remember'd are with God.  
Come out of her: her sentence has been spoken;  
And he who judgeth her, the Lord, is strong:  
The spell of the enchantress has been broken,  
And soon shall cease for aye her syren song.  
Come out of her; for fearful is her story:  
She sitteth as a queen, nor care has she;  
But in one hour her grandeur and her glory  
Will, like a gorgeous vision, vanished be.  
O yes: no fading sunset-splendours, brightening  
Her proud decline, the gazer shall deplore;  
But suddenly, as struck by wrathful lightning,  
Great Babylon shall fall, to rise no more.

### STANZAS†.

"God of all comfort," whither shall I flee,  
When weary and afflicted, but to thee?  
Grant me, in every hour of fear and grief,  
Solace to find in thee, and comfort and relief.  
I ask not, Lord, exemption from distress,  
From disappointment, suffering, weariness;  
But faith to see thy hand, to hear thy voice:  
Then in earth's saddest hour my spirit shall rejoice.  
I would not choose the way that I shall go,  
For thou art Wisdom, and I nothing know:  
I only ask to look, thy thankful child,  
Upon my Saviour, Lord, my Father reconciled.

### JOB XI. 7, 8.

(For the Church of England Magazine.)

CANST thou by searching find out God?  
Mark out for him a fix'd abode?  
To all perfection canst thou find  
The workings of the Almighty's mind?  
'Tis high as heaven's lofty dome—  
Deeper than hell's most awful gloom:  
O fallen man, what canst thou do?  
O mortal clay, what canst thou know?

FRED. WM. POLAND.

\* From "The Lake, and other poems." London: Seeleys, 1846.

† From "Reflections for Leisure Hours." By Caroline J. Yorke. London: Hatchards. 1845.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 621.—DECEMBER 31, 1846.

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(The Leopard.)

## SKETCHES FROM NATURAL HISTORY.

No. LI.

### THE LEOPARD.

THE leopard is a branch of the family of *felis*. It is about two feet in height, and four feet in length. In colour it is a yellowish fawn, passing into white on the under parts of the body, and beautifully spotted on the back, head, neck, and limbs, with circular or oval black spots. Leopards of a blackish colour, with still darker spots, are sometimes seen in India; but this difference is considered merely an accidental variation of the species. The eyes are lively, and in almost perpetual motion. The feet are large: the fore-feet have five toes; while the hinder ones have only four. These toes can be opened or closed, like the human hand, and the claws drawn back or pushed out at pleasure.

The leopard is of a very savage disposition: it will attack all animals indiscriminately; nor is it easily tamed. It watches long for its prey,

crouching down upon the ground, and springs, when it has secured a favourable opportunity, many feet upon it. The Indian leopard is called by the natives the tree-tiger, from its habit of climbing trees, whence it darts down upon the animals that pass by. This creature abounds in different parts of the African continent. In South Africa it is chiefly found in the mountainous districts, where it preys on antelopes, young baboons, and rock rabbits, not often venturing to attack mankind. It will prowl, however, about farm-yards, and make much havoc among the sheep and cattle. It hence becomes necessary, in order to check these depredations, to construct traps for the leopard, which are made of stones and timber, upon the same principle as the common mouse-trap.

There are many allusions to the leopard in scripture. Among the more remarkable of these may be noticed Jer. xiii. 23: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." And, in reference to its ferocious disposi-

tion, when the power and happiness of Messiah's kingdom are described, it is said: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them" (Isa. xi. 6). Under the symbol of this animal also the Grecian empire, under Alexander the Great and his four successors, was predicted by the prophet Daniel: "After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it" (Dan. vii. 6). In all these cases a knowledge of the habits of the creature thus symbolically used cannot fail to throw considerable light upon the divine record. Alexander may be said to have resembled a leopard in the rapidity of his motions, and his deadly darting upon his foes when they were least prepared for such an attack.

#### AN APPEAL\*.

FROM AN IRISH CLERGYMAN TO HIS ESTEEMED AND RESPECTED BRETHREN IN ENGLAND, IN BEHALF OF DESTITUTE AND STARVING POOR INHABITING A DISTRICT WHICH HAS SUFFERED DEPLORABLY BY THE FAILURE OF THE POTATO-CROP.

REVEREND BRETHREN,—

I take the liberty of addressing you, from an early knowledge which I obtained of your feeling of sympathy towards Ireland. Certain of those manifestations of your charity, communicated through my hands, I still fondly retain, as illustrating that liberality which it has been my lot to observe on the part of yourselves, and the lay members of your community, towards this country. It is now my painful undertaking to solicit your humane exertions within the spheres severally allotted to you, in mitigation of the most heart-rending sufferings which our nature can be subjected to endure. I allude to the appalling spectacles of starvation which are daily witnessed here; of fellow-creatures, sinking under the most aggravated privations, combating the agonizing pangs of hunger, sharpened, in no rare instances, by the afflicting clamorous wails of their craving children.

Whilst engaged in addressing you thus far, I have more than three times been obliged to drop my pen, and to attend to persons supplicating for one morsel of food. Need I apologise to you, under these circumstances, for this intrusion? Far be it from me, reverend brethren, to desire your alms upon the terms of an overcharged representation; alas! language ceases to exaggerate where it proves insufficient to express.

Doubtless you are aware that the most strenuous exertions are being used, under the Irish board of works, in conjunction with district relief committees, to avert the prevalence of such general distress, through the medium of extensive employment; as also that poor-law unions are in existence; that many private individuals have come forward, besides public bodies, comprising troops on foreign service, the commissioners of woods and forests, &c., in augmentation of grants liberally bestowed from the treasury. Notwithstanding,

\* We insert the above appeal at the special request of the author.—Ed.

such is the extent of the sad visitation, that further scope for benevolent exertion remains as above described, and especially in regard of a certain portion of sufferers, whose necessity is at length only revealed, at their last extremity, to their over-tasked parish-clergyman.

May I, then, entertain the hope of your kind interference and assistance towards furnishing aid for the relief of such famishing fellow-creatures, without effecting any withdrawal of your bounty from other localities, whose exigencies may, with no less veracity, be further represented to you? And, while inviting your utmost scrutiny, and proposing to supply, through the intervention of a local magistrate and the churchwardens of the parish, such returns as your benevolence, moving under the impulse of discretion, may fitly ask, in reference to the rigid application of sums afforded in response to this appeal, I beg leave to subscribe myself, reverend brethren, your respectful applicant in behalf of suffering fellow-members,

ROBERT KING, M.A.,

Rector of Kilmore, diocese of Elphin.

*Kilmore Glebe, Drumena, Nov. 9.*

#### ASCRPTION OF PRAISE\*.

"For thine is the kingdom, and the power, and the glory, for ever. Amen."

THIS is the conclusion of the Lord's prayer, as given by St. Matthew. It does not occur in the version of it in St. Luke's gospel; but then we should remember that this prayer was given by our Saviour on two occasions. This conclusion is also omitted in some Latin versions, and by many of the fathers, but is found in most of the Greek manuscripts. There does not appear to be sufficient reason for excluding it from the sacred text, although Wetstein and Griesbach, and some other critics, have done so. It is a suitable conclusion to this divine prayer, whether we consider it as an acknowledgment of God's greatness, or as an humble argument employed by us when we bow our knees before his mercy-seat.

If we regard this clause as a doxology, it shows that our prayers should contain a recognition of the greatness and excellency of God, as well as a confession of our sins, an acknowledgment of our wants, and a petition for mercy. By concluding our prayers in this way, we thus prove that we seek the honour and glory of God, as much as blessings for ourselves. And such adoring acknowledgments of the majesty of God will serve to give us more humble sentiments regarding ourselves; as we find in the case of David, who, after he had spoken in the most glowing and sublime terms of the greatness of God (1 Chron. xxix. 11—14), immediately adds—"But who am I, and what is my people, that we should be able to offer so willingly after this sort?"

If we regard this clause as an argument or plea employed by us, in meekness and humility, to enforce our petitions, it shows us that all the foundation of our hope of obtaining what we ask for is in

\* From rev. Daniel Bagot's Lectures on the Lord's Prayer.

God, and not in ourselves. We are altogether unworthy even of the very least of his mercies. And what a blessing it is, that our sinfulness, our weakness, and our unworthiness, all combined, can form no objection against our praying! nay, on the other hand, they constitute the strongest argument to enforce us to pray; whilst we have, in a contemplation of the greatness and glory of God, an irresistible encouragement to pray. It is necessary, when we consider our manifold infirmities, that we should have much encouragement to bring us repeatedly to a throne of grace. Here then we have the sovereignty, the omnipotence, the majesty, and the eternity of God, represented by our blessed Saviour as the four solid and immoveable pillars by which that throne is supported, and to which we may cling in sure and certain hope that our petitions shall be answered, whenever we bow before our Father which is in Heaven.

This clause requires but little explanation. By saying, "Thine is the kingdom," we recognize God as the universal Governor of all created beings, who presides in the kingdom of providence, as well as in the kingdom of grace (Psalm xciii. 1, 2); and we, as the subjects of that kingdom, look to him for protection and support. By saying, "Thine is the power," we recognize God as invested with an omnipotence which nothing can resist, by which alone our wants can be supplied and our enemies subdued; and thus we testify to our belief that he is able to do exceeding abundantly above all that we can ask or think (Eph. iii. 20). By saying, "Thine is the glory," we ascribe to God the possession of all possible excellencies. Of these we can have no conception, except so far as we see them displayed in creation, which declares the glory of God, and in the Person of Christ, who is the visible representation of the invisible God, who has already appeared to manifest his mercy and his grace, and who will appear again to manifest his glory and his power. We also confess by this, that the glory, that shall result from the accomplishment of all to which this prayer refers, shall belong exclusively to God; and, therefore, we thus plead that, in granting his people those mercies which they ask for, he is promoting his own glory. By saying, "for ever," we confess our belief in the eternity of God—a subject far too amazing for any finite intellect to comprehend, and in speaking of which the inspired writers seem at a loss for words (Psalm xc. 2; cii. 25-27), but by referring to which we acknowledge that praise is due to God throughout eternity, and we imply a desire that we may be permitted to join with the church of the redeemed in celebrating his glory in his eternal kingdom.

This prayer concludes with a remarkable word, often used—God only knows how often in sincerity and truth—"Amen." It is a Hebrew word, expressive of solemn, earnest, and deliberate assent to what went before, in the utterance of which all the devotional feelings of the heart should be brought to a point and climax, and by which the soul affixes a seal to the petitions that have been presented unto God. It may also be understood as a response on the part of all who engage in the sacred exercise of social prayer. It was usual in the primitive church for every one who was present to utter this word aloud, in order

to denote their cordial assent to every thing which had been spoken. St. Jerome mentions that the sound, when this occurred, was like thunder. It is much to be desired that every member of the church would attend to his part in the public services of God's sanctuary.

There is one remark more which we desire to make upon this doxology. When compared with the commencement of this prayer, it shows us how it is that God is presented to us in the gospel. He is not exhibited, in the first instance, as a God of power and dominion and glory—such a representation might discourage, if not terrify and alarm us—but he is presented to us, at first, as a "Father," and so much of his glory is exhibited to us as is necessary to give us humility and confidence; and then we are afterwards led on to a full contemplation of the majesty of his person and the greatness of his kingdom. Yes; it is as children that we are first invited to come to God, and to look up him as to our Father, to fall before him with filial confidence in his paternal love, and thus to expect to receive from him those blessings which are necessary for our happiness both in this world and in the next.

#### BURNING OF MOSCOW\*.

At midnight, Sept. 15, a bright light was seen to illuminate the northern and western parts of the city; and the sentinels on watch at the Kremlin soon discerned the splendid edifices in that quarter to be in flames. The wind changed repeatedly during the night; but to whatever quarter it veered the conflagration extended itself. Fresh fires were every instant seen breaking out in all directions; and Moscow soon exhibited the spectacle of a sea of flame agitated by the wind. The soldiers, drowned in sleep or overcome by intoxication, were incapable of arresting its progress; and the burning fragments, floating through the hot air, began to fall on the roofs and courts of the Kremlin. The fury of an autumnal tempest added to the horrors of the scene; and it seemed as if the wrath of heaven had combined with the vengeance of man to consume the invaders in the city they had conquered.

But it was chiefly during the night of the 18th and 19th that the conflagration attained its greatest violence. At that time the whole city was wrapped in flames, the volumes of fire of various colours ascended to the heavens, in many places diffusing a prodigious light on all sides, and attended by an intolerable heat. These balloons of flame were accompanied in their ascent by a frightful hissing noise and loud explosions—the result of the vast stores of oil, tar, rosin, spirits, and other combustible materials with which the greater part of the shops were filled. Large pieces of painted canvass, unrolled from the outside of the buildings by the violence of the heat, floated on fire in the atmosphere, and sent down on all sides a flaming shower, which spread the conflagration in quarters even the most removed from those where it originally commenced. The

\* From "Rise and Fall of Napoleon."



wind, naturally high, was raised, by the sudden rarefaction of the air, to a perfect hurricane. The howling of the tempest drowned even the roar of the conflagration: the whole heavens were filled with the whirl of the burning volumes of smoke which rose on all sides, and made midnight as bright as day; while even the bravest hearts, subdued by the sublimity of the scene, and the feeling of human impotence in the midst of such elemental strife, sunk and trembled in silence. The return of day did not diminish the terrors of the conflagration. An immense crowd of hitherto unseen people, who had taken refuge in the cellars or vaults of the buildings, issued forth as the flames reached their dwellings. The streets were speedily filled with multitudes flying in every direction with the most precious articles of their furniture; while the French army, whose discipline this fatal event had entirely dissolved, assembled in drunken crowds, and loaded themselves with the spoils of the city. Never in modern times had such a scene been witnessed. The men were loaded with packages charged with their most precious effects, which often took fire as they were carried along, and which they were obliged to throw down to save themselves. The women had generally two or three children on their backs, and as many led by the hand, which with trembling steps and piteous cries sought their devious way through the labyrinth of flame. Many old men, unable to walk, were drawn on hurdles or wheelbarrows by their children and grandchildren, while their burnt beards and smoking garments showed with what difficulty they had been rescued from the flames. Often the French soldiers, tormented by hunger and thirst, and loosened from all discipline by the horrors which surrounded them, not contented with the booty in the streets, rushed headlong into the burning edifices to ransack their cellars for the stores of wine and spirits they contained; and beneath the ruins great numbers perished miserably, the victims of intemperance and the surrounding fire. Meanwhile the flames, fanned by a tempestuous gale, advanced with frightful rapidity, devouring alike in their course the palaces of the great, the temples of religion, and the cottages of the poor. For thirty-six hours the conflagration continued, and during that time above nine-tenths of the city were destroyed. The remainder, abandoned to pillage and deserted by its inhabitants, offered no resources for the army. Moscow had been conquered; but the victors had gained only a heap of ruins. "To the Russians," says Karamzin, "nothing remained of Moscow but the remembrance of the city, and the resolution to avenge it."

In no way concealing the defeat of Borodino, the Russian emperor forbade depression, and again urged his subjects to a glorious revenge. To England, cut as he was to the heart of his power by the losses of Borodino and the sacrifice of Moscow, he declared that twenty such calamities should not make him abandon the contest, and that he would retire to his Asiatic wilds rather than yield. The preparations for the continuation of the contest were consonant with these expressions. Whilst Kutusoff with the main army moved round Moscow, and threw himself between the old capital and Kalouga, where his great magazines were formed, two powerful armies were

converging to the rear of the French army. Wittgenstein, with the troops released by the peace with Sweden, and the militia of St. Petersburg, menaced St. Cyr at Polotsk, and the line of retreat by the bank of the Oula; whilst Tchichagoff, at the head of the army of Moldavia, also released by the treaty with Turkey, was moving on the southern provinces, so as to establish himself on the line of the Beresina, and occupy the passage at Borrisow. Thus, by the end of October, the French would have a hundred thousand men in the rear of their dilapidated army.

The flames had ceased; Napoleon had re-occupied the Kremlin; and Moscow was once more inhabited, a municipal government formed, a theatre erected, and a stock of provisions ordered. It was easy enough to make the last order: to execute it was an impossibility. It was still summer—still the climate and temperature of Fontainebleau; and Napoleon awaited with anxiety the reply of Alexander to the letter he had sent him proposing peace. Week after week had passed on, and no answer came; and the time was fast arriving when the sudden setting in of winter would make the nails fall off, and the weapons drop from their benumbed and lifeless hands. Still no answer came. At length, on the 13th of October, the snow fell. The summer was gone, the winter at hand. "Within twenty days," said Napoleon, "the army must be in winter quarters." The time was hardly yet arrived when he could use the word "Retreat."

On the 18th of October the Russians precipitated the French retreat. A rapid and sudden attack upon Murat was eminently successful: the king of Naples escaped with difficulty: many prisoners, cannon, and baggage were lost; and the capture of the kitchen of the general divulged the fact that cats and horseflesh formed the delicacies of his regal table. Further delay was impossible. Leaving Mortier with 8000 men to hold out to the last, and then destroy the Kremlin, Napoleon marched out of Moscow on the 19th of October. "Let us march on Kalouga," he said; and woe to those who interrupt our passage." In the rear of the still formidable mass of warriors came the spoils of Moscow, the cross of St. Ivan, Turkish and Persian trophies, and the finery that the common soldiers had rescued from the burning ruins. Far in the rear, above forty thousand sutlers, and stragglers formed of all nations and both sexes, extended along the road. Even at the very outset, confusion was apparent in the line of march; and it was evident that the artillery and baggage must soon be left behind, from want of animals to draw its heavy and numerous waggons. The mass moved on, covering the country on every side, like a Tartar marauding expedition returning from a successful campaign.

### The Cabinet.

**PEACE THE FRUIT OF JUSTIFICATION.**—What a happy moment is that in a man's life, when, after toiling to attain the favour of God by some fancied righteousness of his own, he is brought to see and to feel his utter insufficiency for the task, and is further led to perceive that, what he could not do, Jesus Christ has done for him! The man now beholds the Saviour in a very different light from that in which he before regarded him. Everything about Christ now becomes important to such an individual. He now understands that the death of Christ was the crowning act of that obedience to the law of God which he yielded, that guilty sinners might be restored to the favour of God. And he sees that the obedience thus rendered has been accepted by God the Father. The resurrection of Jesus affords him a convincing proof of this. He sees that it is now quite consistent with the holiness and justice and truth of God to pardon and receive into favour all who, by faith, thankfully receive the finished work of the cross, and depend upon it alone as their ground of acceptance before him. Again and again does he scrutinize this "sure foundation," upon which he has reposed the entire confidence of his heart; and again and again does it appear to him more worthy of confidence. In the work of Christ he perceives just that provision which is needed by a consciously guilty sinner like himself. When he surveys the infinite dignity of the Son of God, when he sees that his blood was shed that the sinner might live, and that his "obedience unto death" is the ground of the sinner's justification; then, believing, he enters into present rest. Being justified by faith, he has peace with God through our Lord Jesus Christ. The anxieties of his soul are dispersed; and he is at rest. He no longer toils to build up a righteousness in which to justify himself before God. The great truth that Christ has actually finished the work of obedience to the broken law, and that his righteousness is made over with all its benefits to those who believe—this great truth has settled the believer's fears, and quieted all his misgivings: he reposes on it in the confidence of faith, and finds it well able to bear him up, and to chase from his bosom every fear of coming condemnation. He now knows, by experience, the veracity of the Saviour, when he said, "Come unto me, all ye that labour and are heavy laden; and I will give you rest." He now enjoys the legacy left by the departing Saviour to his believing people: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—*Rev. Henry Caddell.*

**UNION WITH CHRIST.**—Every one is acquainted with the simple and beautiful process in gardening, which is called grafting by scions. This is performed by young twigs, which are separated from the parent plant, to be placed upon another, in order to live upon it, and be developed, at its expense. Now, here we have a beautiful image of the process, in the spiritual creation, of union with Jesus Christ. When any man is to be made fruitful in the ways of righteousness, he is first separated from the first Adam, our

parent plant, by whom we inherit pollution, barrenness of all good, and misery. And the instruments by which this operation is performed are of various kinds. Sometimes the knife of terror is used: the soul is convinced of sin, and is made to see its extreme and instant danger by reason of it; and terrified at the sight of its real spiritual condition, is brought to flee to Christ as its only refuge from the coming storm of wrath. At other times God uses the knife of affliction, to separate the unfruitful branch from its parent stem. He plunges it into trial of some kind or other: he either sends some family affliction, or some temporal loss of property, or else he fills the soul with spiritual distress concerning its unfruitful state. It is thus led to feel its own nothingness, emptiness, and weakness by nature, and is brought by the quickening Spirit to cry unto God for help and strength, and to seek to realize union with Christ. Being thus emptied of all self-righteousness and self-dependence, the spiritual graft is inserted into Christ the spiritual stock: the bond by which the union is effected is faith—true and lively faith, wrought in the heart of man by the operation of the Holy Ghost. From the moment that this union to Christ is effected, old things pass away with that man, and all things become new. He emphatically leads a new life; and this in two ways—in outward condition, and in spiritual character. In outward condition he was before under condemnation, exposed to all the just inflictions of God's wrath upon the impenitent and unbelieving. Now, however, in virtue of his union to Christ, there is "no condemnation to him:" he is entirely forgiven. The Redeemer, to whom he is united, has made full satisfaction for all his sins, and has suffered the penalty which was due to him; so that God is honoured and glorified in pardoning him all his sins. And this pardon is free—not proceeding from any reason to be found in the conduct of the sinner, but from God's free mercy in Christ Jesus. And, besides this, it is a full pardon. Nothing remains unforgiven: nothing shall rise up in condemnation against the pardoned sinner. Union to Christ has discharged him from all. And then, as it is free and full, so also is his pardon immediate. It is not made to depend upon any subsequent improvement in himself—upon any "fruits of righteousness" hereafter to be produced. No: the man truly united to Christ is pardoned immediately upon his believing, independently of any thing in self; and, to complete all this, union once effected is effected for ever. The pardon reaches to all eternity. It cannot be dissolved; for, "whom he justifies, them he also glorifies." Such is the new condition of him who, by faith, has been grafted into Christ. But this is not all. The scion, as we have observed, lives upon the stock, and is developed at its expense, by its juices. So does the believer, thus in union with Christ, now live upon him. He derives, day by day, from Christ, all his life and spiritual nutriment: he is fed by the sap of the Spirit: the Holy Ghost dwells in his heart; and now the man becomes fruitful. He is no longer left to his own will, his own ways, his own passions, and his own pride: he is now governed and "led by the Spirit" in his daily walk. He acts, in the habit of

his life, not after the flesh, but after the Spirit. He has, through the Spirit, attained a triumph over self. He lives no longer after his own will: he fulfils not the desires of the flesh and of the mind. It is his characteristic mark habitually to prefer God's will to his own will. He now lives no longer unto self. In virtue of his new life in Christ, he is led to love Christ, and habitually to serve him. The new spiritual principles and dispositions which exist in his soul lead him to shape the whole of his earthly life so as to please God. He is now an admirer and strenuous cultivator of all that God loves and enjoins. Thus does he aim to bring forth, in its season, every "fruit of righteousness," every holy disposition: and every good work which God approves he now strives to attain.—*Ibid.*

### Poetry.

#### SCRIPTURAL LYRICS.

No. IX.

By Miss M. A. STODART.

##### THE SLAUGHTER OF THE INNOCENTS\*.

O, spare my child! with loud and frantic yelling  
The sound of anguish rends Judea's sky;  
Maternal hearts with deepest grief are swelling,  
And nature bursts in one loud, general cry.

O, spare those ivory limbs, that cherub smiling,  
My precious babe, my own, my only one;  
His mother's heart of deep-sunk care beguiling,  
He prattled by me, widowed, sad, and lone.

My darling child! with fondest, keenest yearning,  
I press him closely to my beating breast.  
Why smiles my babe, his little face upturning?  
Hush thee, my child; unbroken be thy rest.

Repose awhile in quiet, peaceful slumber;  
I cannot sing thy wonted lullaby:  
The precious moments sad and slow I number,  
Which I may yet employ in watching thee.

Wake not. Alas! the murderer's step is near thee.  
Spare him, O, spare!—he rears the bloody steel—  
I call on thee—if home, wife, children cheer thee—  
By all that parents hope and mothers feel.

\* The slaughter of the innocents has been, more than once, the subject of painting. In the Pinacothek, at Munich, are two pictures descriptive of this event; which are interesting, as showing how the subject has been treated by different minds. That of Rubens is well known, having been in the gallery of Dusseldorf, and described by Sir Joshua Reynolds. It possesses Rubens' characteristic defects—coarseness, and want of grace in the female figures; and likewise his acknowledged excellences—energy of expression, and variety of passion. The picture is, however, on rather too small a scale for the full development of his powers; Rubens, beyond most painters, requiring "ample room and verge enough" for the display of his great conceptions. In the above lines I have singled out one maternal mourner, and have endeavoured to express her feelings; closing with such consolation as might naturally suggest itself to a pious Jewish matron, well versed in the ancient scriptures, but, as yet, unacquainted with the full force and meaning of the prophecies.

In vain, in vain! he tears him from my bosom;  
My hopes, my thoughts are into ruin hurl'd:  
A withered trunk, rest of a beauteous blossom,  
Childless I stand in this wide, weary world.

But, hush the sound of hopeless lamentation;  
Refrain thy voice from grief, thine eye from tears:  
Jehovah speaks, the God of my salvation;  
"Hope in the end" my lonely spirit cheers.

I cannot tell what deep and quiet blessing  
The holy prophet in those words foretold;  
But, with endurance strong my soul possessing,  
I cast me on God's promises of old.

#### THE CONTRAST\*.

To live estranged from Goodness and from God,  
Self-exiled from the fountain of delight;  
To scorn his clemency; to count the blood  
Of Christ a common thing; to do despite  
To the blest Spirit of all grace and might,  
And squander time and strength on vanity,  
Never emerging from delusion's night  
(Like beings underground that live and die),  
Behold man's dismal choice—self-doom'd to misery!

To know, to love, and to delight in God;  
To view their sins in his dear Son forgiven;  
To feel their bosoms render'd his abode  
By grace diffusing through their depths a heaven,  
The earnest and the antepast of heaven;  
To be assured, whatever may betide,  
Their names are on the Saviour's palms engraven,  
And nothing from his love shall them divide—  
Lo their exalted joy in Jesus who confide!

\* From "The Lake, and other poems." London: Seeleys, 1846.

### Miscellaneous.

**EXPOSURE TO THE SUN.**—There are few points which seem less generally understood, or more clearly proved, that the fact that exposure to the sun, without exercise sufficient to create free perspiration, will produce illness; and that the (same) exposure to the sun, with sufficient exercise, will not produce illness. Let any man sleep in the sun, he will awake perspiring and very ill—perhaps he will die. Let the same man dig in the sun for the same length of time, and he will perspire ten times as much, and be quite well. The fact is, that not only the direct rays of the sun, but the heat of the atmosphere, produce abundance of bile, and powerful exercise alone will carry off that bile.—*Popular Errors Explained.*

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# REGISTER

OF

## Ecclesiastical Intelligence.

JULY, 1846.

### Ordinations.

#### ORDINATIONS APPOINTED.

Bp. of Winchester, at Farnham, July 5.  
Bp. of Norwich, at Norwich, Aug. 23.  
Bp. of Ely, at Ely, Sept. 20.  
Bp. of Lincoln, at Lincoln, Sept. 20.

#### ORDAINED

By Bp. of BATH AND WELLS, in the Cathedral, June 7.

#### PRIESTS.

*Of Oxford.*—F. Bagot, S.C.L., All Souls'; P. E. Gutteres, S.C.L., New Inn H.; P. Phillpot, B.A., St. John's; J. Tripp, B.A., New Inn H.; W. P. Williams, B.A., Linc.

*Of Cambridge.*—H. Barnard, B.A., St. John's; J. G. C. Fussell, B.A., Trin.; G. E. Law, B.A., St. John's; H. Roberts, M.A., Jesus; G. Swansborough, M.A., Pemb.

#### DEACONS.

*Of Oxford.*—S. E. Maberly, M.A., Ch. Ch.; C. S. P. Parish, B.A., St. Edm. H.; W. D. Scoones, B.A., Trin.; S. B. Warner, B.A., New Inn.

*Of Cambridge.*—H. Cooper, B.A., St. John's; J. Hancock, B.A., Trin.; F. Howse, B.A., E. Haxtable, B.A., St. John's.

*Of Durham.*—P. Wilson, B.A.  
By Bp. of CANTERBURY, at Lambeth Palace, June 7.

#### PRIESTS.

*Of Oxford.*—T. O. Blackall, B.A., Ch. Ch.; G. Taswell, B.A., Brasen.

*Of Cambridge.*—A. W. Cole, M.A., St. John's; W. P. Goode, B.A., Christ's.

#### DEACONS.

*Of Oxford.*—H. M. Austen, B.A., Ch. Ch.; J. W. Russell, B.A., Worc.

*Of Cambridge.*—A. Barr, B.A., Emm.; W. J. Brewer, B.A., Queens'; F. E. B. Swan, B.A., Trin.

By Bp. of CHICHESTER, in the Cathedral, June 7.

#### PRIESTS.

*Of Oxford.*—J. Randolph, B.A., Brasen. *Literate.*—C. Stuart.

#### DEACONS.

*Of Oxford.*—B. E. Watkins, B.A., Wadh. *Of Cambridge.*—F. J. Gruggen, M.A., St. John's; R. Malone, B.A., E. W. Nourse, B.A., Queens'; J. T. Plummer, B.A.

*Literate.*—W. Edwards, G. Ross.  
By Bp. of EXETER, in Exeter Cathedral, June 7.

#### PRIESTS.

*Of Oxford.*—L. Gidley, M.A., Exet.; M. A. Hartnell, B.A., Magd. H.; T. N. Harper, B.A., St. Mary H.; R. S. Hutchings, B.A., Ch. Ch.; J. Matthews, B.A., Exet.; T. P. Nunn, B.A., St. Mary H.; F. Pitman, B.A., Exet.; H. Tristram, B.A., Linc.

*Of Cambridge.*—T. M. Allin, B.A., Queens'; J. Bere, B.A., Emm.; T. Cole, St. John's; J. Comins, B.A., Queens'; W. Drake, B.A., Sid.; E. Sandys, B.A., St. John's; R. Vautier, B.A., Pet.

By Bp. of GLOUCESTER AND BERKZOL, at St. Margaret's, Westminster.

#### PRIESTS.

*Of Oxford.*—J. Banks, B.A., Linc.; E. A. Brooks, M.A., Clare; E. Clifford, B.A., Trin.; P. Darling, B.A., New Inn; J. D. Gray, M.A., Ball.; F. W. Harper, M.A., St. John's; G. Money, B.A., C.C.C.; A. G. Munro, B.A., Brasen; J. Penruddock, B.A., Pet.; M. Terry, M.A., Linc.; A. Tarn er, B.A., Sid.; H. M. Walker, B.A., Oriel.

*Literate.*—E. Smith.

#### DEACONS.

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Wadh.; H. Lewis, B.A., Pemb.; C. H. Murley, B.A., Wadh.

*Of Cambridge.*—M. Mawson, B.A., C.C.C.; A. J. Pill, B.A., Trin.; T. Southwood, B.A., Emm.

By Bp. of HEREFORD, at All Saints', Hereford.

#### PRIESTS.

*Of Oxford.*—R. N. Anstice, M.A., Ch. Ch.; R. A. Cuney, B.A., St. John's; E. L. Davies, M.A., T. Dixon, B.A., Jesus; G. H. Egerton, B.A., Brasen; H. E. Heaton, B.A., E. Jones, B.A., E. W. Thelwall, B.A., Jesus.

*Of Cambridge.*—E. Howell, B.A., Emm.; E. J. Lloyd, B.A., Christ's; H. Pix, B.A., Emm.

*Of Lampeter.*—D. Davies, J. Edwards, St. David's.

#### DEACONS.

*Of Oxford.*—G. C. Irving, B.A., Ch. Ch.; J. T. Lea, B.A., Univ.; H. Morgan, B.A., New Inn H.; C. F. Nixon, B.A., Linc. (*lett. dim. bp. of Ripon*); T. P. White, B.A., C.C.C.

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*Of Dublin.*—V. Lamb, B.A., Trin.

*Of Lampeter.*—B. Owen, B.A., St. David's.

By Bp. of LICHFIELD, at Lichfield Cathedral, June 7.

#### PRIESTS.

*Of Oxford.*—E. H. Quicke, B.A., Wadh.

*Of Cambridge.*—E. H. Armitage, B.A., Trin.; J. J. Beresford, B.A., St. John's; E. G. Childs, B.A., Trin.; T. Davy, B.A., Cath.; F. Henson, B.A., C.C.C.; H. E. Miles, B.A., Magd.; J. Y. Rooker, B.A., Cath.; W. H. Wright, B.A., Trin.

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*Of Oxford.*—W. C. Backe, M.A., Brasen; J. G. Casanova, M.A., Brasen; R. S. C. Chernside, B.A., Exet. (*lett. dim. bp. of Ripon*); R. E. Formby, B.A., Brasen; J. W. Harding, commoner of St. Mary H.; W. M. Honeyman, B.A., Worc.; C. Ingley, B.A., Exet.; D. Mepleton, B.A., St. John's; G. S. Master, B.A., Brasen.

*Of Cambridge.*—T. A. Bingham, B.A., Christ's; J. Scott, B.A., Caius; J. S. Tate, B.A., St. John's (*lett. dim. bp. of Ripon*); C. A. Yate, B.A., St. John's.

*Of London.*—E. Choore, M.A., King's coll.

*Of St. Bees.*—G. S. Francker, G. A. Jones, G. K. Kirwood, B. Wright.

*Of Dublin.*—J. W. C. B. Calcott, B.A.

By Bp. of LINCOLN, in Lincoln Cathedral, June 7.

#### PRIESTS.

*Of Oxford.*—C. Garney, B.A., Exet.

*Of Cambridge.*—H. C. Barker, M.A., Caius; J. J. Brumsted, B.A. King's; T. Peckstone, M.A., O. Robinson, M.A., Trin.

#### DEACONS.

*Of Oxford.*—S. W. Heale, B.A., Queens'; W. C. Jowett, B.A., Magd. H.; W. P. J. Kaye, B.A., Ball.

By Bp. of LONDON, in St. Paul's Cathedral, June 7.

#### PRIESTS.

*Of Oxford.*—F. J. Manning, M.A., Linc.; F. W. Smith, B.A., Magd. H.

*Of Cambridge.*—A. Cooper, B.A., F. B. Scott, M.A., R. R. Tatham, B.A., John's.

#### DEACONS.

*Of Oxford.*—H. A. Buchanan, B.A., Ch. Ch.; R. S. Oldham, Wadh.; H. M. Sandham, B.A., St. John's.

*Of Cambridge.*—T. Heckman, B.A.,

J. Kinder, M.A., G. Nugee, M.A., Trin.; T. N. Staley, B.A., Queens'; J. L. Wiglesworth, B.A., Magd.

*Of St. Bees.*—W. H. Coombs.

*Literate.*—J. J. Foy (*lett. dim. bp. of Calcutta*).

By Bp. of OXFORD, at Christ Church, June 7.

#### PRIESTS.

*Of Oxford.*—J. Braithwaite, B.A., Queens'; H. Cholmondeley, M.A., All Souls'; H. Elison, M.A., Univ.; C. H. Godby, B.A., Linc.; G. B. Lee, M.A., New; R. Lewis, M.A., Worc.; J. G. Lonsdale, M.A., Ball.; F. Metcalfe, M.A., Linc.; F. Nicholls, B.A., Wadh.; W. Oakley, B.A., Jesus; H. J. G. Parsons, B.A., Magd.; J. H. Pollen, M.A., Merton; J. Price, B.A., New; W. M. Sanderson, S.C.L., New; J. E. Tweed, B.A., Ch. Ch.; E. West, B.A., St. John's; H. M. White, B.A., New; C. W. Wood, M.A., Univ.; F. Woodward, B.A., Brasen.

*Of Cambridge.*—R. Holt, B.A., Cath.; J. H. Sabia, B.A., Trin.

#### DEACONS.

*Of Oxford.*—T. H. Bakewell, B.A., Magd. H.; T. Bayley, B.A., St. Edm. H.; A. W. Brendon, B.A., Trin.; W. E. Bulley, M.A., Queens'; R. Lawson, B.A., Ch. Ch.; T. Layton, B.A., Pemb.; J. E. Millard, B.A., Magd.; E. H. Plumptre, B.A., Brasen; H. Rhodes, B.A., C.C.C.; G. E. Saunders, B.A., Wadh.; J. Sedgwick, B.A., Magd.; F. Temple, B.A., Ball.; F. Tufnell, B.A., Wadh.; E. Walford, B.A., Ball.; J. E. Welby, M.A., Magd.

*Of Cambridge.*—C. Hale, B.A., Trin.; W. W. Madden, B.A., St. John's; J. T. C. Mason, B.A., T. C. Williams, S.C.L., Cath.

By Bp. of PETERBOROUGH, in Peterborough Cathedral, June 7.

#### PRIESTS.

*Of Oxford.*—H. Newby, B.A., Worc.

*Of Cambridge.*—C. B. Auber, B.A., Trin.; J. Cartmell, B.A., Pemb.; B. Harris, B.A., J. F. R. Hinde, B.A., St. John's; E. Holmes, B.A., C.C.C.; W. Mills, M.A., Queens'; W. Merton, B.A., A. Slight, B.A., St. John's.

*Of Dublin.*—W. Blawett, B.A., G. S. O. Kingston, B.A., F. Kilton, B.A., P. B. Power, B.A.

#### DEACONS.

*Of Oxford.*—P. S. Swanwick, B.A., Brasen.

*Of Cambridge.*—F. A. Marsh, B.A., Caius; M. F. Sadler, B.A., St. John's; C. F. Sandham, B.A., Caius; W. W. Walton, B.A., Pet.

*Of Dublin.*—G. Hulbert, B.A.

*Literate.*—C. Hudson.

By Bp. of ROCHESTER, at St. John's, Westminster, May 31.

#### PRIESTS.

*Of Oxford.*—S. P. Davies, B.A., E. W. Oswall, M.A., Ch. Ch.; R. M. Rodwell, B.A., Exet.; H. Tindal, M.A., Brasen; J. S. Wasey, B.A., Trin.; A. R. M. Wilshire, B.A., Pemb.

*Of Cambridge.*—E. Randolph, B.A., Jesus.

*Of Ch. Miss. Coll., Islington.*—B. James.

#### DEACONS.

*Of Oxford.*—R. R. Anstice, M.A., Ch. Ch.; W. O. C. Beattinck, B.A., J. Sutton, B.A., New Inn H.

*Of Cambridge.*—R. G. Barton, B.A., C.C.C.; W. A. W. H. Brunton, B.A., W. G. Bryan, B.A., Pet.; E. N. Dickenson, Queens'; hon. F. S. Grimston, M.A., Magd.; T. G. Smith, B.A., Trin.; J. Wise, B.A., Clare.

# Ordinations—CONTINUED.

By Bp. of WORCESTER, in Worcester Cathedral, June 7.

## PRIESTS.

Of Oxford.—H. Dawson, B.A., Ball.; A. J. Dayman, G. D. W. Dickson, B.A., Exet.; G. R. Howard, B.A., New Inn H.; F. H. Laing, M.A., Wadh.; T. A. Parnell, B.A., St. John's; W. Rufford, M.A., J. H. Thompson, B.A., Magd. H.

Of Cambridge.—S. H. Beamish, B.A., Clare; H. A. Green, LL.B., Trin. H.; Sir C. Lighton, B.A., R. H. Murray, B.A., J. Taylor, B.A., W. Walsh, M.A., St. John's.

Literate.—W. J. Fancourt.

Of Dublin.—B. H. Blacker, M.A., E. O.

Deane, B.A., J. M. Kee, B.A., G. Mockler, B.A., W. Phipps, B.A.

Of Durham.—G. R. Kewby.

Of St. Bees.—F. W. Moore.

## DRACONS.

Of Oxford.—D. C. O. Adams, B.A., St. John's; J. M'Hussey, B.A., Exet.; T. Molineux, S.O.L., C. Spackman, B.A., New Inn H.; M. W. F. Thurstby, B.A., Linc.

Of Cambridge.—M. Barker, B.A., Clare; J. T. Brown, B.A., C.C.C.; E. Layng, B.A., St. John's; C. P. Male, B.A., Christ's; J. Milner, B.A., Trin.; A. H. Flow, Queens'; W. J. M. Ruxton, B.A., St. John's.

Of Durham.—Hon. H. Douglas, B.A.

By ABP. of YORK, at Bishopsthorpe, June 7.

## PRIESTS.

Of Cambridge.—C. Chamberlain, B.A., C.C.C.; J. Layard, B.A., Christ's; R. Sharpe, B.A., T. Sharpe, B.A., Cath.; H. Swan, B.A., St. John's; F. White, B.A., Pemb.

Of Dublin.—C. Hamilton, B.A., R.

Of Durham.—R. Alderton, B.A., G. Dundas, C. Foster, B.A.

## DRACONS.

Of Oxford.—E. Gunner, B.A., Trin.; C. Kipling, B.A., Linc.

Of Cambridge.—R. Davies, B.A., C.C.C.; J. Richardson, B.A., Trin.

Of Dublin.—B. Johnstone, B.A.

# References.

Hon. and rev. G. Neville Grenville, to the deanery of Windsor.

Rev. W. E. Hony, to the archdeaconry of Sarum.

Rev. F. Lear, to the deanery of Sarum.

Ven. W. Raymond, to a canonry in Durham cathedral.

Name.	Parish & County.	Pop.	Patron.	Value. £	Name.	Parish & County.	Pop.	Patron.	Value. £
Atkins, C. H.	Castle Church (P.C.), Staff.	1484	Lord chanc....	190	Hildyard, J...	Ingoldeby (R.), Linc.	408	Christ's coll., Camb.	338
Anderson, T.	Hardingstone (V.), Northant.	1068	Lord chanc....	584	Hudson, A. T.	Wiveton (R.), Norf..	940	Countess Listowel	207
Baldwin, W...	Mytholm (P.C.), Halifax, Yorks.		Vic. of Halifax	150	Hughes, T. S.	Edgware (P.C.), Midd.	688	J. Lee, LL.D.	288
Birkett, W. ..	Hasely Great (R.), Oxford	798	D. and canons of Windsor..	798	Hughes, J.....	Brecon (V.), Brecon..	4187	Archd. of Brecon	160
Blyth, W. ....	Fincham St. Martin (V.) cum Fincham St. Michael (R.), Norfolk	680	Blyth family ..	681	Hurle, R. R...	Blaisdon (R.), Glouc.	264	Anna Gordon	
Bradden, E. M.	St. Mary (V.), Sandwich, Kent.....	886	Archd. of Canterbury	117	Jackson, J....	St. James's, Westminster.....	27208	Bp. of London	1124
Bull, J. W....	Oarmanella, Wendron, Cornwall....				James, T. ....	Lillington (R.), Dorset	191	R. Gordon	
Cowan, T. C..	St. Thomas (P.C.), Torrish-park, Liverpool, Lanc. ....				Jenkins, J.....	Haslewood (P.C.), Duffield, Derby ..			
Cresswell, O. J.	Hanworth (R.), Midd.	781	Rev. P. P. Bastard .....	451	Knott, J. C. ...	Lakthkirk (P.C.), Yorks.			
Cummings, C..	Cheadle (R.) Cheshire	10146	H. D. Broughton .....	686	Lightfoot, N. F.	Oadby (V.), Devon	251	Lord chanc...	168
Dobson, F.....	High Cliffe, Christ Church, Hants .....				Longmire, J. L.	Pendron (P.C.), St. Just, Cornwall ....			
Drake, J. ....	Stourton (R.), Wilts.	645	Sir H. H. Hoare	520	Molesworth, P. W.....	Tetcott (R.), Devon..	300	Sir W. Molesworth	147
Drury, G. ....	Claydon cum Akenham (R.), Suffolk	418	Miss E. Drury	549	Morgan, W. ..	Kerry (V.), Montgom.	2104	Bp. of St. David's	320
Dunn, C.....	St. Peter (R.), Wall, Staff.....	117			Morton, T....	Drypool (P.C.), Yorks.	3390	Rev. G. Simonson's trustees	300
Eller, G.....	West Winch (R.), Norfolk	415	Lord chanc. ..	353	Murray, F. H.	Chiselhurst (R.), Kent	1728	Bp. of Rochester	487
Frame, T. G...	Upper Thong (P.C.), Yorkshire				Nichols, W. L.	Buckland Monachorum (V.), Devon...	1411	— Nichols	420
Fiott, N.....	Flakerton (R.), Linc.	410	D. & C. of Peterborough..	447	Owen, O. F....	St. Mary (V.), Leic...	8406	Lord chanc...	221
Fisher, S. ....	Hope (P.O.), Shelton, Staff.	3180	Crown & bishop	150	Palk, H. ....	Bridford (R.), Devon	500	Sir L. Palk, bt.	285
Fleetwood, W.	Wickon (P.C.), Camb.	945	Miss Hatch	56	Randolph, E..	St. Clement's (V.), Cambridge.....	1039	Jesus coll., Camb.	56
Fletcher, J....	Blisdale (P.C.), Yorks.	728	Vic. of Helmsley	91	Symonds, E. W.	Cotmanhay (P.C.), Derbyshire			
Gaskerth, J. ..	Lowick (P.C.), Ulverston, Lanc.	374	Miss Everard & others	75	Vawdray, A. A.	St. Agnes (P.C.), Penryn, Cornwall	7778	D. & C. of Exeter.....	
Golding, R. B.	Skelton (R.), Yorks.	367	J. Hepworth.	90	Vernon, E. H.	Grove (R.), & Headon-cum-Upton (R. & V.), Notts	91	A. Hardolph	155
Greene, C. J..	New Fishbourn (R.), Sussex	295	Lord chanc...	189	Webster, A. R.	Bradlnch (P. C.), Devon	208	G. H. Vernon	178
Gregory, E. H.	St. Chad's (P.C.), Stafford, Staffordshire..		Preb. in Lichfield cath...	85	Wheeler, W...	Ainsworth (P. C.), Lanc.	1714	D. & canons of Windsor	168
Hankinson, E.	St. John's (P.C.), Lyns, Norfolk				Whitlock, G..	Maradon (P. C.), Cornwall.....	1068	Corporation ..	98
Bourne, J. B., chap. Monmouth Union.					Williams, H. J.	Kempston (V.), Beds	1099	Rev. H. Claretbrook	222
Cawor, D., to a mastership in Blrm. prop. gram. sch.					Wilson, J. ....	St. James's (P. C.), Congleton, Chesh..	2300	Bp. of Chester	128
Dixon, T., head mathem. master, colleg. sch., Liverpool.					Witson, E....	Nocton (V.), Linc...	536	Lord chanc...	560
Downton, H., domest. chap. to Lord Monson.									

Hanson, A. W., chap. Brit. sat. on Gold Coast.  
Hirst, T., chap. Bakewell union.  
Kilvert, E., assist. chap. Madras presidency.  
Liddall, H. G., head mast. Westminster sch.  
Maskew, T. R. head mast. gram. sch. Dorchester.  
Mitchell, J., chap. to gar., Southampton.

Powell, R. P., chap. H.M.S. Belleisle.  
Street, J. C., chap. Madras presidency.  
Timperley, W. T. P., chap. at Bernes, Switzerland.  
Trimmer, B. J., domest. chap. to duke of Sutherland.  
Whitford, R. W., chap. of Poomalallee, Madras.

# Clergymen deceased.

Barton, G., inc. St. James's, Congleton, Cheshire (pat. crown and bishop).  
Bisland, T., rec. Hartley Maudyit, Hants, (pat. rev. A. Houstoun Douglas), 47.  
eb, W., rec. Blaisdon, Glouc. (pat. Anna

Gordon); rec. Lillington, Dorset (pat. R. Gordon), 80.  
Bunbury, R. S., vic. St. Mary, Swansay, Gloucestershire (pat. Sir J. Morris, bart.), 42.  
Bund, T. H. B., 34.

Burgess, B., rec. St. Bennet, Gracechurch, e. St. Leonard, Eastcheap (pat. D. and C. of St. Paul's, and D. and C. of Camb., etc.), 68.  
Carey, G., archdeacon of Elphin, 94.

## Clergymen Deceased—CONTINUED.

- Forbes, A., 26.  
Greensall, J., vic. Wimbiash, Essex (pat. J. Greensall), 40.  
Hallett, C. H., vic. Patrickborough, Kent (pat. marq. Conyngham); rec. Guestingthorpe, Essex (pat. P. Elwes), 69.  
Hamer, T.  
Hewitt, G., rec. Sandon, Essex (pat. Queen's coll., Cambridge); vic. Witlea, Norfolk (pat. bp. of Ely), 86.  
Hickson, C., cur. Romsey.  
Hoblyn, W. M., rec. Oliphaham, Rutlandshire, (pat. family of Mrs. Snow), 68.  
Hodgson, C., rec. St. Tudy, Cornwall, (pat. Ch. Ch., Oxford), 60.  
Hogge, M., rec. Southacre, Norfolk (pat. A. Fountains); rec. West Winch, Norfolk (pat. lord chanc.), 69.  
Hughes, R. E., rec. Shenington, Glouc. (pat. earl of Jersey); rec. Alkerton, Oxon (pat. J. Dent), 71.  
Hutton, J., vic. Thorpe-Arnold, c. Brentingby, Leic. (pat. duke of Rutland); rec. Wyfordby, Leic. (pat. sir E. C. Hartopp).  
Joyces, R. S., rec. Gravesend, Kent (pat. lord chanc.), 65.  
Latham, T., vic. Billingham, and vic. Sempringham, Linc. (pat. earl Fortescue), 77.  
Mason, C., vic. Bramfield, Suff. (pat. lord chanc.); p. c. of Brulyard, Suff. (pat. earl Stradbroke), 71.  
Matlock, R., 74.  
Neville, E., vic. Pross, Salop (pat. bp. of Lichfield), 73.  
Newby, G., rec. Whickham, Durham (pat. bp. of Durham), 67.  
Newcome, W., vic. Sutton, Camb. (pat. D. and C. of Ely).  
Ormandy, J., p. c. of Thwaites, Cumb. (pat. landowners), 50.  
Owen, E. A., rec. Llanystindwy, Carnarvon (pat. bp. of Bangor).  
Pope, J., min. of Barfield, Kingston, Upper Canada.  
Robinson, E., cur. St. Ousebourn, Yorks., 47.  
Rodney, T. hon. ld. Spencer, 61.  
Russell, H. V., vic. Stottenden, Salop (pat. duke of Cleveland), 80.  
Scott, T., chap. of Bromley coll., Kent, 68.  
Sergeant, J., p. c. of Egloskerry, Cornwall (pat. rev. H. A. Simoes), 66.  
Simson, R., vic. St. Michael's, Coventry, Warw. (pat. the crown), 84.  
Smith, J., rec. Newhaven, Sussex, and vic. of Roughton, Norfolk (pat. ld. chanc.), 77.  
Spalding, A., 26.  
Sutton, C., rec. Alburgh, Norfolk (pat. St. John's coll., Camb.); vic. Thornham c. Holme, Suff. (pat. bp. of Norwich), 91.  
Vaillant, P., rec. Stoke d'Albarno, Surrey (pat. rev. H. Smith), 79.  
Vincent, M., p. c. St. Thomas, Bampton (pat. bp. of Lichfield), 55.  
Warburton, R. E., 69.  
Wilcocks, W. W., vic. Barney, Norfolk (pat. lord Hastings), 76.

## University Intelligence.

## CAMBRIDGE.

## THE CHANCELLOR'S MEDALLIST.

The gold medal given annually by the chancellor of the university to a resident undergraduate who shall compose in English the best ode or poem in heroic verse, has been awarded to Edward Henry Bickarteth, Trinity college. Subject—"Cæsar's invasion of Britain."

## THE PORSON PRIZE.

The Porson prize to a resident undergraduate, for the best translation from Shakspeare into Greek verse, has this year been awarded to George James Gill, of Emmanuel college. Subject—"Julius Cæsar," act 1, sc. 2. From

"Why, man—he doth bestride  
To the words such high things."

Omitting the two lines—

"Now is Rome indeed: and room enough  
When there is in it but one only man."

## THE CAMDEN MEDALLIST.

The gold medal given annually by the marquis Camden for the best exercise composed in Latin hexameter verse has been awarded to James Camper Wright, scholar of King's college. Subject—"Visum Mitræ dormienti objectum." Vide "Spectator," 159.

At a congregation on Wednesday, May 13, Ralph Grenside, M.A., Univ. coll. Oxford; Joseph Ridgeway, M.A., Trin. coll. Dublin, were admitted *ad eundem*.

## TYRWHITT'S HEBREW SCHOLARSHIPS.

May 23.—Edmund Randolph, B.A., of Jesus college, has been elected to one of the Hebrew scholarships founded by the late rev. Robert Tyrwhitt, M.A.

## NOTICE.

The Norritian professor of divinity has given notice, that his lectures in Michaelmas term next will commence on Tuesday, October 20, 1846. Those undergraduates who are desirous of attending the lectures must leave their names with Mr. Thos. Johnson, the school-keeper, before Saturday, Oct 17.

## GONVILLE AND CAIUS COLLEGE.

The examination in chemistry was held in this college on Wednesday, May 20th, and the examiners recommended Halthorshwaite for the Mickelburgh scholarship.

At a meeting of the master and four senior fellows on Tuesday, the 26th inst., Francis Nonus Budd (B.A., 1846), was elected a fellow on the Perse foundation.

The annual examination in anatomy and physiology in Gonville and Caius college, was held on Friday, May 23; the examiners recommended Drake for the Oslan scholarship.

At a congregation on Wednesday, May 27, the following grace passed the senate:

To appoint the vice-chancellor, the rev. Dr. Graham, master of Christ's college, the rev. Dr. Robinson, lord almoner's reader in Arabic, and the rev. James Scholefield, Greek professor, examiners for the prize recently given to the university by a gentleman in the Bengal civil service.

## TRINITY COLLEGE.

At the Westminster school election, on Wednesday week, Henry Landon Maud was elected a scholar of Trinity college.

## THE PORSON SCHOLARSHIP.—GRACE TO BE OFFERED TO THE SENATE.

The venerable Charles Parr Burney, LL.D., archdeacon of Colchester, the representative of the last surviving trustees of a fund, which was raised by the friends of the late professor Porson for his benefit, proposes, in conformity with the intention of the said trustees, to invest the residue of the said fund now remaining in his hands, and the interest thereon, in the 6 per cent. consolidated bank annuities in the names of the chancellor, masters, and scholars, of the university of Cambridge, upon certain trusts, for the purpose of founding a scholarship, to be called the "Porson Scholarship," so soon as the money so to be invested shall have accumulated to such an amount as will produce the yearly sum of 70*l.*, and subject to the following regulations.

1. That the person, who shall from time to time be elected into

the said scholarship, shall during the time of his holding such scholarship, receive out of the annual proceeds of the said stock an exhibition of not less than 70*l.* per annum, and that the residue or surplus of the said proceeds, together with the dividends which may at any time accrue during the vacancy of the said scholarship, shall be invested in the like stock, and appropriated to the general purposes of the trust.

2. That any undergraduate shall be eligible to the said scholarship, shall have been matriculated, and shall not be of more than one year's standing from his first residence in the university.

3. That the Porson scholar shall reside during the major part of every term, unless prevented by sickness or other cause to be approved of by the vice-chancellor and other electors.

4. That on or before the 30th of October next after the occurrence of any vacancy, public notice thereof shall be given, and that the examination of the candidates shall take place between the division and the end of the same Michaelmas term.

5. That every scholar shall vacate the scholarship at the expiration of 34 years from the Michaelmas day preceding the time of his election; and the Porson scholar shall not hold any other university scholarship.

6. That the electors shall be the vice-chancellor, the provost of King's college, the master of Trinity college, the master of St. John's college, the master of Christ's college, the master of Caius college, the public orator, and the Greek professor.

7. That the examinations shall be exclusively classical, and in Greek authors confined to Homer, Pindar, Æschylus, Sophocles, Euripides, Theocritus, Demosthenes, Æschines, Herodotus, and Thucydides, and shall comprise a full and accurate acquaintance with the critical and metrical writings of the late professor Porson.

A grace will be offered to the senate to-morrow (Thursday), to accept the above proposal.

## THE BURNBY PRIZE.—GRACE TO BE OFFERED TO THE SENATE.

The late Mr. Richard Burney, M.A., of Christ's college, Cambridge, previously to his death on the 22d Nov. 1846, empowered his cousin, Mr. archdeacon Burney, to offer through the vice-chancellor of the university of Cambridge, the sum of 3,600*l.* reduced three per cent. stock, for the purpose of establishing an annual prize, to be awarded to the bachelor of arts in his first year of standing, who should produce the best essay on a subject to be set by the vice-chancellor.

On the day after this offer was communicated to the vice-chancellor, Mr. Burney died; but his sister and executrix, Miss J. Caroline Burney, being desirous of carrying her brother's intentions into effect, has generously renewed the offer, subject to the following regulations:

That the prize be awarded to the B.A., in his first year of standing who shall produce the best English essay "on some moral or metaphysical subject, on the existence, nature, and attributes of God, or on the truth and evidence of the Christian religion."

That the successful candidate be required to print his essay; and that after having delivered, or caused to be delivered, a copy of it to the university library, the library of Christ's college, the university libraries of Oxford, Dublin, and Edinburgh, and to each of the adjudicators of the prize, he receive from the vice-chancellor the year's interest of the stock, from which sum the candidate is to pay the expenses of printing the essay.

That the vice-chancellor, the master of Christ's college, and the Norritian professor of divinity be the examiners of the compositions, and the adjudicators of the prize.

That, in the event of the exercises of two of the candidates being deemed by the examiners to possess equal merit, if one of such candidates be a member of Christ's college, he prize be adjudged to him.

A grace will be offered to the senate at the congregation to-morrow (Thursday) to accept the above offer, such to be called the "Burney Prize" subject to the foregoing regulations.

## OXFORD.

## EASTER TERM, 1846.

*Class 1.* J. R. Baker, Linc.; W. Dickens, Oriel; G. H. Heslop, Queens'; T. Podmore, St. John's; H. A. Pottinger, Worc.; J. E. T. Rogers, Magd. H.; J. G. Ryde, St. John's; F. J. Sandford, T. Walrond, Ball.

*Class 2.* E. C. Bond, Exet.; E. Firmstone, Linc.; R. W. Gilbert, St. John's; J. W. Gross, Ball.; B. F. James, Exet.; J. E. Kirkpatrick, Linc.; D. C. Meade, Exet.; G. Perkins, Brasen.; W. Sanders, Exet.; W. Scottock, Ch. Ch.; J. Spankie, Mert.

*Class 3.* T. H. Bushnell, Pemb.; C. H. Chevallier, Trin.; F. Compton, Mert.; J. G. Cromwell, R. W. Edwards, Brasen.; W. F. Gray, J. Maakery, Wad.; L. H. Mordacque, Brasen.; R. J. Osanne, Pemb.; G. A. Perry, Brasen.

*Class 4.* J. Baly, Worc.; J. Bridge, Trin.; F. C. Cass, Ball.; hon. H. D. Curson, Ch. Ch.; N. Dimock, St. John's; W. E. Edwards, Brasen.; R. T. H. Griffith, Queens'; T. Koble, Magd.; A. D. Nowell, Brasen.; G. B. Pix, Linc.; H. S. Savory, Oriel; W. G.

Tupper, Trin.; H. R. Wadmore, Pemb.; C. Warner, Worc.; F. B. Wingfield, Univ.

T. F. Henney,  
G. Daman,  
J. M. Wilson,  
A. W. Haddon,

} Examiners

## MATHEMATICAL.

*Class 1.* R. Arrowsmith, Oriel; J. Bridge, Trin.; G. Pix, Linc.  
*Class 2.* M. Bere, Ball.; F. M. Cameron, Ch. Ch.; F. Compton, Mert.; T. Walrond, Ball.

*Class 3.* G. Perkins, Brasen.

*Class 4.* S. Brandram, Trin.; F. C. Cass, Ball.; W. David, Jesus; G. Fereman, Ch. Ch.; M. W. Gregory, Wad.; J. A. Ogle, Brasen.

R. Walker,  
M. Pocock,  
S. Rigaud,

} Examiners.

*Tributes of respect have recently been presented to the following:—*

Audus, G., late cur. of Marsh Gibbon, Bucks.

Birch, E., late rec. of West Hackney.

Downton, H., gar. chap., Dover.

Gaskarth, I., P. C. of Haverthwaite, Lancashire.

Weight, G., Wolverton station Lond. and Birm. Railway.

## Proceedings of Societies.

## CHRISTIAN KNOWLEDGE SOCIETY.

The audit account of this society for the year ending April, 1846, has lately been published, which gives a balance of 7,478l. 9s. 5d. in the hands of the treasurers in favour of the society. The amount of legacies during the past twelvemonths bequeathed by different individuals has been 3,582l. 14s. 8d. The expenditure of the year amounts to 25,333l. 8s. 8d.

## INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of this society was held at their chambers, in St. Martin's-place, on Monday, May 18th, the lord bishop of Durham in the chair. A part of the business transacted at the meeting consisted of issuing orders to the treasurer to pay the grants awarded in twelve cases, where churches have been built or enlarged with the aid of the society. The returns from the parishes assisted show, that, for an aggregate population of 99,042 souls, church-accommodation was previously provided to the extent of only 12,785 seats, 2,333 of which were free; and that additional church room has now been obtained for 4,040 persons, including 3,101 free seats. The new applications for assistance, which had been referred for consideration by the sub-committee, were examined, and it was finally determined to make grants of money to sixteen parishes and districts, in aid of the execution of undertakings connected with the increase of the church room provided therein; among which, is the erection of six new churches for the following districts: Portswood, adjoining Southampton, the population of which is increasing rapidly from its contiguity to the town; Cotmanhay, near Nottingham, having a population of 2,587 persons, chiefly employed in coal mines, and in the weaving of stockings; and so poor, from the depressed state of trade, that the greatest difficulty has been experienced in raising even a small amount of subscriptions in the neighbourhood; the new district of St. Luke, in the parish of Leek, containing a population of 3,300 persons, for the most part operatives belonging to manufacturing, and now suffering from depression in trade, but disposed to contribute towards the building of their church according to their ability; Newcastle, in the parish of Clun, a district containing 600 souls, residing from four to eight miles from the parish church, and three miles from the nearest church in an adjoining parish; and the new districts of St. James, Burnley, and East Crompton, in the parish of Oldham, Lancashire, each containing a population of upwards of 3,000 persons. The six districts contain together 13,787 souls, without any means of attending divine worship in the form prescribed by the church of England than the temporary accommodation which is now furnished by rooms rented for the purpose. The ecclesiastical commissioners have endowed the new district parishes of Cotmanhay, *St. Luke, Leek, St. James, Burnley, and East Crompton*; and incumbent ministers are appointed to each,

who have met with many difficulties in raising funds for the erection of the proposed churches, from the poverty of the people under their charge. The remaining grants are for rebuilding, with enlargement, the chapel of St. Ann, Bishop Auckland; and the parish churches of Frotherne, near Dursley, and Brimington, near Chesterfield; and for enlarging Jesus Chapel, St. Mary extra, Southampton; and the church at Hemyock, near Wellington; and for a better arrangement of the seats in the churches at Maddington, near Devizes; Alborough, near Harlestone; Lyddington, near Swindon; Sutton-on-Derwent, near York; and Radcliffe, Lancashire. In these churches much additional accommodation will be gained by the substitution of seats of suitable dimensions and uniform arrangement, for the irregular, and in some cases dilapidated, pews now in existence. The report of the funds of the society gives 63,872l. as the amount of grants remaining to be paid exclusive of those voted at the meeting; the value of property available is 52,880l. 4s. 11d.; leaving a deficit of 10,982l. 15s. 11d. Remittances from several parties were announced, amounting to 1,337l. 15s. 11d., including 637l. 15s. 11d. from the Winchester Diocesan Society, 100l. from an anonymous contributor, and a legacy of 500l.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The following extracts from the numbers of the "Madras Christian Intelligencer" for the months of February, March, and April, 1846, give an interesting summary of the present state of the society's missions in southern India.

Another vacancy has occurred in the diocese of Madras, by the death of rev. J. C. Jeremiah, missionary at Chittoor. The society is, therefore, in urgent need of additional candidates for missionary employment in that diocese.

*Tinnevely Mission.*—The Edeyenkooddy district continues to present unquestionable tokens of spiritual prosperity; but we regret to hear that it has suffered greatly from the recent hurricane, upwards of 20,000 palmyra trees having been destroyed within its limits, while 130 persons are said to have perished in various parts of the province from this awful visitation. It has given us much pleasure to learn that some contributions have been forwarded to this scene of suffering and desolation, but we trust that these will be greatly increased by the Christian philanthropy of those to whom the Lord has "given power to get wealth," by the ready assistance of other native congregations, and by the kind influence of the reverend the clergy, whose superfluous charitable funds could not be devoted to a more praiseworthy or necessitous object. While referring to the Tinnevely mission, we cannot deny ourselves the gratification of mentioning with fervent thankfulness that there has been a further increase of nearly one thousand converts, during the last half year, in the Nazareth district; and

that the number of pupils (boarders) in the Sawyerpooram seminary is now upwards of eighty.

*Statistics of the Missions.*—The mission returns for the half year, ending 31st Dec., 1845, show a total of 23,737 souls under Christian instruction, of whom 16,680 are baptized. Compared with the former returns, there is no material difference in the number, but the baptisms have been numerous, and 106 persons have been received from the church of Rome.

#### SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

The annual meeting of this society took place at their chambers in St. Martin's-place, Trafalgar-square. His grace the archbishop of Canterbury was in the chair. After prayers had been offered up by his grace the president, the secretary laid before the meeting the annual report of business transacted from Easter term, 1845, to the same term in the present year; from which it appeared, that although the receipts of this society may be considered as being in a prosperous condition, and its sphere of usefulness considerably enlarged since Easter, 1845, yet that the funds placed at the disposal of the board were by no means commensurate with the important objects which the society has in view; so that it is not in the power of the committee to report a larger amount of progress in the field of labour which lies before them, and that they have to deplore that the amount of resources which are placed at their disposal are inadequate, though they have, upon the whole, many grounds for encouragement and thankfulness. Although numerous, and, in many cases, very urgent applications for aid towards the employment of additional curates, and towards the endowment of poor benefices are still unaided, through want of funds, the society's income has received a small augmentation, and a proportionate extension of its operations has therefore taken place. Grants towards the maintenance of curates, which, during the year ending Easter, 1844, had been increased from 117 to 196, and during the year ending with Easter, 1845, from 196 to 217, have, during the past year, been augmented to 251; so that the society is now pledged to an annual expenditure of nearly 16,000*l.*, to which are to be added the liabilities incurred by 30 fresh grants since made, during the current year. The report further stated that application had been made by the lord bishop of Winchester on behalf of Southwark for additional curates, in which the population had increased of late years with unexampled rapidity; and that as the applications which must be expected from time to time from different portions of so populous and destitute a district could not but command the most anxious attention, it was earnestly to be hoped that in this appeal the strongest incitement would be found to a liberal increase of contributions to the funds of this society.

The report also went on to say, that an application had been made on behalf the society to the proprietors of land and other wealthy individuals resident in the different parishes aided from the society's funds, and that a circular had been issued by the committee for that purpose. The society also desired to express their sense of obligation to very many of the parochial clergy 'who had kindly complied with the suggestions made in the last report, and the formation of parochial and rural-dioconal associations by sermons preached on behalf of the society, and by the circulation of its publications; since it could not but be felt that an especial debt of gratitude was due to those clergymen who had made time, amongst their other important avocations, to act gratuitously as local secretaries, and by superceding in many cases the necessity for deputations from the parent society, had saved the heavy expenses unavoidably connected with an extensive system of deputations and public meetings. It was also further stated, that the entire sum placed at the disposal of the committee in the year ending with Easter, 1846, had exceeded the amount of unrestricted subscriptions and donations received from the same sources during the previous year by 98*l.* 15*s.* 8*d.* An increase had also taken place both in the receipts from district committees and in the payments made direct to the parent society. In the contributions, however, which had been entrusted to the committee, for the benefit of particular districts, there had been a considerable diminution compared with the

receipts of the previous year; 2,317*l.* 18*s.* 9*d.* having been remitted during the year ending Easter, 1845, and only 1,907*l.* 11*s.* 10*d.* during the past year; so that the total sum received amounted only to 15,510*l.* 6*s.* 6*d.* An annual subscription from her majesty the queen dowager of 100*l.*; three annual subscriptions of 900*l.* each from their graces the archbishops of Canterbury and York, and the bishop of London; two of 100*l.* and upwards, and thirteen of 50*l.*, with others, from their lordships the bishops; four subscriptions of 100*l.* each; one of 70*l.*; and eight of 50*l.* and upwards are still contributed by those noblemen and gentlemen who have enrolled their names as annual contributors, were announced. The following resolution was also submitted to the meeting, and carried:—"That in future no grants can be renewed unless the incumbents of each parish aided shall transmit to the bishop of the diocese a certificate from the archdeacon or rural dean, that the additional duties stipulated by the society have been duly performed during the previous year."

#### NATIONAL SOCIETY.

The thirty-fifth report of this society has lately been issued, which states that the special fund for the manufacturing and mining districts of England and Wales has been continued to be apportioned in grants for building school-rooms and teachers' residences, and in making temporary grants towards the payment of teachers' salaries in schools newly opened for daily instruction; and that organizing masters have been employed, under diocesan boards, to suggest improvements and to work for a time in schools, in friendly co-operation with the regular teachers of schools. Grants of money have been also voted for building and partly for the temporary support of schools in Bolton, Liverpool, Manchester, Burnley, Rochdale, Wolverhampton, Bethnal Green, and many other populous districts. The annexed table displays in a brief compass the amount of what has been done by the society out of the special and queen's letter funds, for the extension and improvement of church education in England and Wales, between Lady-day, 1845, and Lady-day, 1846, in the shape of grants voted to individual schools. In addition to all the modes of assistance referred to in the table, education has been supplied with other helps out of these funds, by means of grants to the diocesan training schools, by payment of organizing masters, and in other ways.

Statistics of Applications made to the Society, and of Grants voted to Schools in England and Wales, from Lady-day, 1845, to Lady-day, 1846.

Nature of Application.	Number of applications.	New accommodation.	National Society's grants.		Total amount of Society's grants.	Total estimated cost of work.
			Special Fund.	Queen's Letter Fund.		
School-rooms ....	108	18801	£ 3735	£ 3515	£ 7250	£ 46954
Schools with Teachers' houses.	150	32647	9005	6105	15110	103200
Teachers' houses ..	25	..	395	367	762	3827
Enlargement of schools .....	20	3316	945	285	1230	6104
Adaptation of premises to schools, fittings, &c. ....	25	2098	405	293	798	2717
Repairs and improvements ....	13	..	200	30	230	1248
Sundry grants to defray expenses of conveyance, &c., &c. ....	5	..	9	10	19	36
Additional grants to old cases .....	67	..	1552	980	2482	5340
	411	56952	16406	11535	27941	169416
		Existing accommodation.				Total yearly expenditure.
Temporary support of schools .....	96	24111	1749	..	1749	7945
Totals .....	507		18155	11535	29690	



During the last year schools in 206 places have been admitted into union with the society. The training institutions at Battersea, Westminster, and Stanley Grove, have been in active operation, and have furnished efficient masters and mistresses, and have carried on their labours with many happy results. Candidates for admission are still making application, who appear to have every qualification for the work of educating the children of the poor; and there is every prospect of the supply of fit and well-instructed persons for this sphere of usefulness being equal to the demand; whilst a greater amount of improvement may be anticipated from the standard of admission not having been lowered, but rather raised, during the past twelve months. The report concludes with the following observations:—"In conclusion, your committee would earnestly exhort all members of the church, laity and clergy, not to relax their efforts in the cause of sound education. The present state, indeed, of the educational question, evidently demands extraordinary exertions and sacrifices. If the period of quiet, now mercifully vouchsafed by the great Head of the church, is not duly improved by those who are anxious to stamp the educational system of the country with a definite religious character, no other opportunity may be granted to them. It cannot be doubted but that the whole nature of the people of this country will be affected by the spirit in which their education is approached and handled. And when this is borne in mind—when it is recollected how wonderfully human institutions give shape to human character, the worst results may be predicted if the field of education should ever be occupied by those who could only treat it in a purely secular manner. It is difficult to estimate the ill effects of treating religious belief and religious principle as matters which may form a bye part in a child's education. The most fatal habit of mind is thus insensibly engendered in the child. He learns to look upon these subjects as a medicinal drug to be occasionally resorted to, instead of regarding them as the very bread of life. The example of foreign nations

might warn us, that to treat religion in this manner is to sap its very foundations. But religion is emphatically the poor man's treasure, the support which can alone enable him to bear with cheerfulness the trials and sufferings which attach to his condition. And how great are the incidental blessings which may likewise be expected to accrue to the wealthier classes of the nation by forwarding the operations of this society, and promoting the education of the poor on the principles of the established church! It is not too much to assert that, if the measures proposed by the society should be extensively and efficiently carried out, vice would be checked, crime prevented, pauperism restrained, and a good understanding between the upper and lower classes promoted, to a degree which no other measures are equally calculated to bring about. Thus, by extending sound education to the poor, the wealthy laity of the church would find the blessing return into their own bosom. Great, too, as may be the exertions of the clergy in supporting schools, in catechising the children, and in advising and assisting the schoolmaster, your committee would remind them that they also have their encouragements, even in this life, to induce them to persevere in their labours. For, comparatively speaking, how ineffectual will be the services of the church, and how difficult the ministrations in the sick room, if they are addressed to illiterate and unprepared minds, instead of minds disciplined and prepared by intellectual and religious culture! Finally, your committee would entreat all friends of church education not to be discouraged by the magnitude of what is yet required to be done, or the little impression which may appear to be hitherto made upon the masses of our great population. When such feelings come across the mind, let it be always called to remembrance, that the masses are made up of units, that each unit is an end to itself, is an immortal soul, and therefore of inestimable value. And, "It is not the will of your Father which is in heaven that one of these little ones should perish."

### Diocesan Intelligence.—England and Ireland.

#### WINCHESTER.

A sermon was preached on Tuesday, June 2, at the cathedral, by the right rev. the bishop of Calcutta, in aid of the funds for completing the cathedral, now in course of erection there. The congregation was numerous, and included many of the clergy resident in the city and neighbourhood. The collection amounted to nearly 80l., including subsequent donations.

#### WORCESTER.

*Laying the Foundation Stone of the Tower of the Northern Transept, Leamington Church.*—On Thursday, June 4, was laid the first stone of the tower of the new northern transept. Soon after twelve, the procession of clergymen, &c., moved from the priory (the residence of the vicar). The sermon was preached by the rev. A. Short, from the following text: "Why trouble ye the woman? for she hath wrought a good work upon me; for ye have the poor always with you; but me ye have

not always, for in that she hath poured this ointment on my body, she did it for my burial" (Matt. xxvi. 10). The collection, after an admirable discourse, amounted to about 212l. The ceremony was performed by the rev. Vaughan Thomas. The duties of this part of the proceedings were entrusted to the archdeacon, and the minister who had undertaken to place the stone. The prayers were of a pure Church of England character. A jar, hermetically sealed, was deposited in a cavity prepared for its reception: the stone, wrought into shape, having been lowered, and adjusted, was struck three times with a mallet, the minister who was engaged in laying it saying, "Prosper thou the work of our hands upon us;" and the assembled priests and others making response, "O prosper thou our handy work." The ceremony concluded with the singing of the doxology, by the choristers, and the pronouncing of the blessing by the venerable archdeacon.

### COLONIAL CHURCH.

*Third Report of the "Colonial Bishops' Committee."*—The committee appointed to arrange measures in concert with her majesty's government, for the erection and endowment of additional bishoprics in the colonies and dependencies of Great Britain, cannot commence their third report without an expression of joy and thankfulness at the progress which, by God's blessing, has been made in the great work since the time when it was committed to their care. During the past year the important colony of New Brunswick, and the Island of Ceylon, were constituted independent dioceses, by the erection of bishops' sees at Fredericton and Colombo; and the committee are happy in being enabled to state that her majesty the queen has given her royal consent to the im-

mediate subdivision of the diocese of Australia into three distinct bishoprics, by the establishment of one see at Morpeth, for the northern division of New South Wales, and of another at Melbourne, for the district of Port Philip. These new sees, which could not have been constituted but for a generous sacrifice of private interests on the part of the bishop of Australia, will derive a considerable portion of their endowment from the colonial bishoprics fund. Thus, then, within the space of five years, which have elapsed since the "declaration of archbishops and bishops" was signed at Lambeth, nine new sees have been erected. Of these, two—namely, Gibraltar and Fredericton—derive their endowments almost exclusively from the funds placed at the

disposal of the episcopal trustees; and four others, namely, New Zealand, Tasmania, Melbourne, and Morpeth, receive important assistance from the same source. The remaining three, namely, Antigua, Guiana, and Colombo, have been endowed by means of a different distribution of the funds at the disposal of the imperial or colonial government of ecclesiastical purposes. The foregoing summary will show that of the original design, as set forth in the "declaration of archbishops and bishops," great part has been already accomplished; and the committee have much satisfaction in reporting, that no less a sum than 15,000*l.* has been contributed towards the endowment of a bishopric (not originally contemplated) within the British possessions in the Chinese seas. Of this endowment fund, the sum of 5,000*l.* has been most liberally given by two individuals (over and above their donation of an equal sum for the erection of a college); 8,000*l.* was raised by congregational collections in the diocese of London, under the authority of the bishop's pastoral letter; a grant of 2,000*l.* was voted by the Society for Promoting Christian Knowledge, and about an equal amount has been remitted to the Society for the Propagation of the Gospel, by individual contributors, but a considerable additional sum will yet be required, and a special committee has been named to collect such further funds as may be necessary to make a permanent provision for the see. Of the colonies still remaining without episcopal superintendence, the Cape of Good Hope and South Australia have been mentioned in preceding reports as presenting the strongest claims; and it would have been the duty of the committee on the present occasion to renew the appeal on their behalf, had it not pleased God to put into the heart of an individual member of the church, by an exercise of almost unexampled liberality, to guarantee adequate endowments for a bishopric in each of those colonies. It is well known that the lord bishop of Calcutta is using the most strenuous efforts to obtain a subdivision of his own enormous diocese, by the erection of a bishopric at Agra, for the north-western provinces. Such an arrangement is imperatively required for the welfare and extension of the church of England in northern India; while the recent wonderful spread of Christianity in the southern provinces of Tanjore and Tinnevely must, ere long, force attention to the

importance of sending forth a chief pastor for the special oversight of those infant churches. The committee, before concluding their report, consider it a duty incumbent upon them to specify those other possessions of the crown which, from their importance, as well as their distance from any existing see, appear to require resident bishops. They are principally Sierra Leone, Western Australia, the Mauritius, and Prince Rupert's Land. But it is obvious that a further subdivision will ere long be required in many of the existing dioceses; and even at present, the rapidly-increasing population of Canada, taken in connexion with its vast territorial extent, demands for the efficient administration of the church within that province an addition of at least two bishops. Upon the whole, although the committee do not look forward to an early termination of their labours, they cannot but regard the success which has hitherto been vouchsafed to them as an encouragement to persevere in the good work which they have undertaken, till the church, by the divine blessing, has been fully organized in every dependency of the British crown. This important end, however, cannot be attained without a strenuous and united effort on the part of the church at home; and the committee feel assured that they shall not call in vain upon the faithful members of that church to help forward its extension, by their active co-operation, and their continual prayers.

W. CANTUAR.  
E. EBOR.  
JOHN G. ARMAGH.  
RICHARD DUBLIN.  
C. J. LONDON.  
E. DUNELM.  
G. ROCHESTER.  
J. LINCOLN.

The abstract of receipts and payments, since 1841 (when the fund commenced) shows—

Special donations and subscriptions . . . .	£ 9,186
General do. . . . .	54,653
Annual subscriptions . . . . .	1,725
Bishops of London and Salisbury's pastoral letters . . . . .	9,299
The balance in hand is 63,130 <i>l.</i>	

### Miscellaneous.

#### THE BISHOPRIC OF JERUSALEM.

*Protest of the Bishop of Exeter against the Consecration of a new Bishop of the English Communion at Jerusalem.*—"To his grace the lord archbishop of Canterbury.—My lord archbishop,—Your grace will need no assurance of the extreme reluctance with which, most respectfully, but most undoubtedly (for if I doubted, I should say nothing), as a bishop of the province of Canterbury I hereby notify my dissent to the consecration of a successor to bishop Alexander as a bishop of the English church at Jerusalem, if that consecration is indeed to proceed on the principles announced in the 'statement by authority' of 9th December, 1841, or in your grace's 'letter to his majesty the king of Prussia,' dated 18th June, 1842, and published in the 'Prussian State Gazette' of 12th July of the same year. In taking this painful step, it is some consolation to me that I am doing that which can cause to your grace no surprise. So long ago as March 1842, in a brief personal communication which I had the honour of holding with you on this subject, and in my subsequent letter of the 13th of that month, I frankly stated the necessity under which I felt myself placed, of objecting to the licence given to bishop Alexander to disregard some of the most important canons of the church in which he was a bishop—canons made for the express purpose of 'securing uniformity of public worship,' and 'for the establishment of consent touching true religion.' I ventured to represent that nothing short of a synodical decree of the church itself could sanction so wide a departure from its essential discipline. Your grace, on the 30th of that month, was pleased to answer this my representation, by informing me that you 'feared that, if we waited for the determination of a synod lawfully assembled, the opportunity of making some efforts towards the restoration of unity in the catholic church would be lost,' and

as you agreed in the opinion expressed by other bishops, as well as by myself, that 'it was not expedient to bring forward in parliament any measures connected with the subject,' you must endeavour to arrange matters in some other way. Having received this intimation of your grace's intention, and anxiously awaiting the proceedings by which it would be fulfilled, I was in the meantime glad to feel myself excused from the painful duty of making any public declaration of my sentiments, in opposition to a measure which, though already executed in the instance of bishop Alexander, might yet admit of being recalled, or neutralized, or satisfactorily modified, in his case; which might, too, have no practical result; for we heard of no occasions calling for the exercise of powers so questionably conferred; and which, therefore, seemed most unlikely to be repeated, if, as in the course of God's providence has actually happened, bishop Alexander should be withdrawn before any effectual method of removing difficulties and satisfying well-grounded objections had been provided. With these feelings—even to this the last moment, and till the very eve of the consecration, as is universally reported and believed, of a second bishop of the church of England and Ireland at Jerusalem—I have waited silently, in hope that some measure would be taken which might meet the objections, most distressing to me to entertain, against an act bearing on it the high and venerable sanction of your grace's name. But, in the actual state of the matter, I have no alternative. I am bound by that duty which your grace would be the last to wish me to disregard, with all humility and deference, to remonstrate against such a proceeding, which I am unable to reconcile with the fundamental laws on which the discipline of our church is built, for the reasons which follow: 1. Because, while I fully recognise the duty of our church to endeavour, by way of mission, to aid in the conversion of the

Jews to the Christian faith, and while I dispute not the wisdom of conducting such a mission by a bishop, especially consecrated for that service, or of fixing his residence at Jerusalem, with the consent of the bishop of whose diocese it is part, I yet cannot perceive the lawfulness of consecrating him to be a bishop in the church of England and Ireland, and in the province of Canterbury, without his coming under all the obligations of our own episcopate, so that he be himself subjected to all of our canons which are capable of being observed by him, and, at the same time, bound to enforce the observance of them upon all within his jurisdiction.

2. Because the archbishop of Canterbury or the archbishop of York, being empowered to consecrate a subject of any foreign kingdom or state, to be a bishop in a foreign country, with requiring him to take the oaths of allegiance and supremacy, or the oath of obedience to the archbishop—required to be taken by every one who is consecrated to be a bishop in the church of England—a subject of a foreign state might be consecrated in order to his being a bishop at Jerusalem, for the purpose of his conducting such a mission, without its being declared or implied that he was to be a bishop of the English church; and so there is no necessity, for the purposes of the mission, that any of those canons should be disobeyed. To the anomaly, indeed, and, it may be, the unfitness, of such a proceeding, I cannot be insensible, nor would I be understood to recommend it; but it would at least be free from the fearful evil of consigning our discipline to manifest and direct infraction at the hands of the bishop himself.

3. Because the 'hope' expressed in the 'statement by authority' of Dec., 1841, 'that, under the divine blessing, the establishment at Jerusalem of a bishop of the church of England and Ireland, may lead to an essential unity of discipline as well as of doctrine, between our church and what are there called 'the less perfectly constituted of the protestant churches of Europe,' " does not justify the seeking of that object, however desirable it may be, by any unlawful means; such as abandoning, without due authority, the requirements of our own canons. This expedient seems, on the contrary, more likely to lower and corrupt our own church, than to elevate and purify the defective position of others—nay, in the present instance, to bring into question the catholic character of our church, by exhibiting it at Jerusalem in union with Christian bodies whose catholicity has been specially denied by the Greek church; and thus, instead of being 'the means of establishing relations of amity between our own church and the ancient churches of the east,' it can hardly fail to render that desired result more hopeless than before.

4. Because particular acts, to be done by the bishop at Jerusalem, as specified in the same 'statement,' are in direct violation of the canons of our church. He is to require, or to permit, 'German clergymen ordained by him, and residing within his jurisdiction, to officiate there in congregations of German protestants, according to the forms of their national liturgy, compiled from the ancient liturgies, agreeing,' it is said, 'in all points of doctrine with the liturgy of the English church;' a liturgy, however, which, if credit may be given to others who have publicly reported of it, cannot but be deemed grievously defective in more than one momentous particular—especially it is said to banish the term 'catholic' from the description of 'the church' in the apostles' creed, and from the designation of 'the faith' in the Athanasian. Again, in the highest act of Christian worship, or rather in the exercise of the highest Christian privilege—the celebration of the Lord's supper—that German liturgy seems to exclude the consecration of the elements by Christ's minister, doing, after Christ's ordinance as Christ himself did, and, instead thereof, invites the people to 'hear attentively the words of the institution.' It delivers those elements, not that we, receiving them, may be partakers of our Saviour Jesus Christ's most blessed body and blood; not that that body and that blood may preserve our body and soul unto everlasting life, but as a mere memorial, or little more than a memorial, of our Lord's death, and as a means of strengthening our faith; and it adopts a formula of delivery still more jejune than that which, rejected by our own church as insufficient nearly three centuries ago,

may not now be reproduced, within its limits, by any less authority than a decree of the church itself.

5. Because, according to the 'statement, published by authority, 9th of December, 1841,' 'Germans intended for the charge of the congregations above described, while they are to be ordained according to the ritual of the English church, and to sign the articles of that church,' nevertheless, 'in order that they may not be disqualified by the laws of Germany to officiate to German congregations, are to exhibit to the bishop a certificate of their having subscribed the confession of Augsburg.' For, highly as we all must honour this distinguished monument of the moderation and sobriety of those of the early German reformers who compiled it, we cannot recognise in it that identity, or even entire consistency, of doctrines with those of our church, without which subscription to both is irreconcilable with sincere and honest subscription to either. Such an expedient, pure and laudable as must have been the motive which dictated it, can hardly fail to encourage that vicious laxity in dealing with men's most solemn engagements to the church, and in interpreting the terms of its articles, not after their 'true, usual, and literal meaning,' but in some 'non-natural sense,' which has been, of late, the abundant source of afflictions and disgraces to our church.

6. Because, in the more recent document—the 'letter to his majesty the king of Prussia'—while this twofold subscription to inconsistent tests of doctrine is avoided, a proceeding has been substituted (in manifest violation of our canons), which is open to objections scarcely less cogent. Young divines, candidates for the pastoral office in the German church, 'as soon as the bishop has satisfied himself of the qualifications of the candidate for the especial duties of his office, of the purity of his faith, and of his desire to receive ordination from the hands of the bishop,' are to be ordained by him, on subscribing the three creeds—the apostles', the Nicene, and the Athanasian. Thus our church, in respect to these its ministers, will be deprived of the one great security, which its law imperatively demands from all, 'for the avoiding of diversities of opinions, and for the establishing of consent touching true religion.' And this is done in the expressed 'hope that it may lead the way to an essential unity of discipline, as well as of doctrine, between our own church and' (what is designated by the Prussian government as) 'the United German National Church of Evangelical Faith.'

7. And lastly, because this 'united German church,' to which the church of England and Ireland would be thus made to unite itself, is a new, and, until these few years, an unheard-of denomination. Even now, its existence is unknown to us in any ecclesiastical way, being announced merely in royal edicts and state gazettes. It does not appear to be even a society, much less a 'national church,' compacted of the various particular churches within its territory, or a specified integrant portion of the territory, of the same temporal government, acting together as one, under a catholic and apostolic hierarchy, professing the one catholic faith, and subjected to an apostolic discipline. It seems, rather, to be a mere political comprehension of individuals and communities, having no bond of union, except one common reclamation against Rome, and a general adoption of the Christian name. But even from this (so-called) church—from the people, at least, and the ministers within it—there have appeared no public indications of a wish for union with us, no sense of its being 'a less perfectly constituted church' than our own, no feeling of defect to be supplied, above all, no disposition to purchase communion, or even co-operation with us, by recognising any new authority, or submitting themselves to any new discipline. Against such a result, essential as it is to the due execution of the measure, the popular voice of Germany is said to be loud and general. For all these reasons, while I highly honour the catholic spirit, which, longing after a more intimate and more extended union with other portions of Christendom, has prompted the experiment, I deprecate the repetition of it; and, accordingly, I hereby notify my dissent to the consecration of a successor to bishop Alexander, as bishop of the church of England and Ireland at Jerusalem.—Given under my hand, this 25th day of May, 1846.

"HENRY, BISHOP OF EXETER."

# REGISTER

## OF

# Ecclesiastical Intelligence.

AUGUST, 1846.

### Ordinations.

**ORDINATIONS APPOINTED.**  
 Bp. of Bath and Wells, at Wells, Dec. 30.  
 Bp. of Hereford, at Hereford, Dec. 30.  
 Bp. of Lichfield, at Eccleshall, Sept. 30.  
 Bp. of Lincoln, at Lincoln, Sept. 30.  
 Bp. of Salisbury, at Salisbury, Sept. 30.

**ORDAINED**  
 By Bp. of DUREHAM, in Trinity Church, Marylebone, June 28.

**PRIESTS.**  
*Of Cambridge.*—W. Banks, B.A., Cath.; J. O. Ford, Queens'; W. Wight, B.A., C.C.C.  
*Of Durham.*—N. Atkinson, B.A., J. Boak, A. Cunyngname, J. Hudson, W. Greenwell, M.A., E. Smith, B.A., R. Shields, B.A.

**DEACONS.**  
*Of Oxford.*—E. Bittleston, B.A., St. Edm. H.  
*Of Cambridge.*—A. Maggison, B.A., Trin.

*Of Durham.*—C. Erskine, B.A., L. Morgan, M.A., J. Richards, B.A., J. H. R. Sumner, M.A., R. Taylor, B.A., A. Woodford, B.A.  
*Of St. Bees.*—G. Carr.  
*Of Lampeter.*—J. P. Jones, W. W. Stockdale.

By Bp. of WINCHESTER, at Farnham, July 5.

**PRIESTS.**  
*Of Oxford.*—F. O. Giffard, B.A., St. John's; Hon. R. J. H. Hastings, B.A., Univ. (lett. dim. bp. of Gloucester and Bristol); S. E. Lyon, B.A., Wad.; H. Macdougall, B.A., Brasen.; H. C. Pigou, B.A., Univ.  
*Of Cambridge.*—E. L. Berthon, B.A., Magd.; R. T. Cockle, M.A., St. John's; H. Colson, M.A., Pemb.; J. Coleridge, B.A., St. John's; T. P. Dale, B.A., Sid.; A. J. Maclean, B.A., Trin.; J. H. Pollexfen, B.A., Queens'.

*Of Dublin.*—F. Hasnom, B.A. (lett. dim. bp. of Bath and Wells).  
 T. D. Ozanne, B.A., of Trin. Coll., Hartford, Connecticut, U.S.

**DEACONS.**  
*Of Oxford.*—E. Armitage, B.A., Univ.; H. A. Douglas, B.A., Ball.; T. Hullah, B.A., Brasen. (lett. dim. bp. of Exeter); W. Milton, M.A., Exet. (lett. dim. bp. of Ripon); Hon. H. R. Pakenham, B.A., Brasen. (lett. dim. bp. of Bath and Wells); G. Rose, B.A., Magd. H.; H. Wright, B.A., Ch. Ch.  
*Of Cambridge.*—J. J. Bellaine, B.A., Pemb.; H. R. Blacket, B.A., St. John's; W. Blake, B.A., (lett. dim. bp. of Gloucester and Bristol); J. H. Sykes, B.A., Trin.; M. Vaughan, S.C.L., Pet.  
*Of Lampeter.*—D. Evans (lett. dim. bp. of St. David's).  
 Lit.—A. J. Beumeld (lett. dim. bp. of Ripon).

### Preferments.

Name.	Parish & County.	Pop.	Patron.	Value. £	Name.	Parish & County.	Pop.	Patron.	Value. £.
Arthur, E. . . .	Tramere (P. C.), Chesh. . . . .	2554	Rec. of Bebing-ton . . . . .	150	Fearon, J. . . . .	St. Lawrence (R.), Southampton . . . .	498	Ld. chanc. . .	148
Begot, F. . . . .	Stoke-Rodney (R.), Somerset . . . .	330	Bp. of Bath & Wells . . . . .	356	Fountaine, J. . . .	Southacre (R.), Norf. . . . .	100	A. Fountaine..	*572
Barclay, J. T. . .	St. Simon (P.C.), Bristol . . . . .	2000	Crown & bishop . . . . .	150	Foye, M. W. . . . .	Wimbish-cum-Thun-dersey (V.), Essex . . . .		J. Greensall . .	*190
Bernard, H. J. . .	Yatton (V.), cum Kenn (C.), Somerset . . . .	1878	Prbh. of Yatton . . . . .	*422	Graham, P. . . . .	Blyborough (R.), Linc. . . . .	107	Lord chanc. . .	*519
Bowden, H. J. . .	Charles chapel (P.C.), Plymouth . . . . .	522	Trustees . . . . .	100	Griffin, C. . . . .	Hassell (V.), Warw. . . . .	360	Lord chanc. . .	42
Brothers, J. . . .	Brabourne (V.), cum Monks Horton (R.), Kent . . . . .	889	Abp. of Canter-bury . . . . .	*220	Hatchard, T. G. . . . .	Havant (R.), Hants. . . .	2101	Bp. of Win-ches-ter . . . . .	*420
Brown, S. . . . .	East Shefford (R.), Berks . . . . .	50	R. Harbert . . . .	400	Head, C. O. . . . .	Howick (R.), Nor-thumberland . . . . .	242	Bp. of Durham	*212
Buckland, W. A. .	Islip (R.), Oxfordsh. . . .	674	D. & C. of Westminter . . . .	*208	Holland, T. A. . . .	Poyning (R.), Sussex . . . .	282	Heirs of visc. Montagu . . .	*227
Buttermere, R. D. .	Easton (R.), Hants. . . .	502	Bp. of Win-ches-ter . . . . .	*514	Hughes, J. . . . .	Llandover (V.), Carmarth. . . . .	1241	Bp. of Bangor.	426
Carr, H. B. . . .	Whickham (R.), Dur-ham . . . . .	4819	Bp. of Durham . . . .	*223	Iaman, W. C. . . . .	GreatGonerby (P.C.), Linc. . . . .	1049	Preb. N. and S. Grantham . .	
Carter, G. . . . .	Binley cum Wyken (P. C.), Warw. . . .	223	Earl Craven . . . .	52	Jebb, J. B. . . . .	St. Thomas (P. C.), Brampton, Derbysh. . . .	2000	Bp. of Lichfield	150
Cockett, W. . . .	Upperby (P. C.), Cam-bria . . . . .	115	Incumb. of St. Outhbert's . . . .	118	Joynes, R. . . . .	Gravesend (R.), Kent . . . .	6414	Lord chanc. . .	207
Collinson, R. . . .	South Weston (R.), Oxfordsh. . . . .	104	Queen's coll., Oxford . . . . .	200	Kempe, A. A. . . .	Wexham (R.), Bucks . . . .	175	Lord chanc. . .	*200
Collinson, J. B. . .	St. Michael's (V.), Coventry . . . . .		The crown . . . .	*472	Kinder, R. . . . .	Raund (P. C.), Rose-dale . . . . .			
Comey, C. R. . . .	Kimmeridge (P. C.), Dorset . . . . .	154	Ld.-col. Mansel . . .	100	Lee, H. T. . . . .	Helhoughton (V.), cum South Rainham (V.), Norf. . . . .	356	Ld. C. Towns- end . . . . .	*258
Cope, R. . . . .	St. Jude's (P. C.), Birmingham . . . .				Lonsdale, J. . . . .	Prees (V.), Salop. . . .	2270	Bp. of Lichfield	*471
Currie, J. . . . .	New church (P. C.), Platt-lane, Man-ches-ter . . . . .				M'Gill, G. H. . . .	Stoke Ferry (P. C.), Norf. . . . .	662	Lord chanc. . .	100
Dale, T. . . . .	St. Pancras (V.), Middlesex . . . .	120763	D. & C. of St. Paul's . . . . .	*1910	Manning, P. J. . . .	St. John's (P. C.), Farley, Yorksh. . . .		Via. of Calver-ley . . . . .	150
Davy, O. . . . .	Fiskerton (R.), Linc. . . .	410	D. & C. of Peterborough. . .	*447	Marshall, H. J. . . .	Weston Zoyland (R.), Somerset . . . . .	1000	Bp. of Bath & Wells . . . . .	*264
Dawson, H. . . .	Munden Magna (R.), Herts . . . . .	477	The crown . . . .	*702	Mayhew, T. . . . .	Metfield (P. C.), Suff. . . .	702	Parishioners . .	*20
Doble, J. . . . .	New church, St. John's Longsight, Manchester . . . .				Miller, J. C. . . . .	St. Martin's (R.), Birmingham . . . .	120215	Trustees . . . .	1042
Dunn, J. W. . . .	Dalston (V.), Camb. . . .	2274	Bp. of Carlisle . . .	*201	Moore, D. B. . . . .	St. Andrew's (P. C.), Birmingham . . . .			
Edwards, H. . . .	Church-Stanton (R.), Devon . . . . .	1086	Rev. R. P. Clarke . . . . .	421	Newling, W. . . . .	St. Paul's (P. C.), Werneth, Chesh. . . .	4000	Crown & Bp. . .	120
Ellison, H. J. . .	Edensor (P. C.), Der-byshire . . . . .	742	Duke of Devonshire . .	40	Nicholls, H. . . . .	Peyhembury (V.), Devon . . . . .	545	Rev. T.T. Jack-son . . . . .	126
Elman, E. B. . . .	Berwick (R.), Sussex . . .	100	J. Elman . . . . .	*222	Palk, H. . . . .	Dunchideock (R.), cum Shillingford, Devon . . . . .	202	Sir L. V. Palk, bart. . . .	121
Fallow, T. M. . . .	St. Andrew (P. C.), Marylebone . . . .				Palmer, W. . . . .	Whitchurch-Canonl-corum (V.), Dorset. . . .	1581	Bp. of Bath & Wells . . . . .	*720
					Phillips, G. . . . .	Sendon (R.), Essex. . .	521	Queens' coll., Cambridge. . .	*207

### Preferments—CONTINUED.

Nams.	Parish & County.	Pop.	Patron.	Value. £.	Name:	Parish & County.	Pop.	Patron.	Value. £.
Price, R. C. ..	Cople (V.), Bedfordshire .....	551	Ch. Ch., Oxford	*215	Sweetland, W. K. ....	Cornworthy (V.), Devca .....	554	Rev. C. Barter	*210
Shaw, C. J. ..	Oricket St. Thomas (R.), Somerset .....	73	Lord Bridport.	*106	Thomas, G. F. ....	Butler's Mission (V.), Warw. ....	813	Ch. Ch., Oxford	88
Simcoe, H. A. ....	Egloskerry cum Tremaine (P. C.), Cornw. ....	552 107	Rev. H. A. ....	111	Thomas, H. L. ....	St. Tudy (R.), Cornw. ....	661	Ch. Ch., Oxford	700
Smith, C. ....	East Garston (V.), Berks .....	662	Ch. Ch., Oxford	*239	Thompson, E. ....	All Saints' (P. C.), St. John's Wood, Middlesex .....			
Smith, H. ....	Stoke D'Abernon (R.), Surrey .....	352	Rev. H. Smith.	*418	Tipping, — ..	St. Peter's (P. C.), Sandbach, Chesh. ....			
Smith, T. T. ....	Newhaven (R.), Sussex .....	955	Lord chanc. ....	*186	Townsend, H. ....	Lifton (R.), Devon ..	1784	W. A. H. Arundell ...	*423
Spence, G. ....	Christ Church (P. C.), Virginia-Water, Surrey .....				Tucker, J. ....	Hawling (R.), Glouc.	217	H. T. Hope ..	*100
Stable, G. ....	Wappenbury (V.), Warw. ....	260	Lord Clifford. ....	60	Williams, R. ....	Meyllyrne (R.), Carmarth. ....	191	Bp. of Bangor.	*178
Burrows, H. N., hd. mast. of Fauconberge gram. sch., Beccles.			Fagan, G. H., domestic chap. to D. of Buecleuch.		Turner, D. W., hd. mast. of Royal Institution, Liverpool.				
Bush, R. W., hd. mast. of Islington proprietary gram. sch.			Gleig, G. R., chap. general to the forces.		West, hon. and rev. R. W. S., chap. in ordinary to the queen.				
Dale, H., hd. mast. of Blackheath proprietary gram. sch.			Green, C., chap. to the forces.		Williams, T. L., to be a master in Cheltenham college.				
Downville, D. E., chap. union, Semington, Wilts.			Hare, W., chap. to the forces.		Wood, W. S., hd. mast. gram. sch., Oakham.				
			O'Brien, J., chap. to garrison at Chatham.						
			Smith, H., assist. chap. at Parkhurst, Isle of Wight.						

### Clergymen Deceased.

Asher, J. P., at Knightsbridge, 79.	Fenton, R., vic. South Cokerington, Linc. (pat bp. of Lincoln), 68.	Ruell, D., min. St. James chap., Pantenville, 63.
Buddicom, R. P., p. c. of St. Bees, Cumb. (pat earl of Lonsdale), 63.	Leycester, O., rec. Stoke-on-Terne, Salop, 94.	Sandham, C. F., 30.
Bund, T. H. B., 34.	Marcon, C., 47.	Slatter, W., 67.
Clarke, W. T., 42.	Mayor, R., vic. Acton, Chesh., 56.	Tardiffe, J., cur. Hampnett and Stowell.
Cotton, H. S., vic. Deasborough, Northampt., 72.	Moore, J., D.C.L., vic. St. Pancras, Middx. (pat. D and C. of St. Paul's).	Trevenen, E., rec. Drewstington, Devon (pat. Messrs. Ponsford), 61.
Davies, J. B., rec. Kemy's-Inferior, Monm. (pat. rev. W. C. Risley).	Mountain, G. R., rec. Havant, Hants (pat. bp. of Winchester), 56.	Trimmer, H., 34.
Dyson, H., rec. Waxham, Bucks (pat. lord chanc.), 82.	Pickin, W. F., fell. Magd. coll., Oxford, 31.	Vincent, M., St. Thomas's (P. C.), Brampton, Derbyshire (pat. bp. of Lichfield), 66.
Ellis, W. M., rec. Ickford, Bucks., 42.	Pogson, E. J., fell. St. John's coll., Oxford.	Watson, J. B., 46.
Falloon, M., rec. Loyde, Antrim.	Price, J., rec. Great Munden, Herts (pat. the crown), 83.	

### University Intelligence.

#### OXFORD.

##### UNIVERSITY COLLEGE.

An election to the Stowell civil law fellowship in this college will be held on Saturday, the 31st of October. Candidates are required to call upon the master on or before Tuesday, the 27th of October.

##### FHMROKE COLLEGE.

Mrs. Sheppard's Medical Fellowship.—An election will be made, on Friday, the fourth day of December next, of a fellow on the foundation of Mrs. Sheppard. All members of the university of Oxford, who shall then have passed the examination required for the degree of B.A., may be admitted as candidates. Candidates will present to the master certificates of their having filled the examination requisite for the degree of B.A., together with testimonials, and a permission to offer themselves from the authorities of their college or hall, on or before the 30th of November.

##### UNIVERSITY PRIZES.

The following prizes have been awarded:  
*English Essay*.—C. S. Fortescue, B.A., student of Ch. Ch.  
*Latin Essay*.—G. Smith, B.A., demy of Magd. coll.  
*English Verse*.—G. O. Morgan, commoner of Ball. coll.  
*Latin Verse*.—T. C. Sanders, scholar of Ball. coll.  
J. M. Wilson, M.A., fell. and tutor of C.C.C., has been elected to Dr. White's professorship of moral philosophy.  
The theological English essay, for which an annual prize was founded in 1825, has this year been awarded to A. Taylor, B.A., Michel scholar of Queen's coll. The subject—"That a divine revelation contains mysteries is no valid argument against its truth."  
R. R. W. Lingens, B.A., fell. of Ball. coll., has been elected to the Eldon law scholarship.

##### JESUS COLLEGE.

W. Oakley, B.A., scholar of Jesus coll., has been elected to the fellowship vacant by the secession of Mr. Lewis.

##### KETER COLLEGE.

The following have been elected probationary fellows of this coll.: W. B. Marriott, scholar, and T. B. Colenso, commoner, of Trin. coll. The rev. H. Low, M.A., has been admitted actual fell.

##### ST. JOHN'S COLLEGE.

R. Thornton and E. Palin, scholars, have been admitted actual fellows.

##### WADHAM COLLEGE.

R. Trimmer, M.A., and L. F. Burrows, B.A., scholars, have been elected probationary fellows.

##### MRS. DENTON'S THEOLOGICAL PRIZES.

The subjects for the year 1847 are—"Prædestinationis et electionis nostræ in Christo pia consideratio, dulcis, suavis, et ineffabilis consolationis plena est vere pias." "On Christian courtesy." Persons entitled to write for the above-mentioned prizes must be in deacon's orders at least, and on the last day appointed for the delivery of the

compositions to the registrar have entered on the eighth, and not exceeded the tenth year from their matriculation. The compositions are to be sent under a sealed cover to the registrar of the university, on or before Saturday, the 1st day of March, 1847. None will be received after that day. The author is required to conceal his name, and to distinguish his composition by what motto he pleases, sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

##### THEOLOGICAL PRIZE.

"The importance of translation of the holy scriptures."—This subject, as appointed by the judges, for an English essay, is proposed to members of the university on the following conditions, viz., 1. The candidate must have passed his examination for the degree of B.A. or B.C.L. 2. He must not, on this day (June 30), have exceeded his twenty-eighth term. 3. He must have commenced his sixteenth term eight weeks previous to the day appointed for sending in his essay to the registrar of the university. In every case the terms are to be computed from the matriculation inclusively. The essays are to be sent under a sealed cover, to the registrar of the university, on or before the Wednesday in Easter week next ensuing. None will be received after that day. The candidate is desired to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name sealed up under another, with the motto inscribed upon it. The essay to which the prize shall have been adjudged will be read before the university, in the divinity school, on some day in the week next before the commemoration; and it is expected that no essay will be sent in which exceeds in length the ordinary limits of recitation.

The first of the above subjects is intended for those who, on the day appointed for sending the exercises to the registrar of the university, shall not have exceeded four years; and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

Sir Roger Newdigate's prize for the best composition in English verse, not limited to fifty lines, by any undergraduate who, on the day above specified, shall not have exceeded four years from the time of his matriculation: "Prince Charles Edward, after the battle of Culloden." In every case the time is to be computed by calendar, not academical years, and strictly, from the day of matriculation to the day on which the exercises are to be delivered to the registrar of the university, without reference to any intervening circumstances whatever. No person who has already obtained a prize will be deemed entitled to a second prize of the same description. The exercises are all to be sent under a sealed cover to the registrar of the university, on or before the 31st of March next. None will be received after that time.

The electors appointed to elect a Hebrew scholar on the Pusey and Ellerton foundation, have signified to the vice-chancellor that they have elected H. M. White, B.A., fellow of New college.

## CAMBRIDGE.

Sir W. Browne's gold medals have been adjudged as follows: The Greek ode, "Corinthus," to B. F. Westcott, Trin.; the Latin ode, "Hesperis mala luctuose," to J. C. Wright, King's—(Browne's Medalist, 1845); the Greek epigram, "Invitum qui servatur," and

the Latin, "Magnas inter opes inops," to A. A. Vansittart, scholar of Trin. The Latin prize essays to C. J. Monk, and A. A. Vansittart, Trin.

## DURHAM.

## EASTER TERM, 1846.

The bishop of Durham's prizes for the present year have been assigned as follows:—Hebrew and Hellenistic Greek, Patrick Wilson, B.A.; Latin prose, E. B. Dickson; Latin verse, J. Bolland. A second prize for Latin verse was assigned to R. Bradley.

The junior Hebrew prize has been assigned to H. F. Clinton.

The Van Mildert scholarship has been assigned to P. Rudd, and the Gisborne scholarship to G. Fisher.

Mr. Hartley's prize for students in theology has been assigned to C. T. Erskine, B.A.

C. Witley, M.A., and D. Melville, M.A., were nominated by the warden, on behalf of the dean and chapter, to be proctors for the ensuing academical year.

The professor of mathematics, D. Melville, M.A., and S. A. Pears, M. A., were nominated by the warden, and approved by the house, to be examiners at the first and second examination of students in arts in the present year.

The senior proctor and the lecturer on chemistry were nominated by the warden, and approved by the house, to be examiners at the first and second examination in civil engineering in the present year.

## EXAMINATION FOR M.A.

*Classical and General Literature.*—Class 1: C. T. Erskine, B.A.; G. E. Green, B.A.; J. Tounson, B.A.; J. Walte, B.A.

*Mathematical and Physical Sciences.*—Class 1: J. Pidder, B.A.; J. Gilly, B.A.

*Final Examination for the Degree of B.A.*—Class 1: J. Prior, P. Rudd. Class 2: H. W. Carr. Class 3: P. Fisher. Class 4: B. Harrison. Class 5: N. F. Y. Kemble, J. L. Low, F. J. Newton, H. Vesle. Class 6: J. D. Anderson, A. Greenwell, W. Hill, J. F. Johnson, P. Smith, C. Thornton. Class 7: E. Kingston, E. C. Topham.

## FINAL EXAMINATION OF ENGINEER STUDENTS.

*Class Paper.*—Mathematical, physical, and practical science (class 2), J. C. J. Bailey. Chemistry and geology (class 3), J. C. J. Bailey. Languages (class 4), J. C. J. Bailey.

The following have passed the final examination in theology:—W. K. E. Coombes, B.A.; hon. and rev. A. Douglas, B.A.; C. T. Erskine, B.A.; C. H. Ford, B.A.; R. Gibson, B.A.; H. Hall, B.A.; E. J. Hayton; W. W. How, B.A.; T. E. Miller, B.A.; L. Morgan, M.A.; J. Richards, B.A.; J. H. R. Sumner, M.A.; R. Taylor, B.A.; C. E. Thomas, B.A.; rev. B. Wilson, B.A.; and A. F. A. Woodford, B.A.

### Tributes of respect have recently been presented to the following:—

Allen, J., chap. of King's coll., London.  
 Clarke, J., from congregation of Sowerby Bridge church—pocket communion, and purse of £50.  
 Cockett, W., cur. and mast. of the gram. sch., Knarsbro'.  
 Cornwall, B., late cur. of St. Michael's, Manchester—plate, &c.  
 Inge, J. B., late cur. and evening lect. of All Saints', Hereford.

Jones, J., late second mast. of Ruthin gram. sch., Denbigh.  
 Ludlow, J. T., late cur. of Chedale, near Manchester.  
 Mason, R., cur. of St. Peter, De Beauvoir Town, West Hackney—plate.  
 Nash, O., late cur. of St. George's, Camberwell.  
 Parsons, E. F., from members of Doddestone Friendly Society—bible.  
 Reeve, J. W., inc. of Trinity church, Ipswich.  
 Valpy, G., cur. of Lynecombe, Bath—robes.

## Proceedings of Societies.

### SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE.

The following letter, addressed by the bishop of Newfoundland to the secretary of the Society for the Propagation of the Gospel, was read to the meeting of the above society, July 7:—

"St. John's, Newfoundland, June 12, 1846.

"Little did I think, when I was writing to you last week, that within so few days I should see twelve thousand persons, then comfortably settled, now without house or home; and two thousand dwellings, at least, swept away so completely, that it would be difficult to discover, except from the tall naked chimney, where they had been, or that they had ever existed at all. Little did I think, when on Sunday last I ordained two priests and eight deacons in our old church, and complained that such a structure, so mean and miserable, was ill adapted to the sacred services, that I should never officiate again there, and that in two days not a vestige of the building would remain, and that I should wish in vain for half the accommodation I perhaps too lightly esteemed. But such, alas, and far more dreadful and extensive than I can describe, or any person but an eye witness could conceive (and even our eyes can hardly believe it), is the destruction wrought in one day by a furious and fatal fire. I do not know that our good governor's expression, though strong, is exaggerated—'St. John's as a commercial city, has ceased to exist.' Two thousand houses destroyed, and twelve thousand persons left without shelter. All the merchants' stores and wharves (only one spared), with nearly the whole proceeds of the late seal fishery (our first harvest), and provisions, not for the town only, but for much the greater part of the island, utterly gone; swept away so suddenly and fiercely, that few could even attempt to save supplies beyond the little stocks in their houses, and in many cases not these. The fire commenced (it is believed, in a carpenter's shop) at eight o'clock, near the western end of the town, the wind at the time blowing strongly from that quarter; and, when it had got a little fuel and strength at the first store it reached, it raged and rolled down the streets to the eastward, destroying or desolating every building it en-

countered, whether of wood or stone. Many of the stores were of considerable strength, with iron shutters, slate roofs, and every other supposed security, but all to no purpose. Two whole streets running parallel to the water were mown down, as the ripe corn before the reaper; and besides other cross streets and detached houses and buildings of various sorts. Strange, however, to say, our church was the only place of public worship destroyed. The Roman catholic and independent chapels were saved, through great exertions. The methodist and presbyterian, being on higher ground, were not reached; but the nunnery, and a large Roman catholic school near it (the latter in the course of erection), though at a considerable distance from the main line of conflagration, and on a high hill, were totally consumed. It is supposed they were set on fire by some bedding, or other clothes, carried in a state of ignition. Though large buildings, they had disappeared within an hour from the first bursting forth of the flame; our church in even less time, so rapidly does the dry wood consume. I had not the least hope of saving our church, when I saw the direction and force of the fire; and there was no possibility of protecting the large roof, or of supplying water to put out the flakes and sparks of fire which fell upon it in showers; and it lay directly in the line of the fiery stream running down Duckworth-street. The court-house, though covered with slate, and isolated, went next; and thence the torrent hurried along both streets simultaneously to the custom-house, where, as there was a considerable break, and the buildings were of stone, it was hoped that there might be a check. But no, all must fall—so it was doomed! and no precautions or exertions of man could avail to stop the devastation. As well might you say to the raging sea, 'Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.' The rectory was in great danger, but, by cutting down the wooden fence running along the court-yard, the wind also favouring us, the progress of the fire in that direction, through God's mercy, was arrested. All the houses opposite the court burnt like touchwood. All Mr. Bridge's furniture was removed. The wood pile in his yard was once on fire, but extinguished immediately; and

men were kept on the roof with a constant supply of water. It was difficult to remain on, or, indeed, in the house, near the windows, the heat through the glass was so intense. I laboured and watched here for several hours, not for Mr. Bridge's or the rectory's sake only, but for two streets, which must have been sacrificed had Mr. Bridge's house gone. God be praised for this success. I could not consider Mr. Bridge's house safe till after six o'clock; but by that time the body of flame had all passed, the wind still driving it towards the east. It only ended its ravages in that direction with the end of the street, and of the fuel by which it was fed. At this further extremity, many fishermen's flakes and stages blazed up, and disappeared, as in a moment. But not only the two streets spoken of, and all the connecting streets, were destroyed, the fire broke up Queen's-road, and came to the ordnance-yard, the garden of which is only divided from my premises by the road. I was, therefore, obliged to remove all my books and goods; which was effected in a very short space of time, through the kind assistance given: They were removed to a small house at the back of our collegiate school, which is near Fort William; but this also being of wood was in great danger. By God's blessing, however, upon the exertions used, the ordnance buildings were preserved, and by the wind blowing away from my premises and the school, the flakes and sparks did not fall on us as we apprehended; and St. Thomas's church, the collegiate school, and theological institution, were all mercifully spared. I am writing in haste, for a vessel is going to sail to-day. I send you a map of the town, drawn hastily by Mr. Bridge, at least of what used to be the principal part of the town; but which is now 'emptiness and confusion'—a mere forest of tall naked chimneys frightful to behold. I lay down on the floor of Mr. Tuckwell's sitting-room at three o'clock, thankful, I hope, that I had such shelter, when thousands were lying in the open fields; and I was awakened before six o'clock in the morning by sobs and cries under the window, though the room is in a private garden. My own kitchen and stable were occupied by the houseless, as well as the Theological Institution and St. Thomas's church. The shipping was in great danger, and many vessels actually caught; among them the dear 'church ship,' and it was only by great and courageous efforts on the part of the mate and Mr. Tremlett (just ordained deacon) that it was saved. The fire fell on the foresail, which, though closely clewed up, was burnt with the yard. A vessel lying alongside was seized in a precisely similar manner, and was obliged to cut away her mast, by which she and many other ships escaped destruction. My captain was on shore looking after his wife and goods, as his house was among those that disappeared. With regard to the effect on our church, I cannot allow myself in such a cause to be discouraged; but the present aspect of affairs is as melancholy as possible. Our sacred building utterly swept away: except for the short walls supporting the sleepers you would not know where it had been, or that it had been. All our merchants, with the exception only of the house of Messrs. Newman and Hunt, are losers to a fearful extent. Several, it is said, can hardly find pens and paper to write to their correspondents, and none can be purchased. Time and means are equally taken from any public work. Less than 8,000*l.* would not build us and fit up the plainest possible edifice of stone sufficient for our congregation; and public wooden buildings are not again to be thought of, nor, I suppose, allowed. Our church society, as far as St. John's is concerned, must be paralyzed for two or three years, and upon St. John's depends the greater part of the island. The poor fishermen cannot get salt to cure their fish. What will become of our congregations I know not. Less than three years would not suffice to build a church such as we require, with all appliances and means, and we have none. Is it wrong in such cases to wish that one was rich and wise? I hope, however, I know what is better than any vain wishes—to be resigned to God's will and chastisements, and to pray for forgiveness first, and then, in his good time, for deliverance. I intended to have called together our church-building committee in a few days, to request from them means to proceed with our projected church, which call,

I have no doubt, would have been responded to, but now, alas, it is impossible. I must write again in a few days, and I hope in a more collected manner: but the first and chief thing we shall want is an experienced builder, who will see and understand our circumstances—and with plenty of labourers, and a few masons, we might get in our foundations before winter, and begin vigorously to get up the walls next spring. You see I write as if I had no doubt or difficulty about the means; and I cannot suppose or believe we shall be left without a house for our sacred assemblies. I hope I need not say that the poor houseless are also to be remembered: but I have no doubt the legislature will put at the disposal of the governor a sufficient sum to provide present shelter and food, though there is a very short supply of the latter remaining. Only one bakehouse, and that the government one, spared. Loans also will probably be obtained from England for rebuilding the streets. We cannot be thankful enough that the calamity did not occur in the winter, for the sufferings and misery would have been aggravated a thousand-fold. The worst, I fear, with respect to them is not past. Food, however, is in course of distribution, and sheds are being erected, and many are gone off to the out-harbours. \* \* I hardly know whether I can proceed on my visitations, or whether to go to England, or to remain here. I pray God to direct and support me, for, indeed, I am feeble and sore smitten. All the lads of my collegiate school are burnt out except five. 'Are you burnt out?' is the common address to every one we meet, answered generally not by words but by quivering lips and full eyes. Our case will commend itself, I am persuaded, to the venerable society, and all members of our church, without any entreaties on my part. God be with you, and all who can pity and pray for us. Ever your affectionate brother and friend,

"EDWARD NEWFOUNDLAND."

A special meeting was appointed for the 21st of July, to take into consideration what funds should be granted to meet the losses occasioned by this calamity.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

At a meeting of the society, held July 11, 1846, it was unanimously resolved, that the bishop of Madras, its president, and acting metropolitan of India, be recommended to send a missionary and catechist to labour in the Nerbudda district, on the understanding—First, that the Calcutta diocesan committee engages to ensure the salaries and house-rent of the missionary and catechist that may be sent. Secondly, that whatever funds be raised in the district in which they are to labour, by the local associations which it is hoped will be formed, be paid to the credit of the Calcutta diocesan committee, by which all such sums will be devoted, strictly, to the carrying on of the mission in the Nerbudda district, according to the practice of the Society for the Propagation of the Gospel in Foreign Parts, with such further aids as it may be, from time to time, in the power of this committee to supply. The right rev. the president has consequently been pleased to appoint the rev. J. G. Driberg, to proceed as missionary to the Nerbudda district, and Mr. H. J. Harrison, senior student of Bishop's college, to accompany him as catechist. These gentlemen will, accordingly proceed to the sphere assigned to them as soon as they may be instructed so to do by the bishop, and the necessary arrangements can be made. It is purposed that they take up their residence, in the first instance, at Saugor; their final location being left dependent on the results that may attend their first attempts, and the prospects that may open on them. The pressing wants of the large congregations of converts in the vicinity of Calcutta render it impossible for the diocesan committee to pledge itself to meet the incidental expenses of the Nerbudda mission, until some improvement takes place in its resources. It is, therefore, the more earnestly hoped that the Christian residents of the district will speedily, effectually, and steadily respond to the appeal now made to them in behalf of the venerable society, whose end and aim it is to obey, in conformity to apostolic order, our blessed Saviour's precept, "to preach the



gospel to all nations," and (in entire reliance on him whose Holy Spirit alone can give sight to the blind) to

cause the light of his word to shine upon those who sit in the darkness of the shadow of death.

### Diocesan Intelligence.—England and Ireland.

#### CARLISLE.

The bishop, attended by the rev. Dr. Jackson, the worshipful the chancellor, held his visitation in the cathedral church of Carlisle, on Tuesday the 16th inst., when a very numerous body of the clergy of the surrounding district were present. The bishop commenced his address to the assembled clergy, by an earnest eulogium upon the character of the late lamented chancellor of the diocese. His lordship then addressed himself to the vindication of the liturgy of the church. On reading the general confession, his lordship explained that, while the church duly encouraged repentance and prayer to God in its liturgy, it did not impede private confession, although it abstained from imposing heavier burdens than the penitent might be able to bear. At the same time, the words used were sufficient to involve a more comprehensive and distinct confession, when necessary, as might be seen by a reference to the communion exhortation, and to the forms of absolution in the visitation of the sick; but it was clear and distinct that the church refused to impose any direct inquisition into the sins of penitents. In proof of this, his lordship quoted the admirable interpretation of the true meaning of confession, as laid down by the "judicious Hooker," and explained it further by the excellent conclusion of Dr. Nicholson, in his comment upon that exposition. The inference from which was, that while all did, in common, and on ordinary occasions, acknowledge to God their sins in the general confession in public, there were also other sins of a more particular character, respecting which the penitent, in uncommon emergencies, might resort to the ministers of the church for such counsel and absolution as they were entitled to give from their high office. And it was taught, that God requires confession, because forgiveness was not granted for what was not confessed as sin: and this was, in itself, a vindication against the charge that the confession required by the church was a mere cover for sin, for the scriptures declared that God did not absolve, nor give his ministers power to absolve, any from their sins, without perfect penitence. This was the principle which the church recognised in the confession, and it were well if ministers followed its example with cautious steps. In reference to the form of absolution itself, his lordship said it was as perfect as any human effort could make it; and it was but the expression of the power given to the ministry of reconciliation with God, where a man believed and was penitent, and which the ministers of the church acted upon but as ambassadors of Christ, from whom the power and the command came. God only knew who was pardoned and who believed, and the church acted on the conviction that there was no reliance could be placed upon words where there was no repentance—absolution, therefore, was only given to those who were penitent and believed; and the form of the liturgy, while in this respect it marked the limitation, still, where the conditions were fulfilled, conveyed the pardon of God to the penitent believer from the lips of the messenger he had appointed. His lordship then made a strong appeal to the clergy to exert themselves in accordance with the rubric of the church in these important matters, and declared that the rest of the service of the church was of the same character, and was built on the gospel and the words of Christ and the apostles—deprecating all evil, and declaring in favour of all good, it breathed the true Christian character that his way might be known, and his saving health unto all nations. His lordship then concluded with an emphatic notice of the state of the world in reference to religious opinion, and a strong assertion that the church had confidence in the power of its liturgy to retain the people in their faith, and keep peace amongst them.—*Carlisle Patriot*.

#### ELY.

The bishop commenced the primary visitation of

his diocese on July 14th, at Trinity Church, Ely. As this was the first visitation the right rev. prelate has held since his appointment to the bishopric of Ely, a large number of clergymen assembled, as well as other distinguished persons, from the immediate neighbourhood. Prayers having been read, the sermon was preached by the rev. Frederick Jackson, M.A., perpetual curate of Parson Drove. The rev. gentleman selected for his text chapter xiii. of St. Matthew's gospel, verse 38, on which he founded a most eloquent discourse. The bishop took his seat at the altar, and the names of the clergy having been called over, the right rev. prelate proceeded to the delivery of the charge in which he laid before his clergy what had occurred to him relative to the state of the diocese, the propositions of the ecclesiastical commissioners, and his views as to the residence of the clergy.

#### GLOUCESTER.

The following declaration against the late conversions to the Romish church has lately been signed by all the clergy of the deanery of Hawkesbury, in the diocese of Gloucester and Bristol:

"We, the undersigned clergy of the deanery of Hawkesbury, in synod assembled, feel called upon to express our deep concern at the late falling off of some of our brethren, in this and other dioceses to the Romish church; and our entire conviction that nothing short of a strong delusion could have led to such a step on their part. Those doctrines, all and each of them, by which the church of Rome stands distinguished from the church catholic, and by consequence from our pure branch of the church catholic, we do utterly condemn and reject; nor can we allow the possibility of any approach to union between our church and that of Rome until Rome shall herself have cast off those corruptions and false unscriptural tenets, against which we, following our forefathers, the reformers of the sixteenth century, do continue to protest. Whatever may be the defects that we have to lament in our present condition—defects owing, probably, to our own sinful neglect, still we can see in these defects no argument for desertion, much less for return to a system marked by fundamental error. While we continue steadfast in our attachment to those pure and apostolic ordinances to the administration of which we have been called, we pray that Almighty God will raise us up, by the power of his grace, to greater faithfulness, and greater diligence; nothing doubting that his continual pity will still cleanse and defend his church."—*Yate, May 14, 1846.*

The signatures are:

Batchelor, E. W., rector of Cold Aston.  
Bockett, J., curate of Wickwar.  
Buckley, J., vicar of Badminton.  
Coney, T. B., vicar of Packlechurch.  
Copleston, W. J., rector of Cromball.  
Cripps, J., curate of Tresham.  
Ellacombe, H. T., vicar of Bitton.  
Everard, E. J., vicar of Didmorton.  
Foster, F. D., rector of Dodington.  
Greswell, Clement, rector of Tortworth.  
Hale, M., rector of Alderley.  
Harward, J., curate of Westerleigh.  
Harvey, G., rector of Yate.  
Huntley, R. W., rector of Boxwell, R.D.  
Langhorne, J., curate of Acton Turville.  
Nelson, H., curate of Tormarton.  
Randolph, H. J., vicar of Hawkesbury.  
Randolph, W. C., curate of Hawkesbury.  
Roberson, W. H. M., vicar of Tytherington.  
Robinson, W. S., rector of Dyrham.  
Salter, J., rector of Iron Acton.  
Sherer, G., vicar of Marshfield.  
Wall, T., curate of Old Sodbury.  
Ward, C. R., vicar of Wotton.



- Woodford, T. R., incumbent of St. Saviour's.
- Young, I. G., curate of Boxwell.

The remaining clergy of the deanery, not having been present at the synod, have since appended their signatures to the above declaration, as follows :

- Barry, G., rector of Little Sodbury.
- Borrett, R. P., rector of Siston.
- Fry, W., perpetual curate of Hanham.
- Latey, J., rector of Doynton.
- Maunder, C., perpetual curate of Holy Trinity.
- Norford, C., rector of Weston Birt.
- Somerset, right hon. lord W., rector of Tormarton.
- Stephens, W., curate of Bitton.
- Turner, J., rector of Horton.

#### LINCOLN.

*Opening of the new church at Morton.*—On the 3rd inst. the consecration of the new church, recently built at Morton, near Gainsborough, was performed by the bishop of Lincoln. The service commenced at eleven o'clock. The rev. Mr. Bird read the prayers, and the lord bishop preached from Jer. xxxi., 33 and 34. The Lincoln choir assisted in the services. A collection was made at the conclusion. The structure looks extremely neat, and will contain 300 persons.

*Opening of the new church at East Stockwith.*—This new church was also consecrated by the lord bishop during his late visit to Gainsborough. Divine service commenced at eleven o'clock; the rev. Mr. Barker read the prayers, and his lordship again preached the sermon from Titus iii., 5, "Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration, and the renewing of the Holy Ghost." The amount collected at both churches, and including a collection at Gainsborough, was upwards of 100*l*. The rev. Mr. Barker, late curate to the rev. Mr. Bird, is appointed minister of both the new churches. Divine service was performed at both churches on Sunday, and the congregations were numerous. On Friday evening cathedral service was performed at Gainsborough parish church, and a very large congregation assembled. The prayers were read by the rev. Mr. Barker, and the rev. Mr. Bird preached from Psalm cxiii., 6, "Pray for the peace of Jerusalem; they shall prosper that love thee."

#### LONDON.

*Anniversary Meeting of the Charity Children at St. Paul's.*—On Thursday, June 11, the anniversary meeting of the children connected with the metropolitan and suburban charity schools took place at St. Paul's. The usual preparations were made for the children, some thousands of whom were present. In the immediate neighbourhood of the pulpit were their royal highnesses the duke and duchess of Cambridge and princess Mary of Cambridge, the marquiss and marchioness of Westminster and the ladies Grosvenor, lord and lady Fitzroy Somerset, lady Stratford Canning and family, sir Stephen and lady Lushington, the lord bishop of Llandaff (dean of St. Paul's), the lord bishop of Worcester, the lord bishop of Sodor and Man, the lord bishop of Jamaica, the very rev. the dean of Hereford, the rev. Dr. Robinson, master of the Temple, the lord mayor, and his chaplain, &c., and a large number of metropolitan clergymen. The solemn proceedings commenced by the singing of the hundredth psalm (old version) by the children. The lord bishop of Worcester preached from the 38th verse of the 13th chapter of St. Matthew's gospel: "The field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one." His lordship dwelt at some length on the numerous and successful attempts now being made for Christianizing foreign lands; and alluded in terms of the strongest satisfaction to the extension of education amongst our own people, promoted as it was by institutions such as those to which they were brought into more immediate connexion that day. In many cases the influence of the instruction imparted was not confined to the children themselves, but extended to their parents and families, who were brought to sound views on religious matters, by observing the effect produced by them on the minds of their offspring. Few institutions, he thought, could be

considered more worthy of support in the present state of society than those which contributed to bring up the rising generation in the nurture and admonition of the Lord, based on the principles of our holy and apostolic church. His lordship concluded his discourse with an urgent appeal on behalf of the associated charity schools, and it was responded to by a liberal collection.

On Thursday, July 9, the bishop of London consecrated the new church of All Saints, near the Eyre Arms tavern, St. John's Wood. The church was built after the designs and under the superintendence of Mr. Little, 36, Northumberland-street, New-road. Colonel Eyre gave the site, and 1000*l*. as an endowment fund, and the rev. Edward Thompson has supplied the funds necessary for its completion, except about 800*l*., which have been subscribed in the neighbourhood. Several presents of church furniture have been made to Mr. Thompson, out of respect to the rev. gentleman. Subscriptions to the amount of 110*l*. were acknowledged on the day of consecration.

#### PETERBOROUGH.

The bishop commenced his visitation at Oundle on the 7th July, and has been proceeding through the principal towns of his diocese.

#### RIPON.

On Wednesday, the 24th June, the foundation-stone of the new chapel for the bishop's palace, Ripon, was laid by the bishop of that see. The bishop made the following address to those present:—"We have now, my Christian friends and neighbours, in the spirit of humble prayer, commended this our work begun to the care and guidance of him, without whom nothing is strong, nothing is holy; and, as it is the instinct of true devotion to acknowledge God in all its ways, to look to him in every turn and transaction of life, it has been our especial desire on this occasion of sacred interest to invoke his gracious aid for our undertaking; and having thus laid our foundation in faith and prayer, we humbly trust that our labour will not be in vain in the Lord. Its origin and object may be briefly told. I need scarcely say that the usual purposes for which the chapel of an episcopal residence is destined, are the domestic worship of the bishop's family, and for holding ordinations, in case age or indisposition should happen to render it inconvenient to resort to the cathedral. But, in the present instance, there happens to be a small hamlet in this immediate neighbourhood, distant two or three miles from any place of public worship, the inhabitants of which have been anxious to profit by the afternoon Sunday service held in the palace chapel; and as there sometimes assemble in it, on such occasions, between fifty or sixty persons, you may believe that the accommodation afforded by a room of moderate size must be inadequate. It so happened that our venerable archbishop, in a visit with which he honoured me some time since, observed this deficiency; and, having heard about a year ago that there was a movement in another quarter which might eventually lead to the erection of a larger chapel, his grace, with a delicacy which enhances the value of the noble gift, claimed to himself, as metropolitan, the privilege and preference in this matter, and insisted upon erecting it at his sole expense, presenting it as his own donation to the see of Ripon. To carry this munificent intention into execution, his grace has placed the sum of 3000*l*. at my disposal. That this generous purpose was partly influenced by the recollection of some willing aid which was rendered to his grace in the discharge of his episcopal duties, by the bishop of this diocese, it may not be presumptuous to believe—but I have his own authority for saying, that it was partly also in remembrance of the connexion which once subsisted between himself and this part of his former diocese, and of the very ample and unexpected revenue which, at one particular period, he drew from this immediate vicinity. So that having received so largely of your worldly goods, he gladly seizes this fitting opportunity of making you some return, by improving the spiritual condition of your neighbourhood. While then we offer to his grace our tribute of grateful admiration for this act of considerate bounty, let us also recognise in it an illustration of that which is indeed the proper office of the church—whose province it is (and I trust she will ever studiously main-

tain it) to extend her arms more and more widely, and embrace within them all those of her children, especially the poorer members of Christ's flock, who may be beyond the reach of her public ordinances. May those of our poorer neighbours who will henceforth have more ready access to them, through this act of Christian munificence on the part of one of the highest dignitaries of the church, give proof of their thankfulness for the gift, by constantly resorting to this house of God, therein offering their sacrifice of penitence, prayer, and praise; listening to the word read and preached, and reaping from it the precious fruit of righteousness and peace and joy in believing. I am unwilling, however, to believe that the benefits resulting from the erection of this enlarged chapel will be confined to the people who shall assemble within its walls; they will, I am persuaded, be reflected upon the bishop himself. I think I shall find a response in the breasts of many of my rev. brethren who surround me, when I say that no clergyman can engage with earnest zeal and single-hearted devotion in the active labours of a parish priest, without discovering that the advantages are reciprocal, and that while he is going about doing good among his people, consoling the penitent, instructing the ignorant, comforting the afflicted, helping to train up the young in the nurture and admonition of Lord, he discovers that, through the mercy of God, the dew of the divine blessing is in return refreshing his own soul. Now, in the present state of our church, and with the overwhelming burdens which the disproportionate size of our dioceses imposes upon her bishops, it is impossible that they should be able efficiently to discharge the duties of a parish in conjunction with those which belong more peculiarly to their

own office, and the legislature has wisely forbidden for the future the union of these two functions. But, indispensable as is this arrangement under the existing condition of the episcopate, it cannot be denied that it is a great privation to be thus cut off from that species of constant and refreshing intercourse with the poor and with their children which forms so large a portion of the engagements of the diligent parish priest; and it is a source of much satisfaction to reflect that to the bishop of the diocese of Ripon, at least, this loss may in a small degree be repaired by the opportunities afforded through the circumstances of our chapel as above described. Nor will the advantage end with himself. While he is thus to a certain extent occupied in pursuits precisely similar to those of his parochial clergy, a more active and lively sympathy will be maintained between himself and them; his own pastoral recollections will be constantly refreshed; he will be constantly reminded of the difficulties and trials with which their path is beset, be more fully able to enter into the nature of their disappointments and hindrances, more willing to render them prompt counsel and aid under their various embarrassments. Such, my Christian friends, are some of the reflections which have not unnaturally suggested themselves to my mind on the present interesting solemnity. It only remains for me to renew my fervent wishes for the success of this our undertaking, and that, when we are gathered to our fathers, when pastor and people of the present generation are gone to their rest, this building may endure as a monument of the liberality of its noble and pious founder, as well as a living fountain of spiritual light and life to all succeeding generations within its reach."

## COLONIAL CHURCH.

SIERRA LEONE.

To the reverend Thomas Eyre Poole, M.A., colonial chaplain of Sierra Leone.

Reverend sir.—We the undersigned, residents of this colony, members of your congregation, and others, beg respectfully to tender to you this tribute of our affectionate attachment and respect, and our regret that your health compels you to absent yourself for a season from your duties as colonial chaplain of this colony. The suddenness of your departure for England precluded us at that time from making our sentiments on this subject known to you, but we gladly seize this, the first opportunity that has offered, of conveying to you the expression of our high estimation of your character, which we

share, we confidently believe, with every class of her majesty's subjects in this colony. We trust it may please divine Providence to spare you for a long career of usefulness among the neglected tribes of this colony; we shall hail your return among us with delight and thankfulness; and, deeply as we regret even your temporary absence, we rejoice to think it will be for your own benefit. In conclusion, reverend sir, allow us to hope, that this expression of our esteem and respect will not be unacceptable to you; and with every wish for your health and happiness, we subscribe ourselves your sincere friends, JOHN CARR, chief justice.—With many others.

To this an appropriate reply was returned by Mr. Poole, dated July 14, which we regret that our limits do not allow us to insert.

## Miscellaneous.

CANTON DE VAUD.

"Fraternal address to the pastors of the Canton de Vaud, Switzerland.

"Beloved brethren and fellow labourers in the Lord,—We, the undersigned ministers of the united church of England and Ireland, having heard of the persecution which you are now suffering for conscience-sake, desire to express our Christian sympathy with you in your present distress, as members of the same mystical body: we have seen with deep regret your Christian liberty infringed by the secular power, and, whilst we have been shocked at the oppressive exercise of authority in a country which boasts of its liberty, and emblazons the very word on its banners, we have been consoled in witnessing the power of the gospel, and in seeing that there still exists in the protestant canton of Vaud, a noble army of confessors who are ready to suffer for righteousness' sake. We hope that by the act of resignation of your benefices, whereby upwards of one-hundred pastors have left their homes, with their wives and their little ones, at the commencement of a winter which threatens more than the ordinary rigour, you may yet

save your country and your church from the invasion of that rationalism and infidelity, which half a century ago deluged a neighbouring nation with blood. It is right to refuse to give up your pulpits, where you preach the doctrine of a crucified Saviour, to be used for political purposes, and we fully agree with you in your respectful remonstrance that you 'have been condemned unjustly, having violated no law of your country; that you have been condemned in spite of the law of God, which absolves you; and that you have been condemned in the face of a unanimous decree of your classes, which pronounced you innocent.' It is grievous to us to learn that since you resigned your parochial charges you have been prevented by the secular arm from continuing to feed the flocks over which the Holy Ghost hath made you overseers, and that you are at present suffering under a persecution which could not have been looked for in any protestant country in the middle of the nineteenth century; but we trust, through the grace that has enabled you 'to endure hardship as good soldiers' for the gospel's sake, you will continue to preach the unspeakable riches of Christ, and whether you are scattered abroad on account of this persecution, or you re-

main in your native country to be subject to bonds and imprisonments, we will not cease to pray that the Lord may be your shield and buckler, and vouchsafe to you all much of his gracious presence while you suffer for the cause of his truth."—(Signed by 409 clergymen.)

*Answer to the fraternal address (received 10th May, 1848).*

"To the reverend dignitaries and ministers of the united church of England and Ireland, subscribers of the address presented to the seceding ministers of the Canton de Vaud.

"Gentlemen, honoured and beloved brethren in Jesus Christ.—The letter with which you have honoured us has filled our hearts with lively gratitude, but has caused us no surprise, for in addressing to us words full of sympathy and brotherly affection, you have obeyed the emotions of faith and piety which characterize the clergy of the united church of England and Ireland. Further, in acting thus, you have been true to one of the glorious attributes of your country. The sighs and groans of the afflicted in every part of the earth have long found an echo in Great Britain. She has accustomed Europe to see in her the friend of all that are oppressed, and the stern reprover of the oppressors, especially when their acts are directed against the rights of conscience. The expression of your brotherly love has been precious to us in various respects. In the first place, sirs and brethren beloved, we rejoice in it as partakers with you in the common hope of our God and Saviour Jesus Christ, and as afflicted ones, to whose hearts your words have been an excellent cordial. Further, we rejoice in it as your fellow-workers in the sacred work of evangelization, as brethren who feel themselves powerfully fortified and sustained by your approval of the step which they have been constrained to take. Finally, we rejoice in it as citizens of a country which has always gratefully appreciated the benevolence and interest with which the English nation does not cease to honour her. When the venerable clergy of the church of England unite their voices to those of the different Christian communities, from whom we have also received words of comfort and encouragement, what light is shed forth from the Christian world! what hopes may not be cherished, when, notwithstanding outward diversities, an interior, real, and powerful unity draws together the fragments of the evangelical church, and exhibits the one flock under the Good Shepherd! Opportunity for manifesting this unity is alone wanting, and it may be hoped that occasions will present themselves to make it more palpable. How beautiful is such a prospect! How needful to strengthen and encourage us in days when the audacious efforts of impiety surpass all that has been hitherto witnessed! If many misled men consult together against the Lord and against his anointed, saying 'Let us break their bands asunder,' behold the several branches of the visible churches of Christ, deriving an unexpected strength, and finding a renovated youth in their common faith in the alone merits of our adorable Redeemer! Glory to God! his truth can never perish. And if the children of light, carrying this treasure in earthen vessels are separated for little things, they will know how to recover themselves on the unchangeable ground of the promises of the Lord our righteousness. Venerable and beloved brethren, may the Lord confirm you more and more in this humble, pure, and, at the same time, enlightened and generous faith, which has led you to stretch out your hand to your brethren—the seceding pastors of the Canton de Vaud,

suffering under the cross! May he ever bless that England in which so many noble enterprises have been undertaken to bring souls to the knowledge of salvation!—that England whence the word of life has gone forth in so many tongues to enlighten nations sitting in darkness, and under shadow of the cloud of death! May she continue to be the bulwark of the protestant faith—that is, of the faith in the truth of Christ, such as it is taught in the holy scriptures of the old and new testaments! May he deign to load you severally with his grace, and to bless you in your persons, and in the work of your holy ministry! Such are our desires for you. Grant us also a place in your prayers. Accept the assurances, &c. For the central commission of the seceding pastors.

(Signed) } AD. BAUF, president.  
                  } F. ESPERANDIEU, Secretary."

#### ECCLESIASTICAL COMMISSION FOR IRELAND.

The annual report of the ecclesiastical commission for Ireland, for the year ending the 1st of August last, has lately been printed. The commissioners have, within the year, augmented forty-one benefices to 100l. a year each, in the same manner as they are now empowered to apply the moneys bequeathed by the late abp. Boulter. The benefices augmented in the year were in the dioceses of Armagh, Dublin, Meath, Kildare, Clogher, Kilmore, Elphin, Connor, Down, Cork, Limerick, Killaloe, Tuam, Achonry, Ferns, and Lismore. The augmentation salaries paid to the clergy from and out of abp. Boulter's fund amounted, in the year, to 4,390l. 15s.; and, under the powers vested in the commissioners by the provisions of the Church Temporalities Act, the sum of 6,409l. 15s. 4d. has been paid in the way of stipends to the city of Dublin and to other curates, and also to diocesan schoolmasters. After providing for charges, the commissioners have, within the year, appropriated to church works the sum of 24,000l., of which 18,489l. 16s. was allocated to repairs, and 5,510l. 4s. to rebuildings, aided by private subscriptions to the amount of 2,359l. 0s. 7d. The commissioners have, since the last report, dispensed with the services of a number of local agents, and have established an agency office. The following passage occurs in the report on "perpetuity purchases:"—"In relation to the perpetuity purchases, forty-four applications have been received within the year, of which four were from subtenants, and the remainder from immediate tenants. The sales of perpetuities have amounted to 11,146l. 17s. 6d., arising principally from applications received in preceding years, of which sum 10,821l. 18s. 2d. has been lodged in the bank of Ireland to the credit of the Perpetuity Purchase Fund, and the residue, 324l. 19s. 4d., has been secured by mortgage; and, in discharge of the mortgages previously granted, the sum of 5,801l. 0s. 3d. has also been received. The moneys arising from this source of revenue have been from time to time invested in the government securities, pursuant to the provisions of the statute in this respect." By an account of the receipts and disbursements, it appears that 131,726l. 19s. 6½d. was received, which was expended in various ways, including the purchase of considerable funded property, and a somewhat large balance in hand. The balance on the previous year was 15,632l. 8s. 4½d., and in the present account, 6,178l. 15s. 8½d. An account is rendered of abp. Boulter's and abp. Robinson's funds.

#### TO OUR READERS.

By an unavoidable circumstance, the remainder of sir T. F. Buxton's life has been delayed. It will appear in the September part.

# REGISTER

OF

## Ecclesiastical Intelligence.

SEPTEMBER, 1846.

### Ordinations.

**ORDINATIONS APPOINTED.**  
Bp. of Exeter, at Exeter, Sept. 20.  
Bp. of Ripon, at Ripon, Sept. 20.  
Bp. of Winchester, at Farnham, Dec. 20.  
Bp. of Worcester, at Worcester, Dec. 20.

**ORDAINED.**  
By Br. of NEWFOUNDLAND, in Parish Church of St. John, St. John's, Newfoundland, June 7.

**PRIESTS.**  
Of St. Bees'.—H. Tuckwell.  
Of the Theolog. Institution, St. John's, Newfoundland.—E. A. Sall.

**DEACONS.**  
Of Oxford.—B. Jones, Magd. H.  
Of Cambridge.—J. Roberts, C.C.C.  
Of the Theolog. Institution.—F. W. Tremlett.

*Lit.*—G. Aldington; J. Marshall; T. B. Polden; O. Rouse; W. H. Taylor.

By Br. of CHESTER, in Durham Cathedral, July 19.

**PRIESTS.**  
Of Oxford.—T. F. Smith, B.A., Queen's.  
Of Cambridge.—E. J. Nixon, B.A., St. Pet.; W. F. Pierson, B.A., Emm.; J. Ritson, B.A., Jes.; J. Smith, Christ's; T. J. E. Steel, M.A., J. Walker, B.A., St. John's.  
Of Dublin.—H. M. Harmer, B.A., R. W. Russell, B.A., Trin.  
Of Durham.—T. Loxham, B.A., Univ.  
Of St. Bees'.—G. Armfield; W. Bridges; W. Hawker; W. E. Jones; L. Porter; T. Stanier.

**DEACONS.**  
Of Oxford.—S. B. Stewart, B.A., Brasen.  
Of Cambridge.—A. E. Aldridge, B.A.,

St. John's; W. Bryans, B.A., Trin.; E. Fox, B.A., Queens'; D. Haslewood, B.A., W. Laidlay, B.A., J. Mayne, B.A., St. John's; C. R. Pilling, B.A., Calus; J. P. Pitcairn, B.A., Jes.; J. W. N. Tanner, S.O.L., Cath. H.; F. J. Walker, B.A., Maud.; H. Wray, B.A., Trin.; P. E. Wrench, B.A., Christ's; B. J. Wood, B.A., St. John's.

Of Dublin.—B. S. Clarke, B.A., W. de la C. Crommelin, B.A., T. D. Halsted, B.A., R. Mitchell, B.A., W. W. Talbot, B.A., Trin.

Of Durham.—H. Veale, B.A., Univ.  
Of St. Bees'.—F. J. Allnait, W. R. E. Arthy, W. Avery, T. Budd, W. H. Coates, J. D. Elliott, D. Ferguson, J. Lindsay, J. M. Morgan, R. Nicholson, G. H. Preston, T. Robinson, W. Sharpe, A. Wightwick, T. Wilson.

### Preferments.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Amphlett, J. ...	King's Norton (P. C.), Worcestsh. ....	5550	{ D. & C. of Worcester ..		Mackenzie, C. ...	{ St. Bene't, Gracechurch-street, with St. Leonard, Eastcheap (R.), London	335 187	{ D. & C. of St. Paul's, & D. & C. of Canterbury, alt.	200
Atkinson, T. ...	Great Ouseburn (V.), Yorksh. ....	610	Lord chanc. ....	*534	Mann, W. ....	Billingborough (V.), Linc. ....	900	Earl Fortescue ..	*237
Austin, W. S. ...	All-hallows, Lombard St. (R.), London ..	516	{ D. & C. of Canterbury ....	257	Maturin, C. H. ...	Ringwood (V.), Hants	2700	{ King's coll., Cambridge ..	*280
Baker, W. ....	St. Botolph, Aldgate (P.C.), London ....	9625	R. Kynaston ..	247	Middleton, W. ...	Bembridge new ch. (P.C.), Hants ....			
Bean, W. ....	Kirk Andrews on Eden (R.), Cumb. ....	142	{ Earl of Lonsdale .....	*249	Miles, J. ....	Holy Trinity (P.C.), Paddington, Middx.			
Bertles, W. D. ...	Dronfield (V.), Derbysh. ....	4683	Lord chanc. ....	*294	Montrieu, E. ...	Trinity (P.C.), Blackburn, Lanc. ....			
Burder, A. ...	Ugley (V.), Essex ..	361	Christ's hosp. ..	*202	Nicholas, T. G. ...	West Molesey (P.C.), Surrey .....	400	J. W. Croker .	74
Butler, W. J. ...	Wantage (V.), Berks.	3650	{ D. & C. of Windsor ....	*503	Packer, R. W. ...	Witcham (V.), Camb.	520	D. & C. of Ely.	100
Carr, E. G. ....	St. Helen's (P.C.), Lanc. ....	17340	Trustees .....	240	Pellow, hon. E. ...	St. James (P. C.), Bury, Suff. ....	6209	Trustees .....	
Cook, C. F. ...	Bardon (P.C.), Essex.	391	Christ's hosp. ..		Poole, E. ....	Alveston (P. C.), Derbysh. ....	403	Parishioners ..	116
Coombe, J. A. ...	Alburgh (R.), Norf.	589	{ St. John's coll., Cambridge ..	205	Poolley, G. F. ...	Brusyard (P.C.), Suff.	296	{ Earl of Stradbroke .....	60
Cox, J. C. ....	Cheddington (R.), Dorset. ....	186	W. T. Cox ....	*123	Procter, R. ....	Kenninghall (V.), Farnham (R.), and Obetile (R.), Dorset	1389 241 123	{ Bp. of Ely .... Lord chanc.; H. Chambers ..	*250 *140 *180
Durnford, E. ...	Monxton (R.), Hants	298	{ King's coll., Cambridge ..	*338	Pugh, E. ....	Abergwill (V.), and Llanvihangel-uwch-gwill (P.C.), Carmarth. ....	2300	{ Bp. of St. David's .....	*150
Gale, J. H. ...	Milton (V.), Wilts...	709	Trustees of late col. Scroggs.	111	Rawes, J. ....	Alveston (P. C.), Glouc. ....	841	{ D. & C. of Bristol .....	
Gladstone, J. ...	Stoke-upon-Terne (R.), Shropsh. ....	1000	Rev. H. C. Cotton .....	*978	Scholefield, J. ...	Billesdon (V.), with Goadby (C.), and Rolleston (C.), Leic. ....	878 123 43	{ H. Greene ....	*270
Green, F. ....	Ellingham (V.), Hants .....	350	Eton coll. ....	159	Squire, E. B. ...	Swansea (V.), Glamorganshire .....	19115	Sir J. Morris ..	291
Greenhow, E. ...	Copmanthorpe-cum-upper-Poppleton (P.C.), Yorksh. ....	284 273	{ D. & C. of York .....		Stanton, T. ....	Holy Trinity with St. Peter's (R.), Shaftesbury, Dorset	1145 1101	{ Earl of Shaftesbury .....	*108
Hall, T. G. ...	St. Helen's, Bishopsgate (P.C.), London	659	A. M'Dougal ..	209	Stewart, J. ....	West Derby (P.C.), Walton-on-the-hill, Lanc. ....		J. S. Leigh ...	106
Homfray, S. F. W. ....	Barney (V.), Norf. ..	276	Sir J. Astley ..	129	Thackeray, J. ...	Coltishall, with Horstead (R.), Norf. ..	897	{ King's coll., Cambridge ..	*290 *204
Hughes, R. E. ...	Shennington (R.), Glouc. ....	463	Earl of Jersey. .	*221	Thomas, A. R. G. ....	Temp. ch. (C.), Camden Town, Middx.			
Kempe, J. E. ...	St. John Evang. (P. C.), Charlotte-st., London .....				Villers, W. ...	Bromsgrove (V.), Worce. ....	2071	{ D. & C. of Worcester ..	*1200
Killoch, B. ...	Edmonthorpe (R.), Leic. ....	261	Lord chanc. ....	484	Warda, W. ...	Campell (P. C.), Yorksh. ....	2100	{ D. & C. of York .....	*100
Lambert, J. ...	Seaham (V.), Durham	393		666					
Lesson, J. ....	Fishlake (V.), Yorksh.	1267	{ D. & C. of Durham ....	171					
Lomas, J. ....	Holy Trinity (P.C.), Walton-on-the-hill, Lanc. ....								
Ladlow, J. T. ...	Compton Greenfield (R.), Glouc. ....	65	{ R. G. Lippincott .....	*144					

The following extract forms the conclusion of the bishop of Nova Scotia's report for the year 1845:—"The

summary of my labours in the past year is small, as I was confined during the greater part of it, and unfit for any exertion; but I dare not complain, and may well be thankful that I have finished sixty-eight years with less interruption from sickness than I might reasonably have expected; neither can I hope any longer to possess the strength and activity that belong to earlier years. I must pray for a ready mind and will to do the little which God may enable me to perform in his service, during the small remainder of my pilgrimage, and throw myself entirely on his mercy, through the adorable Saviour and Redeemer, for all my omissions, imperfections, and short comings, with earnest prayer that his name may be continually glorified, by the prosperity of his church, and the sanctification of all her members. I have had six confirmations, at which one hundred and sixty-three persons were confirmed; three ordinations, at which three deacons were admitted to the order of priests, and two persons to the order of deacons: six churches or chapels and three burial-grounds have been consecrated: six places have received episcopal visits for the first time. I have travelled more than seven hundred miles, delivered twenty-nine sermons or addresses in the country, to more than four thousand hearers, and have attended meetings of the committees of the Church Society in various places. Of the zeal and diligence and devotedness of the missionaries, generally, I am able to speak with great satisfaction and thankfulness, and also of the prosperity of the church in most parts of the diocese. I will hope that, by the goodness of God, a feeling is spreading among all the members of our communion, which is prompting more exertions than have hitherto been made for the support of the church and her ministers; while churches and chapels are building in many places, where few could hope a church would ever be seen; and calls are constantly made from all parts of the diocese for a large increase of our clergy. We cannot fail to hope and pray that such considerations may powerfully move the hearts of thousands and tens of thousands, who have hitherto had no part in the long-continued, and holy labours of the society, and, under the divine blessing, induce them to lend a willing heart and a powerful hand to meet demands now increasing from every quarter, for that fostering care which the society has long extended, and is now affording in her proper character, as the organ and agent of the church of the living God, to sustain his honour in every portion of the world, and to hasten the coming of his glorious kingdom.—JOHN NOVA SCOTIA."

**Notice about Candidates.**—The society is in immediate want of additional missionaries, or candidates for holy orders, especially for the services of the church in India and Ceylon. In the diocese of Madras, not only are the services of clergymen required to supply the demands of the Tinnevely mission, but two or three of the other stations are at present vacant.

The society has been requested by her majesty's government to recommend a clergyman to fill a vacant assistant-chaplaincy in Ceylon. Applications may be addressed to the secretary of the Society for the Propagation of the Gospel, 79, Pall Mall.

#### SOCIETY FOR PROMOTING ENLARGEMENT, BUILDING, AND REPAIRING, OF CHURCHES AND CHAPELS.

##### *Summary of the Society's Operations for the year ending on 31st March, 1846.*

The number of applications received was ..... 154

The requisite forms of application, plans, &c., having been examined and approved by the society, grants have been voted—

Towards building additional churches or chapels ..	49
Towards rebuilding existing churches or chapels ..	24
Towards enlarging existing churches or chapels ..	10
Towards increasing accommodation in existing churches or chapels, by re-arrangement of seats and other internal improvements.....	28

Total.... 111

The population of these parishes and districts is ..... 1,025,445

The number of churches existing therein is .. 312

To which will now be added ..... 49

The present provision of church room is for..	373,084
Of which are free .....	86,186
To this provision of church room will be added for .....	39,524
Of which will be free .....	33,648

As nearly as can be ascertained from the returns made to the society, the population of those parishes and districts the inhabitants of which are principally engaged in trade, manufactures, and mining operations, is about 1,557,587 persons, having 243 churches and chapels, containing accommodation for 252,153 persons, or one-sixth of the whole number, including free seats for 76,090, or one free seat for twenty persons. The population of the parishes, the inhabitants of which are chiefly engaged in agricultural pursuits, is about 67,858 persons, with 69 churches and chapels, accommodating 20,911 persons, or less than one-third of the population, and including 9476 free seats, or one free seat for seventy persons. When the various works proposed to be executed in these parishes have been completed, 361 churches will be provided for a population of 1,025,445, containing church room for 312,588 persons, being less than one-fifth of the whole number; while the free sittings, 119,818 in number, will be in the proportion of one sitting for about thirteen persons. The number of churches will be increased by one-sixth of the present number; and thirty-six new churches will be erected in those parishes whose inhabitants are chiefly employed in trades, manufactures, or mines. The total estimated cost of the works is 196,657*l.*, or about 5*l.* for each additional sitting; the cost of the erection of sixty-one additional churches or chapels being 140,227*l.* of that sum, or 4*l.* 15*s.* per sitting. The total amount of grants voted by the society during the last year is 22,365*l.*, to procure an addition of 39,524 sittings to the previously existing church accommodation in the country, of which 33,648 will be free; the cost to the society being 11*s.* 4*d.* for each additional sitting, or 13*s.* 3*d.* for each additional free seat. The total number of applications for aid from the formation of the society in the year 1818 is 3747, of which 2508 have received grants in aid of the erection of 675 additional churches and chapels, and the rebuilding, enlarging or otherwise increasing the accommodation in 1833 existing churches and chapels; by which means 696,000 additional seats have been obtained, 510,000 of which are free and unappropriated; the sum contributed by the society towards carrying these works into execution being 407,511*l.* The places assisted last year include one parish (Manchester), with a population of 350,000 persons, and church room for one-seventh of the number; one with 63,000 inhabitants, and accommodation for less than one-eighth; one with a population of upwards of 62,000, and church room for less than one-seventh; one of 46,000, with seats for 8000; another of 52,000, and accommodation for about one-fifth: all these are manufacturing parishes. One parish, with nearly 130,000 inhabitants, and church accommodation for rather more than one in six; another with upwards of 15,000, and seats in the churches for rather more than one-eighth; one with 12,000 souls, and church room for less than one-eighth, and free seats for only one in thirty; another with the same population, and accommodation for only one-sixth. Among the parishes with comparatively small populations, but in which there is an equal deficiency of church room, were one of 9000, and church room for about one in fifty; one of upwards of 5000, and accommodation for 600; another, containing more than 4000 inhabitants, with church room for 660; another with 3000, and seats for 770; one parish with a population of nearly 3000, and accommodation for 800; another of 2200, with 650 sittings; one of 2000, with church room for 400; six parishes, with an average population of 1200 to each, and church room for from 250 to 400; and one parish with 1000 inhabitants, and one small church containing only fifty-two seats.

#### THE SAILORS' HOME.

*Extract from the Report.*—Indeed, if it be an object, either to elevate the character of the seaman or protect his interests, the foundation of any such attempt must be laid in the institution of the Sailors' Home; the ordinary lodging-house too generally proving itself a quicksand, through which the seaman is continually sinking into lower and lower depths.

impoverishment and demoralisation; so that either to rescue him from the sway of depraved appetite, to protect him against the consequences of his improvidence and thoughtlessness, or to benefit his soul, the first thing wanted is a place of habitation, in which, instead of being surrounded by those whose interest and aim are to demoralize and plunder him, he will, on the contrary, be removed as much as possible out of the way of depraved association and example, and be approached by persons who have it for their business, and regard it as their privilege, to consult his interests, both temporal and spiritual, to the utmost of their power. Here, then, is the value of the Sailors' Home: a mere boarding-house for seamen, it is true, according to one view of it; and yet, according to another, the simple but solid base of whatever valuable or extensive service we may hope to render to our seamen. To the beneficial working of a Sailors' Home the directors are happily able to testify, as the result of their experience in the institution of which they are now furnishing the annual report. They can state that a marked improvement in the character and conduct of the seamen has been visible since the establishment of that institution; and, while the sums either deposited in savings-banks or transmitted to relations are palpable evidence of its results, in regard to the personal interests or relative duties of the men received within its walls, it will be easily concluded that its influence on their principles of general character, in instances not admitting of being brought to so immediate or tangible a test, has been proportionably beneficial. No less a sum than 21,500*l.* has been transmitted, during the year, through the hands of the cashier, either to the seamen themselves, or for purposes to which they had directed it to be applied. It may be added, that the seamen's expenditure during the term of his residence in the Sailors' Home is watched with parental anxiety by those who superintend the working of the institution; every endeavour being used to protect him from the consequences either of his own improvidence, or of the fraudulence of those with whom he would be likely to have dealings. The actual number of men who have passed through the institution during the past year has been 3,766; of whom 1,199 have resided in the "Home" before. It appears by this, that the number of "old boarders" (of men, that is to say, returning to the Sailors' Home after having previously resided in it) continues to increase; a larger proportion of the inmates of the Sailors' Home having been boarders of this class during the past, than in any year that has preceded it. A more satisfactory indication of the working of the institution could not easily be furnished. During the year, the funds of the institution have sustained a more than usual pressure, attributable partly to the high price of provisions, and partly to a variety of necessary alterations and improvements by which the health, comfort, and convenience of the inmates have been materially consulted, but which have created an expenditure of upwards of 500*l.* beyond the receipts of the year; a deficiency which the directors look with confidence, in humble dependence on God's blessing, to the liberality of the public to supply. To one of these departments of increased expense the directors wish to draw a more particular attention. They have reduced the charge to apprentices to a sum wholly insufficient to cover the expense of their maintenance to the society, at the same time that they have undertaken to provide them with gratuitous instruction in the elements of useful knowledge, including the science of navigation. The effect has been, that a large addition has been made to the number of apprentices boarded by their captains at the Sailors' Home. A greatly increased number of youths have thus been rescued from the contaminations of the class of houses to which they must have otherwise resorted; have been brought under pastoral care and superintendence, and been furnished with the means of attainments, at once calculated to be useful to them in life, and likely also to elevate their personal character, substituting an intellectual and scientific taste, in the place of gross and grovelling propensity. In connection with this subject, the directors have much pleasure in referring with thankfulness to the kind and generous aid of Dr. Ryan, who, in the winter, delivered a

course of gratuitous lectures on philosophical subjects, illustrated by experiments, to the seamen and apprentices, which were cheerfully attended, and from which, certainly much mental entertainment, and it is hoped also much instruction, was derived. There is a library provided for its inmates in the Sailors' Home; for the present extent of which the directors are much indebted to a variety of kind and valuable donors, who have added many a volume to its stores, and to which they respectfully invite the further contributions of any books which their friends may feel that they can spare, and which would be likely to be interesting and profitable to the seamen.

#### CHURCH EDUCATION SOCIETY FOR IRELAND.

*Extract from the Report.*—Your committee have much satisfaction in reporting an increase in the funds as well of the general society as of the diocesan associations connected with it. In the case of the former, the actual receipts within the past year, exclusive of the profit arising from the sale of books, amounted to £4228 18*s.* 1*d.*, being an excess of £1989 0*s.* 5*d.* above the receipts of the year previous. Of this amount, your committee have the pleasure to announce that £2,450, was remitted by the "London Hibernian Society in aid of the Church Education Society for Ireland;" and the sincere thanks of the society are due to its friends in England for their benevolent exertions in its favour, as well as for the kind and sympathising reception which its deputies have received. Independently, however, of your income from this source, the other branches of your general receipts exhibit an increase over those of the year 1844. The receipts of the several diocesan associations, together with the direct subscriptions to schools in union with them, have been £32,140 0*s.* 2½*d.* which, added to the receipts of the general society, and the subscriptions to schools in immediate connection with you, makes a total of £39,498 16*s.* 9*d.* contributed to the support of schools connected with your society. The entire increase, therefore, in the funds of the society for the past year is £3,726 17*s.* 11*d.* It will not be denied, that in this statement there is ground for encouragement as respects the future, as well as subject of much thankfulness as regards the past. The increase referred to is not confined to a few districts, more favourably circumstanced perhaps than others, but has extended over many dioceses, and, in the degree in which it is thus general, furnishes a proportionate proof, both of the estimation in which your society is held, and of the exertions which have been made to extend its interests. It must not, however, be overlooked, that, large as the above amount is in itself, and considered with reference to the discouraging circumstances under which it has been contributed, it is comparatively small, when viewed in connection with the large number of schools which have to look for their sole support to the provision which it supplies; and that it is even still more inadequate when the many urgent cases of need, which want of the necessary funds alone prevents the committee assisting to the extent which they could desire, are taken into consideration. Whilst, therefore, we have reason to be thankful for the degree of assistance which is already given, let us bear in mind that a much larger amount of aid is required, and let us be stimulated by the reflection to increased energy and activity. It would be tedious to enumerate the various cases of need which the society is unable to relieve; and it is hardly necessary to do so: it will be sufficient to remind you, in proof of the urgent demand for an enlarged income, that the entire amount at present subscribed for the purposes of the society, if divided equally amongst all your schools, would afford but a very small average amount per annum for each; for it must be remembered that the sum specified above is to cover all the expenses of teachers' salary, in some cases rent of school-house and teachers' residence, books and school-requisites, inspection and training, besides various incidental expenses connected with the machinery of your society. With so small a sum available, it is no easy matter for those entrusted with the management of the society to increase the efficiency of the schools, and to raise the tone of education as much as they could desire; still less to



extend your operations into districts which you have not reached, but which are ready to receive your aid, and anxiously soliciting it. The number of schools in union with the society, both directly and through its diocesan associations, at the close of the year 1845, together with a few since taken into union, is 1811; and the number of children on the rolls on the 31st of last December, the period of the year when the schools are in general the most thinly attended, was 100,755: of these 57,937 are church children, 12,691 protestant dissenters, and 30,057 Roman catholics. To say that this mixed attendance at your schools takes place notwithstanding the most determined opposition on the part of those who, from whatever motive, are practically leagued together in active hostility to the cause of scriptural education, is, unhappily, no more than can be verified by facts. Your committee cannot refrain from mentioning, in illustration of this statement, a fact which has recently been reported to them by one of the diocesan committees. In a certain district in the south of Ireland a scriptural school had existed for the last twenty years, to which the children of the Roman-catholic peasantry had cheerfully resorted. This school was formerly in connection with the London Hibernian society: the master was a Roman-catholic, an intelligent man, and, as your committee are informed, well versed in the holy scriptures, in which he used to instruct his pupils; the patron, however, was a member of the church. The efforts of the Roman-catholic priests,

for many years successfully resisted, have at length proved victorious. During the past year they procured the erection of a school under the National Board; were thus in a position to insist on the children withdrawing from the scriptural school, and attending that under their own control; "and now," to use the language of the diocesan report, "a school is broken up in which over 130 Romanists were gladly receiving scriptural instruction for more than 20 years." This, your committee regret to say, is not a solitary instance of the sort of opposition to which they have referred. In applying the funds entrusted to their management to the furtherance of the objects of your institution, your committee have made free grants of books and school-requisites to the value of £1464 2s. 11d., and granted in money the sum of £786 0s. 5d.; the greater part of which has been devoted to the encouragement and relief of deserving but inadequately rewarded teachers. In several dioceses they have granted assistance to all the meritorious teachers whose salary and emoluments did not exceed £15 per annum; and they hope to adopt the same practice in the case of the remaining dioceses, according as the state of their funds will permit. They have also expended on the inspection of your schools £937 10s. 2d., and on the maintenance of the training department of the society £419 6s. 9d. The number of teachers received into your training-school during the past year was, thirty-four masters, and sixteen mistresses.

# DIOCESAN SOCIETIES.

## SUMMARY OF RECEIPTS, NUMBER OF SCHOOLS, AND CHILDREN IN ATTENDANCE.

No.	Diocesan Societies.	Receipts—including Balances from previous year.				No. of Schools in connection.		No. of Children on Rolls.	
		1844.		1845.		1844.	1845.	1844.	1845.
		£	s.	d.	£	s.	d.		
1	Ardagh	731	6	7	787	19	1	55	2992
2	Ardert and Aghadoc	511	16	6	681	19	7	33	1143
3	Armagh	4962	3	0	5084	0	1½	263	20351
4	Cashel and Emly	768	4	1	786	1	10	26	945
5	Clogher—Enniskillen Branch	727	1	7½	855	1	11	60	4151
6	— Monaghan Branch	729	6	11½	788	18	2½	59	3888
7	Clonfert and Kilmacduagh	385	4	7	448	9	7	15	725
8	Cork, Cloyne, and Ross	5084	8	2½	5029	10	5	238	240
9	Derry	1136	7	6	865	3	8*	99	6976
10	Down and Connor and Dromore	2015	9	6	2598	9	0	158	164
11	Ipshin	1375	11	9	1143	12	8	98	5138
12	Ferns	1502	14	6½	1584	16	7½	71	3731
13	Glandelagh	850	16	10	833	2	5	52	49
14	Kildare	1055	16	1½	1001	13	4½	33	1932
15	Killalla and Achonry—Ballina Branch	216	6	0	173	0	0	20	18
16	— Collooney Branch	285	14	0	320	3	0	24	23
17	Killaloe and Kilenora—Clare Branch	497	1	1½	398	19	10	24	23
18	— Tipperary Branch	421	16	2½	424	8	3	23	1035
19	Kilmore	1412	19	9	1731	11	3	105	115
20	Leighlin—Carlow Branch	1316	18	6	1380	6	3½	55	56
21	— Maryborough Branch	920	9	7	431	14	6½	13	13
22	Limerick	767	8	1	623	2	4	30	25
23	Ossory	1063	9	6	1026	10	1	40	39
24	Raphoe	563	0	0	639	16	10½	41	43
25	Tuam	329	9	2½	394	14	5	28	28
26	Waterford and Lismore	1417	13	8	1586	14	9	35	33
	Church Education Society for Ireland	30447	13	6	32140	0	2½	1708	1701
	Schools in direct connection with the Church Education Society	2259	17	7	4228	18	1½	104	110
		3064	7	9½	3129	18	5½	5529	5482
		35771	18	10½	39496	16	9	1812	1811

\* Only the local contributions to the Schools.

† Not including sales of books, value of grants, and payments by Diocesan Societies on account of inspection.



#### LONDON DIOCESAN BOARD OF EDUCATION.

*Extract from the Sixth Annual Report.*—The number of schools in union with the board has not been much augmented since the last annual meeting; but there are now, of all descriptions, 214 so united. The forms of an application for union, and of the certificate, are now made so simple that it seems impossible for any body of managers of a church of England school to object to the terms. The act of union is little more than a declaration that the scholars are instructed in the holy scriptures and in the book of common prayer, by teachers who are members of the church; and, therefore, the committee think that it is the mere circumstance of the clergy not being aware of the invitation to put schools in union with the board, which causes so few to apply. It is proposed, in the course of the ensuing year, to send a copy of the necessary forms to every school, not yet in union, in the two archdeaconries of London and Middlesex; the archdeacons themselves being members of the committee. And it is hoped that the answer will be speedily returned, wherever the clergy are free to act; and that, where there are difficulties and prejudices to be overcome, an endeavour may be made to explain the subject. The advantage to the schools being in union is, that they have the privilege of sending candidates for the board's annual exhibition, and of having, if they require it, a pupil assistant-teacher, where the numbers are beyond the control of a master or mistress alone.

*Pupil Teachers.*—It continues to be a subject of general complaint that very few, either boys or girls, are to be found in national schools beyond the age of twelve years; but, wherever there is some inducement, parents are found to be not unwilling to leave their children a

year or two longer. The small rewards or payments of a monitor will often secure a year or two additional time; but at the age of fourteen, at the most, the best and most promising scholars are withdrawn from the school, and are seldom to be recovered for educational purposes. The age of seventeen or eighteen is usually considered the proper age for entering training institutions; but, there being no provision for the previous three or four years, the parents of the promising scholars are obliged to relinquish the prospect of their children following the profession of school-teacher. To meet this case, and at the same time to prepare subjects in the best way possible for training-institutions, the board has proposed to offer a certain number of exhibitions to successful candidates, taking them at the age of fourteen, or at least in the fourteenth year; and when, after examination, they are elected, they are placed in schools as assistants, receiving, in return for such assistance, instruction from the master or mistress, and, if possible, from the clergyman himself. The pupil teachers receive payments from the board, unless otherwise provided, varying from 10*l.* to 15*l.* a-year. In their last report, the committee had the satisfaction to state that twenty-nine of those young persons were then enjoying the emoluments afforded by the board; and the most favourable testimony was given by the government-inspector to the services rendered to large schools by those young assistants. The experience of another year has confirmed the committee of management in their opinion of the practical utility of this plan. The reports from the schools where the pupil teachers are placed continue to be satisfactory, as to their conduct and usefulness.

### Diocesan Intelligence.—England and Ireland.

#### EXETER.

The right rev. the bishop of Calcutta preached at the cathedral in this city, on Saturday morning, July 25, in aid of the fund for building and endowing a cathedral church in the city of Calcutta. The congregation included the bishops of Exeter and Jamaica, bishop Coleridge, the cathedral dignitaries, and a large body of the clergy and laity of the city and neighbourhood. There was no collection at the doors, but a public meeting in furtherance of the bishop's object was held at the subscription-rooms directly afterwards, at which sir Thomas Dyke Ackland, M.P., presided. The meeting was addressed by the chairman, the bishop of Exeter, the bishop of Calcutta, bishop Coleridge, and others. Resolutions, approving of the object and expressive of sympathy with it, were unanimously passed, and about 70*l.* collected at the doors, in addition to 20*l.* given by J. Garratt, esq., 10*l.* by the bishop of Exeter, and 100*l.* by sir T. D. Ackland, Bart.

#### GLOUCESTER AND BRISTOL.

Trinity church, Tewkesbury, lately built by subscription, is about being erected into a district church, with the consent of the rev. C. G. Davies, the rector of the parish. The endowment is furnished by a gentleman named Terrett, who has subscribed 4,000*l.* to be applied to that purpose; to this will also be added a previous subscription of 1,000*l.*, by a lady.

#### KILDARE.

*Death of the Bishop.*—The venerable Dr. Charles Dalrymple Lindsay, who for the lengthened period of forty-two years presided over the see of Kildare, expired at twelve o'clock, on Sunday morning, August 2, at Glasnevin house, near the city of Dublin, after an illness of about fifteen days. Dr. Lindsay came to Ireland during the viceroyalty of the earl of Hardwicke, and in the capacity, we believe, of private secretary to the lord-lieutenant. He was educated at Balliol college, Oxford, and took his degree of M.A. in 1786. He was consecrated bishop of Killaloe in 1803, and translated to the see of Kildare in the year following, the value of which, along with the deanery of Christ Church, is set down at 8,000*l.* per annum. By his death the bishopric

becomes extinct as a separate see, and will henceforth be united to that of Dublin, the revenues to be handed over for the uses of the ecclesiastical commission. The deceased prelate was brother to the late earl of Balcarra, and had reached his eighty-seventh year. He is reputed to have died wealthy, besides having his life insured for a large sum of money. According to the provisions of the Church Temporalities Act, the deaneries of Christ Church and St. Patrick's are to be united, and the title is henceforward to be "dean of Dublin." The very rev. Dr. Pakenham, a connexion of the duke of Wellington, is the present dean of St. Patrick's.

#### LINCOLN.

*Church Extension in Nottingham.*—Through the exertions of the rev. J. W. Brooks, the vicar of St. Mary's, arrangements are in progress for the building and endowment of three new churches, to be called by the respective names of St. Matthew, St. Mark, and St. Luke. The vicar's plans have arrived at such a state of maturity, as to enable him at once to appoint clergymen to labour in the districts which will be assigned to the intended churches.

#### OXFORD.

*St Lawrence's Church, Reading.*—Active measures are on foot for the restoration of the very ancient church of St. Lawrence's, Reading; part of which has been standing ever since the time of Henry I., and the remaining portion of which, though not of so very remote a period, yields but slight precedence to the other. The object is not only to repair, re-pew, and restore, but to add to the accommodation of the parishioners. An addition of 370 pew-sittings is contemplated; and the children, who are now dispersed over the most objectionable parts of the church, are to be brought together upon a more convenient spot; which, as there are 500 of them, will necessarily cause considerable alteration. The sum required for the works is estimated at 2,000*l.*, towards the procurement of which subscriptions have already been opened. It is very gratifying to find an undertaking of this sort so warmly taken up; and we shall rejoice to hear that it will not be suffered to be delayed by any apprehension of the failure of assistance. The patronage of

the church is in St. John's college; and the rev. Mr. Ball, late fellow of that society, is incumbent. The secretary of the restoration-committee has favoured us with the following particulars:—"I have taken some pains to examine the various histories of Reading, of which I think Coates's displays the most research, and have compared the statements therein contained with the opinions of architects, given upon recent actual examination, relative to the age of this highly capable church; and, upon the whole, I am inclined to believe that, though there might most probably have existed a church in the parish in Anglo-Saxon times, yet the present edifice, judging from the architecture and styles, was principally erected at two different periods, namely, that the nave, the chancel, and St. John's chancel were erected nearly about the same period as Reading abbey, which was completed and had its charter granted in 1125, by Henry I. This part formed the original church. Of this, I am told that the small window on the south, near Dr. Valpy's monument, the door-way of the south door, under the piazza, the arcades in St. John's chancel, and the arches supposed to belong to a window behind the communion table are evidences. The above-mentioned window and doorway have the appearance of having been placed there originally, and not transferred at an after period from the abbey. The remainder of the church, consisting of the tower, the arches of the north aisle, the roofs, and the pannelled ceilings, are of somewhere about the period of Henry VII. The windows of these parts have evidently been put in at various times, without regard to uniformity of style; and, as to the part called Knollys' aisle, it is now said that the windows and doorway are of a much earlier period than 1637, the date commonly assigned to it. The church appears to have been more intimately connected with the abbey than a mere parish church would have been; for we read that at one time the vicar used to be a monk resident in the abbey, in the stables of which a horse was kept for his use. The first vicar on record was Hugo de Drayton, in 1290. We also learn that till the reign of queen Mary, who granted one, the church had no churchyard, all interments having taken place in the grave-yard of the abbey church. In former times Reading used to be a favourite place of resort of our sovereigns; and we read of queen Elizabeth having a seat in the chancel, which, when she was present, was adorned with hangings, and the church strewn with rushes and flowers. And I think it very likely that the very ancient turreted build-

ing in the churchyard was originally part of the monastic buildings, and afterwards used by the monarchs for stabling or some other purpose. The queen's house is said to have adjoined the church. The church is said not to have been celled till little more than 200 years ago; and I understand the wood-work of the roof is in excellent order. The following are the dimensions of the church from recent actual admeasurement, viz.—

	ft. in.
Length from belfry arch to chancel arch .....	93 0
Length of chancel .....	39 0
Total length inside .....	132 0
Width of nave .....	25 6
of aisle .....	17 6
of chancel .....	21 0
Internal height of nave from the floor to apex	
of roof .....	46 0
Height of tower from the street .....	87 0
Height of top pinnacles from the street .....	110 0
Height of pinnacles above the top of the tower .	23 0

The proportions of the pinnacles are extremely good, and increase the effect of the appearance of the tower from a distance. If we should be enabled, by the liberality of the public, to carry all the intended repairs and restorations into effect, the church will no doubt become an object of great attraction, not only to persons in general, but to every lover of archaeological science. The situation of the church is remarkably good. The great western door faces the end of Friar-street, which street it looks up. The south side, with the piazza, bounds one end of the market-place; and the churchyard at the eastern end looks into the Forbury and open country. The patronage of this church was granted by king Charles I. to St. John's college, Oxford. The vicarage is entered at only 10*l.* in the queen's books."—*Oxford Herald*.

#### WORCESTER.

*Restoration of Kidderminster Church.*—The patron of the living, and the clergy of the neighbourhood, have agreed to spend 2,000*l.* in the restoration and improvement of the parish church of St. Mary, Kidderminster, on condition that the inhabitants shall voluntarily subscribe 700*l.* in addition. The parishioners have responded to the call by subscribing nearly 500*l.*; and it is confidently expected that the remainder will be raised without any difficulty.

## COLONIAL CHURCH.

*The Colonial Bishopricks.*—The committee appointed to arrange measures, in concert with her majesty's government, for the erection and endowment of additional bishopricks in the colonies and dependencies of Great Britain, have made the following report: During the past year the important colony of New Brunswick and the island of Ceylon were constituted independent dioceses, by the erection of bishops' sees at Fredericton and Colombo; and the committee are happy in being enabled to state that her majesty the queen has given her royal consent to the immediate subdivision of the diocese of Australia into three distinct bishopricks, by the establishment of one see at Morpeth for the northern division of New South Wales, and of another at Melbourne for the district of Port Philip. These new sees, which could not have been constituted but for a generous sacrifice of private interest on the part of the bishop of Australia, will derive a considerable portion of their endowment from the colonial bishopricks' fund. Thus, then, within the space of five years, which have elapsed since the "declaration of archbishops and bishops" was signed at Lambeth, nine new sees have been erected. Of these, two—namely, Gibraltar and Fredericton—derive their endowments almost exclusively from the fund placed at the disposal of the episcopal trustees; and four others, namely, New Zealand, Tasmania, Melbourne, and Morpeth, receive important assistance from the same

source. The remaining three, namely, Antigua, Goulana, and Colombo, have been endowed by means of a different distribution of the funds at the disposal of the imperial or colonial government for ecclesiastical purposes. The foregoing summary will show that of the original design, as set forth in the "declaration of archbishops and bishops," great part has been already accomplished; and the committee have much satisfaction in reporting that no less a sum than 15,000*l.* has been contributed towards the endowment of a bishopric (not originally contemplated) within the British possessions in the Chinese seas. Of this endowment fund the sum of 5,000*l.* has been most liberally given by two individuals (over and above their donation of an equal sum for the erection of a college); 6,000*l.* was raised by congregational collections in the diocese of London, under the authority of the bishop's pastoral letter; a grant of 2,000*l.* was voted by the Society for Promoting Christian Knowledge; and about an equal amount has been remitted to the Society for the Propagation of the Gospel, by individual contributors. But a considerable additional sum will yet be required, and a special committee has been named to collect such further funds as may be necessary to make a permanent provision for the see. Of the colonies still remaining without episcopal superintendence, the Cape of Good Hope and South Australia have been mentioned in preceding reports as presenting the strongest claims; and it

would have been the duty of the committee on the present occasion to renew the appeal on their behalf, had it not pleased God to put it into the heart of an individual member of the church, by an exercise of an almost unexampled liberality, to guarantee adequate endowments for a bishopric in each of those colonies. It is well known that the bishop of Calcutta is using the most strenuous efforts to obtain a subdivision of his own enormous diocese, by the erection of a bishopric at Agra, for the north-west provinces. Such an arrangement is imperatively required for the welfare and extension of the church of England in northern India; while the recent wonderful spread of Christianity in the southern provinces of Tanjore and Tinnevely must, ere long, force attention to the importance of sending forth a chief pastor for the special oversight of those infant churches. The committee, before concluding their report, consider it a duty incumbent upon them to specify those other possessions of the crown which, from their importance, as well as their distance from any existing see, appear to require resident bishops. They are principally Sierra Leone, Western Australia, the Mauritius, and Prince Rupert's Land. But it is obvious that a further subdivision will ere long be required in many of the existing dioceses; and even at present, the rapidly-increasing population of Canada, taken in connection with its vast territorial extent, demands for the efficient administration of the church within that province an addition of at least two bishops. Upon the whole, although the committee do not look forward to an early termination of their labours, they cannot but regard the success which has hitherto been vouchsafed to them as an encouragement to persevere in the good work which they have undertaken, till the church, by the divine blessing, has been fully organized in every dependency of the British crown. This important end, however, cannot be attained without a strenuous and united effort on the part of the church at home; and the committee feel assured that they shall not call in vain upon the faithful members of that church to help forward its extension, by their active co-operation and their continual prayers.

#### TORONTO.

The Trinity Sunday collections made in the several churches, chapels, and missionary stations throughout the diocese, to be applied to the support of missions by the Church Society of the diocese of Toronto, amount to 56*l.* 5*s.* 5*d.*

*Fourth Annual Report of the Incorporated Church Society.*—The following is a brief account of the society's income and expenditure for the past year:

	£	s.	d.
Balance from last year's account .....	589	19	11½
Receipts of society for year ending on			
March 31st, 1846 .....	3004	7	1½
Repaid from diocesan press .....	150	0	0
	3744	7	1

Which has been laid out thus:

Expenditure .....	2394	3	0
Invested .....	997	5	9
Funds in hand .....	442	18	4
	3744	7	1

This statement exhibits a considerable, and, it may be added, a sound, increase in the society's income, as the amount has not been swelled by any special appeal, such as that which was made last year for the distressed clergy; and a corresponding increase has taken place in the incomes of some of the district-branches. As a proof that the collection of such a considerable income has by no means impeded local exertions throughout the diocese, the society would appeal to the simple fact, that since the erection of the see of Toronto, in 1839, 78 churches have been built, and many are now building; besides which, several others have been enlarged and repaired. The income of the district-branches, including donations for special purposes, has amounted—

	£	s.	d.
For this year to .....	1774	8	5
Deduct amount of proportion remitted to parent society .....	311	17	0
Which leaves a balance of .....	1463	11	5
To which add the income of the parent society .....	3004	7	1½
Total amount of receipts through the society and its district branches, for the year ending 31st March, 1846 .....	4466	18	6½

*Four Annual Sermons.*—By article XIX of the constitution of the society, it is provided that four sermons be preached annually in the several churches, chapels, and stations within the diocese, in aid of the funds of this society. During the last year three such sermons have been preached, from which the returns have been satisfactory. The proceeds of the first sermon have been only in part expended for missionary purposes, owing to the impossibility of obtaining clergymen. The proceeds of the second have been invested in behalf of the widows and orphans' fund; while the third has been given, for this year, to assist in the education of candidates for holy orders, it being believed that the diocese contains many young men who desire to undertake the sacred office, but who have been hitherto kept back by the want of such means as are absolutely necessary to enable them to prosecute those studies which are so essential to a due preparation for the pastoral office. During the past year, very active measures have been taken at home, with regard to the new missionary college of St. Augustine, at Canterbury; and it is trusted that in a few years the diocese of Toronto will receive from this institution also a valuable increase of missionary strength.

### Miscellaneous.

#### ECCLIASTICAL PATRONAGE.

Outline of a bill just presented to the house of lords by the bishop of London, "to remove doubts as to the legality of certain assignments of ecclesiastical patronage." The preamble sets forth that, whereas by an act passed in the fourth year of the reign of her majesty, intitled "An act to carry into effect, with certain modifications, the fourth report of the commissioners of ecclesiastical duties and revenues," it is enacted, "That it shall not be lawful for any spiritual person to sell or assign any patronage or presentation belonging to him, by virtue of any dignity or spiritual office held by him, and that every such sale or assignment shall be null and void to all in-

tents and purposes;" and doubts have been entertained whether or not certain agreements and proceedings authorized under the several acts for the augmentation of the maintenance of the poor clergy, or under the Church-Building acts, are to be deemed sales or assignments prohibited by the first recited act, and it is expedient that such doubts be removed; be it declared and enacted, &c. The first clause declares that the proceedings under the Augmentation acts and Church-Building act are to be deemed lawful (1st Geo. I. sec. 2, c. 10, and 8th and 9th Vict. c. 70). Clause two provides that this act may be amended or repealed by any act to be passed in this session of parliament.

### TO CORRESPONDENTS.

*We are obliged to "A very old Subscriber."* The matter shall be strictly investigated. *We have received parts V. and VI. of Gilbert's "Modern Atlas of the World,"* which appear well executed; & as we have not seen the earlier parts, we cannot of course speak as to them.

London: Joseph Rogers, 24, Norfolk-street, Strand.

# REGISTER

OF

## Ecclesiastical Intelligence.

OCTOBER, 1846.

### Ordinations.

**ORDINATIONS APPOINTED.**  
Bp. of Chichester, at Chichester, Dec. 20.  
Bp. of London, Dec. 20.

**ORDAINED.**  
*By Bp. of MONTREAL, in Christ Church, Montreal, July 5.*

**DEACON.**  
*Of Oxford.*—A. W. Mountain, B.A., Univ.

*By Bp. of NORWICH, in Norwich Cathedral, Aug. 23.*

**PRIESTS.**  
*Of Cambridge.*—A. H. Brereton, B.A., Queens'; A. Cooper, B.A., Pemb. H.; H. T.

Frere, B.A., C.C.C.; A. B. Hemsworth, B.A., Trin.; R. U. M. J. Johnson, B.A., Magd.; M. Manley, B.A., Queens'; A. A. Morgan, B.A., St. John's; R. S. Nash, B.A., Trin. (*lett. dim. abp. of York*); J. A. Parkinson, B.A., C.C.C.; hon. A. R. S. Rice, M.A., Trin.

*Of Oxford.*—C. H. Angell, B.A., Queen's; J. E. Gladstone, B.A., Magd. H.; J. L. Johnson, B. A., St. Edm. H.; B. E. Watkins, B. A. Wad. (*lett. dim. abp. of York*).

*Of Dublin.*—W. Guscott, B.A., G. W. Shelton, B.A., W. C. Williams, B.A., Trin.

*Of St. Bees.*—W. Abbey, G. W. Hillyer.

**DEACONS.**  
*Of Cambridge.*—R. S. Beloe, B.A., C.C.C.; R. S. Best, B.A., Queens'; D. Drew, B.A., Sid.; C. Drosler, B.A., Queens'. R. S. Grignon, B.A., Trin. (*lett. dim. bp. of Chichester*); C. Hillman, B.A., Clare H.; R. Jones, B.A., Chris's; F. Kent, B.A., C.C.C.; C. J. Lucas, B.A., Magd.; G. W. Taylor, B.A., Queens'.

*Of Oxford.*—H. T. Glyn, B.A., New Inn H.; J. G. Hawkins, B.A., W. L. Pope, B.A., Pemb.

*Of Dublin.*—H. Stewart, B.A., Trin.

*Of St. Bees.*—C. F. Champneys, S. E. Fitch, M.D., H. Tuson.

### Preferments.

Name.	Parish & County.	Pop.	Patron.	Value £.	Name.	Parish & County.	Pop.	Patron.	Value £.
Acworth, W...	Asbhy Folville (V.), Leic.	437		170	Killpack, W. B.	St. James (P. C.), Devonport.			
Allen, J. ....	Prees (V.), Salop.	3270	Bp. of Lichfield.	*471	Lee, H. T. ....	Helhoughton-cum-Rainham St. Martin (V.), Norf.	356	Lord C. Towns- end	*258
Arden, H. C. ...	Sustead (P.C.), Norf.	143	Adm. Wyndham.	34	Leigh, R. ....	Melford (dist.), Yorks.			
Attree, F. T. ...	Chilcompton (P.C.), Som.	618	Miss Tooker.	129	Leeson, G. ...	St. George (P. C.), Staleybridge, Lanc.			
Barrister, J. ...	Bridge-hill (P. C.), Derb.				Lipscombe, —	Cockfield (R.), cum Staindrop, (V.), Durh.	1187	Duke of Cleveland.	*854
Blackall, T. O.	Kensington (V.), Kent.	433		396	Lloyd, C. A. A.	Selattyn (V.), Salop.	1128	W. Lloyd.	*771
Bourne, G. D.	Weston-sub-Edge (R.), Glouc.	342	Rev. H. Smith.	*811	Marriott, J. B.	Iken (R.), Suff.	342	Rev. C. J. Baldroy.	311
Brown, L. L. ...	Witton-le-Wear (P.C.), Durham	565	D. Maclean.	94	Master, J. S. ...	Chorley (R.), Lanc.	18139	Rev. J. W. Master	*1092
Bunbury, T. H.	Seghill (dist.) Northumb.				Maude, C. ...	Trory (P.C.), Fermanagh, Preb. of Down.			
Burke, H. A. ...	Magheracross (R. V.), Fermanagh		Bp. of Clogher		Mearns, H. P.	Prior's Portion (R.), Tiverton, Devon.		King's Coll., Cambridge.	*
Burton, C. H. ...	St. Philip (P. C.), Liverpool		J. Cragg.	200	Merest, J. W. D.	Wem (R.), Salop.	4119	Duke of Cleveland	*1767
Bushby, W. B.	Binegar (R.), Som.	333	Preb. of Whitchurch.		Miller, G. D. ...	Woodkirk (P. C.), Yorks.		Earl of Cardigan.	*265
Cadman, W. ...	Park Chapel (P. C.), Chelsea		Mrs. Owen.		Nott, W. G. ...	Sutton (V.), Linc.	1803	The Crown.	*885
Carter, W. D. ...	Ridlington (R.), Rutland	299	Earl of Gainsborough.	*344	Overton, J. ...	Rougham (V.), Norf.	367	Lord Chanc.	204
Chapellhow, J. ...	Muggrave (R.), Westmoreland	167	Bp. of Carlisle.	*149	Parkinson, R. ...	St. Bees (P. C.), Cumb.	19687	Earl of Lonsdale.	168
Cogan, L. R. ...	Limpley Stoke-cum-Winsley (P.C.), Bradford, Wilts				Pearson, J. G.	St. John (P. C.), Newcastle		Vic. of Newcastle.	
Collins, J. C. ...	St. John (P.C.), Bridgewater, Som.				Ponsford, W.	Drewsteignton (R.), Devon	1315	Ponsford family.	*776
Dand, T. ....	Bletchington (R.), Oxf.	638	Queen's coll., Oxf.	*356	Priestman, J. S.	Matten (P. C.), Durh.			
Drake, W. H. ...	Halse-town (P. C.), Cornw.				Proctor, F. ...	Witton (V.), Norf.	162	Bp. of Ely.	136
Feachem, A. ...	East Horsley (R.), Surrey	300	Abp. of Canterbury.	*257	Prynn, G. R. ...	Par (dist.), Cornw.			
Gillies, J. ....	Portwood (P. C.), Chesh.				Raven, N. J. ...	Thornham-cum-Holne-next-the-sea (V.), Norf.	790	Bp. of Norwich.	438
Gladstone, J. E.	St. Mark in Lakenham (P.C.), Norwich				Rowley, J. M.	St. John (P. C.), Woodbridge, Suff.			
Granville, C. d'E. ....	Alnwick (P.C.), Northumb.	6626	Duke of Northumberland	*175	Short, H. ....	Admarsh (P. C.), Lanc.		Vic. of Lancaster.	*44
Gregory, J. C.	Holt (P.C.), Bradford, Wilts				Simons, N. ...	Bramfield (V.), Suff.	746	Lord Chanc.	*173
Hale, M. B. ...	Atworth-cum-South Wraxall (P. C.), Bradford, Wilts.				Stephens, F. T.	St. Mawgan-in-Pyder (R.), Cornw.	749	H. Williams.	*585
Hamilton, A. R. V. ....	Knottingley (P. C.), Yorksh.		Vic. of Pontefract.	120	Surtees, H. R.	Stockland-cum-Dalwood (V.), Dorset.	1841	Freeholders & Inhabitants.	*407
Hillis, G. ....	St. Mary (P.C.), Leeds				Thorp, R. ....	Burton Overy (R.), Leic.	418	Family	*497
Jackson, E. ...	St. James (P. C.), Leeds		Vic. of Leeds.		Tooke, J. T. H.	Scawby (V.), Linc.	1050	Sir J. Nelthorpe	*170
James, T. ....	Netherthong (P. C.), Yorksh.		Vic. of Almondbury.	95	Tucker, H. T.	Otterford (P. C.), Som.	491	R. J. Beadon.	172
Jones, W. E. ...	St. Mary (P. C.), Baghill, Flintshire.				Walker, J. W.	East Knottingley (dist.), Yorks.		Vic. of Pontefract.	
					Wolfe, R. R. ...	Little London (dist.), Leeds.			

### Preferments—CONTINUED.

Cotterill, H., vice-princ. Brighton coll.  
Cunningham, F., hon. can. Norwich.  
Ford, R. W., hon. can. Glouc.  
Gaselee, J., rur. dean Yeldham, Rochester.  
Gregory, J. C., chap. lord-lieut. of Ireland.

Hingstone, G., chap. Hinckley un., Lela.  
Kidd, J. T. D., rec. St. Paul's sch., Calcutta.  
Maclean, A. J., princ. Brighton coll.  
Push, M., hd. mast. gram. sch., Congleton, Chesh.

Pulling, E. W. R., chap. lun. asyl., Littlemore, Oxon.  
Vaughan, E. T., hon. can. Peterborough.  
Warner, G. T., jun. mast. up. sch., Harrow.  
Wheatley, C., rur. d. dist. Holderness, Yorks.

### Clergymen Deceased.

Right rev. W. Carey, D.D., lord bishop of St. Asaph, 77.  
Right rev. M. T. H. Luscombe, LL.D., chaplain of British embassy, Paris.  
Boothby, C., vic. Sutterton, Linc. (pat. the crown), 80.  
Caswall, R. C., vic. West Lavington, Wilts (pat. bp. of Salisbury), 78.  
Chevallier, Dr. J., p. c. Aspell, Suff. (pat. family), 73.  
Cox, E. A., rec. Hinton St. George, and Seavington St. Michael-cum-Dinnington, Som. (pat. earl Poulett), 45.

Donne, J., vic. Houghton Regis, Bedf. (pat. duke of Bedford).  
Edsall, J., p. c. Woodbury, Devon (pat. vics. choral of Exeter), 64.  
Hamilton, J. R.  
Howes, T. C., cur. Bolton Percy, Yorksh., 99.  
Lateward, J. D., 96.  
Leigh, E. M., rec. Goldhanger, with Little Totham, Essex (pat. family), 37.  
Master, J. W., rec. Chorley, Lanc. (pat. family), 78.  
Mayor, C., assist. mast. Rugby sch., 33.

Morris, J., cur. St. David's, 31.  
Nottidge, J., rec. East Hanningfield and Ashington, Essex, 82.  
Quarles, T., chap. earl of Morton, 47.  
Rolfe, R. R., cur. Hempnall, Norf., 32.  
Shelford, T., rec. Lambourne, Essex (pat. Corp. Christi coll., Cambridge).  
Stodhart, R., 65.  
Thackeray, J. R., inc. Hadley, Middx., 74.  
Uvedale, R., vic. Fotherby (pat. lord chanc.), and Illogthorpe, Linc. (pat. bp. of Lincoln), 75.

### University Intelligence.

#### CAMBRIDGE.

##### PRESENT TO THE UNIVERSITY.

A valuable present has been offered to the university by capt. F. P. Blackwood, who has lately returned from a survey of Torres Straits, in command of her majesty's ships "Fly" and "Bramble." The present consists of a complete collection of preserved skins of all the known birds of Australia, male and female, and of several of Malacca. They are in excellent plumage and preservation, and will be a very important addition to what the university already possesses in this department of natural history. The value of the gift is enhanced by the handsome manner in which it has been offered by

the donor, as some slight return for the great attention and civility he met with while sojourning in Cambridge, and the information so freely furnished to him when preparing for the important enterprise in which he has been engaged during the last four years.

##### VOLUNTARY THEOLOGICAL EXAMINATION.

Those persons who are desirous of passing the voluntary theological examination, and who shall have sent in their names to the examiners on or before the 10th of October, are requested to attend at the senate-house on Tuesday morning, the 13th October next, at ten o'clock.

#### Tributes of respect have recently been presented to the following:—

Guille, E., late cur. St. Peter-port, Guernsey.  
Mayd, W., rec. Withersfield, Suffolk.  
Pope, S. L., late off. min. St. Lawrence, Southampton.  
Stewart, T. J.—plate and purse.

##### CHURCH CONSECRATED.

Bath and Wells.—West Lydford, Aug. 14.

##### FOUNDATIONS LAID.

Canterbury.—Ramsgate, Aug. 13, by J. P. Plumtre, esq., M.P.  
London.—St. Matthias, Hare Street, Brick Lane, Spitalfields, by the Mayor.

### Proceedings of Societies.

#### NATIONAL SOCIETY.

The following document has recently been issued by the society:—

"National Society's Office, Sanctuary,  
Westminster, August 20, 1848.

"Rev. and dear Sir,—Herewith I beg to transmit to you a copy of some resolutions which were recently adopted by the committee of this society with respect to examining candidates for the office of schoolmaster, with a view to giving them formal certificates of competency and merit. Together with these resolutions, you will find an account of the plan of the examination which will be held in London at Christmas next, in accordance with the resolutions. You will observe that it is competent to any persons trained by the society, or at any of the diocesan institutions in connexion with the society, to offer themselves for examination in order to obtain certificates. It will afford me much pleasure, therefore, to receive from you the names of any persons who may wish to offer themselves as candidates, and to give you any further information on the subject which you may desire. The committee of this society hope, by a public examination, analogous to the examination for a degree at the universities, to impart an additional stimulus to persons to prepare themselves duly for the important office of schoolmaster. They trust, also, that the relative merits of schoolmasters will be better distinguished than heretofore by the certificates of proficiency which they will obtain; and, at the same time, that the social position of every schoolmaster will be improved, by holding a diploma, awarded by the National Society, certifying

his competency to exercise the profession of teacher. Trusting to receive your kind assistance and co-operation in carrying out the measure which I have described, I remain, rev. and dear sir, your very faithful servant,

"W. J. KENNEDY, Secretary."

At a meeting of the committee, held in June last, the following resolutions were adopted:—

1. That certificates of competency and merit be granted by the National Society to candidates for the office of schoolmaster.
2. That the certificates be given to candidates for the office of schoolmaster trained in the institutions of the National Society, or of the diocesan boards in union with the National Society.
3. That persons who have passed the above institutions, and been recommended to situations by the society or the boards, be allowed to present themselves for examination.
4. That the examinations be held at two fixed periods of the year.

##### Examinations.

In conformity with the above resolutions, the examiners appointed to grant certificates of proficiency and merit to masters trained at the institutions of the society, or of the diocesan boards in union with the society, will hold their first examination immediately before the Christmas holidays. Candidates intending to present themselves on that occasion will forward their names and addresses to the rev. W. J. Kennedy, Sanctuary, Westminster, not later than the 20th of November next. Those who are already in charge of schools will be required to produce testimonials of character and efficiency from their

employers. Due credit, in all cases, will be given to a favourable report from a competent inspector. The examination will be conducted both *visà voce* and on paper, and will have reference not only to the subject-matter of instruction, but also to the theory and practice of teaching. The subjects of examination will be—

1. Reading.
2. Writing.
3. Grammar; including orthography, punctuation, and etymology.
4. Knowledge of holy scripture, with an outline of sacred history and sacred geography.
5. The liturgy, catechism, and articles of the church of England, with an outline of church history.
6. Arithmetic, as far as fractions and proportion.
7. Geography, with the use of maps.
8. History of England.
9. Elements of vocal music.
10. Theory and practice of teaching.

Some acquaintance with the elements of natural history and philosophy is also considered highly desirable.

There will be, immediately afterwards, an examination of a higher kind, in which such candidates as shall have passed the above trial with credit will have opportunity of showing their proficiency in any other branch of knowledge, directly or indirectly useful to an elementary teacher in the exercise of his vocation. Each candidate for honours will have the liberty of choosing his own subjects; but the examiners will, of course, attach to them, in every case, such importance as they may judge fit. Most stress will be laid upon high proficiency in the branches above enumerated—upon skill in English composition, and knowledge of classics and mathematics.

The examination in the theory of teaching will refer to such topics as the arrangement of school-rooms, school-apparatus, time-tables, methods of teaching, the monitorial system, its use and abuse, school-discipline, and other similar points to which an intelligent teacher may be supposed to have directed his attention.

To ascertain the skill of the candidate, the examiners will expect him to produce, from the institution where he was trained, a testimonial of his qualifications. They will form a judgment from his readiness and distinctness in answering *visà voce* questions, and will afford him opportunity of showing his ability by the examination of a class.

#### SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

##### 4, St. Martin's-place.

The following is an analysis of sixty applications made to this society since Jan. 1, 1848, viz., forty-three applications for aid towards the maintenance of curates, and seventeen for grants from the endowment fund, of which eight are for assistance in the erection of parsonage-houses. The populations of these cases are as follows:—

2	from	10,000	to	12,000
4	"	8,000	"	9,000
5	"	6,000	"	7,000
6	"	5,000	"	6,000
8	"	4,000	"	5,000
11	"	3,000	"	4,000
8	"	2,000	"	3,000
10	"	1,000	"	2,000
6	"	500	"	1,000

In one case the annual value of the living slightly exceeds 400*l.*, and in another 300*l.*; but all the remainder are below 250*l.* per annum, and average 123*l.* each. From these limited incomes, however, the incumbents offer to contribute sums varying from 10*l.* to 50*l.*, making a total of 1,010*l.* to meet grants for the support of curates; and sums raised in local contributions amounting to 10,591*l.*, to meet grants in aid of endowment. Of these sixty applications, however, only thirteen have been aided at present; and, in order to enable the society to assist the remainder, an addition of 2,400*l.* to the annual income, and of about 4,500*l.* to the endowment fund, is at once needed.

It is earnestly hoped that the recommendations of the diocessans attached to these applications, the readiness of all the incumbents to meet the society's grants with con-

tributions from their own very limited resources, and the beneficial results of extending aid to these cases, in the immediate institution of fresh services, the erection in some instances of churches and parsonages, the increased pastoral care of the schools, the poor, the sick, and the dying, will form an effectual inducement to churchmen generally, and especially to the clergy, to make an effort to place the requisite means at the disposal of the board, and to enable them to proceed in the great work of church extension.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Sept. 5, 1848.

The annual report of the society will soon be published. After alluding to the great meetings recently held in the metropolis, and the deeper interest which has of late been manifested in behalf of the society, the report proceeds thus:

"The readiest means of acting upon this improved feeling is through the establishment of an association in every parish, and the appointment of collectors, who shall aid the clergy in gathering the alms of all the members of the church down to the humblest and poorest, for the great purpose of sustaining and propagating the gospel throughout the world. Two hundred-and-three such associations were added during the past year; and the whole number amounted, at the end of 1845, to seventeen hundred. But the church of England will not exhibit, so completely as it should, the character of a missionary church, until every one of its 12,000 congregations shall be brought, in one way or other, to contribute, each in its due proportion, to the extension of the church universal. The society has much satisfaction in acknowledging the receipt during the past year of contributions from many congregations, both on the continent of Europe and in the dependencies of the British crown. These offerings, from so many quarters to one common object, are gratifying evidences of the strong ties which bind together the widely scattered members of our church. But, notwithstanding the wider co-operation, the more active efforts in behalf of the society, which have marked the last few years, its funds are still miserably insufficient for the great objects to which they are devoted. By the generous efforts of the bishops and clergy in the West Indies, seconded, as they have been, both by legislative grants and individual liberality, much of the society's expenditure in those colonies has been economized. But the demands upon its funds from British North America, and the ever-extending heathen empire of India, have, in far greater proportion, increased; and what has hitherto been done, though a cause of much thankfulness, must not be allowed to divert our attention from the much more that remains undone. No addition has been made to the number of the clergy in Canada West since the bishop declared that, owing to 'the constant increase of immigration and extension of settlements, more than one hundred additional clergy were wanted, to relieve even a portion of their spiritual destitution.' Again, in Newfoundland there are many settlements altogether beyond the reach of any missionary. In the bay of Placentia there is but one for 150 miles of stormy coast; and such is the paucity of clergy, that wherever one is disabled by illness, the whole work of the mission is interrupted; and, if he should be compelled to resign his post, months may elapse before another is found to succeed him. In New Brunswick, the bishop has happily been enabled to send out a few more labourers into the vineyard; but the whole number at present is but thirty-five, whereas he states that immediate employment could be found for sixty. In short, throughout the colonies, not only of British North America, but also of Australia, there is an urgent want of more missionaries; and, for lack of them, in many districts children grow up unbaptized and uneducated, public worship is neglected, the Lord's day profaned, the ordinance of marriage disregarded, the sick are unvisited, the vicious unreclaimed, and many and many a settler, who went out from a Christian country with the fear and love of God in his heart, is, through the absence of all public means of grace, left to lapse into forgetfulness of his God and Saviour, and, after a life of animal labour and indulgence, is laid in

unhallowed earth, without a prayer, perhaps without a hope, by his children and neighbours, who are left to follow the same cheerless course. And, perhaps, after this it may be unnecessary to say that there is an equal want of devoted men for the conversion and instruction of our heathen fellow-subjects; for it could hardly be expected, if so little sympathy is shown for our emigrant countrymen, that the claims of the heathen upon us should be adequately met. And the truth is, that no little difficulty is experienced in supplying the increasing demands of India. At this time the society is anxious to recommend two or three additional missionaries for the instruction of the numerous converts in Tinnevely, and would

gladly receive applications from candidates duly qualified for that most important sphere of labour. They must be fully alive to the high importance of the service in which they are to be engaged, and ready to 'give themselves wholly to it': they must be men of devotion, patience, and self-denial; 'willing to spend and be spent' for the salvation of those for whom Christ died. And what is the encouragement to men of such a character to undertake the work? 'There does not appear any reason to doubt,' says the bishop of Madras, 'that any new missionary sent out could collect around him a congregation of 1000 or 1500 souls in a few months in any part of the yet unoccupied missionary field of Tinnevely.'

### Diocesan Intelligence.—England and Ireland.

#### BANGOR.

*Report of the Society for Educating National Schoolmasters.*—The secretary of the Society for Educating National Schoolmasters, in presenting his report at the close of its proceedings, feels that it is incumbent on him, on behalf of the society, gratefully to acknowledge the continued liberality of those noblemen and gentlemen who have annually contributed to its support; and he is glad to have it in his power to state, that the society, from its first institution to the present time, may be regarded as prosperous, with respect to both its efficiency in carrying out the objects for which it was established, and the measure of success which has attended its exertions. A great want of efficient schoolmasters for the instruction of the lower orders within this diocese had long been felt; and the society was designed to supply this deficiency, by finding means for training youths to be schoolmasters, under the care and superintendence of the respective masters of the principal schools in the diocese. Accordingly, from each of the national schools at Bangor, Carnarvon, Ruthin, Beaumaris, Amlwch, Holyhead, and Conway, pupils have, from time to time, been selected to be instructed in the art of teaching; and several schools have from them been supplied with teachers much more efficient, it is presumed, than could otherwise have been obtained. So lamentable, however, is the want of proper teachers within this diocese, that the society has the painful task to admit that its exertions have proved quite inadequate to its supply; and it is with feelings of sincere gratification that it finds other institutions springing up to do much more effectively the work which, though zealous after its power, it has proved unequal to. And another and a better method of procuring a due supply of masters for our national schools being now contemplated, it is resolved that this society retire from operation; and that the balance remaining in the treasurer's hands, after all pecuniary demands (amounting to about £251.) upon the society have been satisfied, be deposited in the bank of Messrs. Williams and Co., Bangor, until at a full meeting of the subscribers it is determined to what purposes it may be best applied.

#### CHICHESTER.

The effigy and table tomb of St. Richard, bishop of Chichester, who died in 1252, which was in a sad state of mutilation, has been restored, and replaced in its late position, under the shrine in the south transept of the cathedral, where, with much pomp and ceremony, Edward I., his devoted queen Eleanor, and the court witnessed the translation of the bishop's remains, and the setting up of the present—then sumptuous—tomb, in the summer of 1276.

#### ELY.

*Restoration of the Cathedral.*—Considerable interest has of late prevailed at the vast alterations and improvements in the interior of the cathedral. Since the accession of the present dean more than forty windows have been opened and restored; the heavy combination of plaster and wood-work, which concealed the ruined tomb of cardinal de Lidanburgh, as also the beautiful tabernacle work of bishop Alcock, and a considerable portion of the noble window on the east, has been removed. The tomb of the cardinal has been completely

restored, and other works are in contemplation at this part of the cathedral, which will make it more accordant with the magnificence of the rest of the choir. The whole of the vaulting of the nave and side aisles of the east of the great lantern, which was covered with plaster, and white and yellow wash, has been carefully scraped and cleaned; and the vaulting, a great part of which was filled with bricks and rubbish, or in a state of decay, has been completely restored. The Purbeck marble shafts of the triforium and clerestory, which were disfigured with paint, have been repolished with great labour, as also the great marble piers, the corbels and string-courses, the decayed and broken portions replaced by new marble, procured from the Purbeck quarries. The restorations are supposed to be preparatory to an extension of the choir as far as the great lantern, and to an entire change in its arrangements. The tomb of bishop Alcock, which was in a state of ruin, has been restored, and the chapel itself cleaned and partially restored, chiefly at the expense of the master and fellows of Jesus college, of which he was the founder. The most important of the new restorations are those which have been made at the west-end of the church, which bishop Riddell erected at the close of the twelfth century. The northern portion had fallen down, and the southern had been left in a ruinous and dangerous state, in consequence of a subsidence of the great western tower, which is presumed to have been occasioned by the addition of the octagon portion of it at the close of the fourteenth century. All the windows except two, and many of the arches of the transept, were closed up with rubble-work and masonry. One of its principal piers, and a large portion of the ashlar and arcading, were completely separated from the rest of the walls. The crowns of all the arches were broken; and nearly every portion of it was in a state of ruin or dilapidation. The whole of this noble work has been completely restored and opened to the church. It is proposed to add a painted ceiling, of a character appropriate to the age, for which the designs are already prepared. The great western tower, after the subsidence to which we have referred, was considered in so dangerous a state, that bishop Gray, about the year 1460, underbuilt the whole of it with new and perfect masonry, concealing the whole of the piers and arches of bishop Riddell. The dilapidations of the upper part of the tower had become so extensive during the Commonwealth that immediately after the Restoration it was considered necessary to introduce braces, strong framings of timber, and to close up nearly all the windows with masonry: most of this was done ignorantly and injudiciously; and the decay of the timber work, which was exposed to the weather, had made the framing not merely useless, but injurious. About the year 1800, bishop Yorke removed an unsightly belfry, which occupied the lower part of the tower, and added a plastered vault, the springings of which had been prepared by bishop Gray. By the recent alterations this vault has been removed, the clock and bells removed to the upper story, the ceiling of the lantern of the tower has been replaced in its original position, and all the lower portions of the timber framing, which was acting most injuriously, have been removed, and all the windows opened and restored. The original arches of bishop Riddell have also been sufficiently opened and exposed to show their form and



character. Nothing can be finer than the effect produced by the noble lantern. It is proposed to restore the ancient chapel of St. Catherine, which opens into the newly-restored transept, as soon as the requisite funds be can be provided. At the east end of the cathedral, the southern pinnacle, which was never finished, is in the process of erection at the expense of Mr. Fope. The beautiful eastern cross and the crockets, which it is proposed to put on the gable, are to be restored at the expense of lady Mildred Hope. At the accession of the present dean, the beautiful chapel of prior Croaden was occupied by bedrooms attached to one of the prebendal houses, and was almost entirely concealed by domestic offices of the meanest character. The present dean, to whom it belongs, has recovered it from the ignoble uses to which it had been applied: nearly all the buildings by which it was surrounded have been removed: the interior has been cleaned, and the building restored, as nearly as possible, to its original condition. Two beautiful painted windows have been placed in the cathedral, the gift of the rev. Edward Sparke. The first is one of the great windows in the lantern: the second is in the north transept. The bachelors and undergraduates of the university of Cambridge have, in the most liberal and noble spirit, undertaken to fill a second of the great lantern windows in a similar manner; and we have reason to hope that other benefactions will follow in the same path. The filling of the eight lancet windows in the east end of the choir has been provided for by the munificent bequest of 1,500*l.* by the late bishop Sparke. The designs for this purpose, which have been repeatedly under consideration, are now in the course of construction at Newcastle. It should not be omitted, that the dean and canons have no funds appropriated to the repairs of the cathedral, and that the expense of the restorations, and they are very considerable, have been defrayed, where not provided for by individual benefaction, at their own expense.

#### GLOUCESTER AND BRISTOL.

##### Confirmations.

1846.	Females.	Males.
July 27. Gloucester .....	408	208
28. Tewkesbury .....	147	86
28. Ashelworth .....	65	30
29. Cheltenham (for country parishes only) .....	135	80
29. Charlton Kings .....	80	56
30. Eastington .....	96	58
31. Frampton-on-Severn .....	40	27
31. Dursley .....	144	66
Aug. 1. Wotton-under-Edge .....	78	39
2. Standish .....	84	58
3. Tetbury .....	167	123
4. Cirencester .....	296	246
5. Stroud .....	272	117
5. Minchinhampton .....	152	52
6. Newnham .....	157	64
6. Lydney .....	142	96
7. Tidenham .....	56	27
7. Coleford .....	123	52
8. Newent .....	140	92
	2805	1505
Total .....	4400	

#### LICHFIELD.

*Opening of the Parish Church of St. Alkmund, Derby.*—This beautiful and capacious edifice was opened for divine service Sept. 15, agreeably to public announcement. The occasion was deeply interesting, not only to the parishioners, to whom the new building offers a new increase of church accommodation, but to the town generally. And, indeed, this interest was greatly participated in by all who, resident in the neighbourhood, value the power and usefulness of the church of England, as was manifested in the pecuniary and other aid which has been extended to the work during its progress. The capacity of the old church of St. Alkmund's had for many years past been totally inadequate to the wants of the parish;

and, latterly, great numbers of the parishioners were practically excluded, from the nature of the structure, from attending divine service within its walls; and it was, therefore, with a perfect consciousness of the responsibility which rested upon the friends of the church so situated that induced them, in connection with the public generally, to call into existence the present noble edifice. At half-past ten o'clock the clergy of the town and neighbourhood, in number about 50, the committee, and other friends and subscribers, assembled at the Town Hall, by previous arrangement, for the purpose of accompanying the bishop to the church. The services were exceedingly well attended, many of the gentry resident in the neighbourhood being present. The collections amounted to 24*l.* 0*s.* 5*d.*; that in the morning amounting to 200*l.* 7*s.* 2*d.*, and that in the afternoon to 40*l.* 13*s.* 3*d.* St. Alkmund's church has been erected from a design by Henry I. Stevens, esq. The windows of the church were executed by Mr. William Warrington, of London. The parish-church of St. Alkmund, as it existed in the year 1843, did not exhibit any evidence of great antiquity beyond the decay of the materials. We believe that the principal part of the church must have been re-built in the early part of the 16th century. It consisted of chancel, nave, north and south aisles, western tower, and south porch. Though many of the details were of debased character, the general proportions, especially of the tower, were pleasing. These circumstances, combined with the decayed state of the stonework and ivy covering of the walls, rendered the whole extremely picturesque. Mr. Wood, of Derby, has published a very correct view of the old building, which cannot fail to be interesting to those connected with the parish and neighbourhood. In the excavation of the foundations for the new structure several curious fragments were discovered, all bearing evidence of early Norman workmanship. Some of the stones appeared to have formed portions of a churchyard cross; and in that part of the chancel where the tomb of the founder might be expected to be found a large flat stone was taken up, sculptured on the edge with a rude arcade ornament. Antiquarians have evinced much interest in these fragments; and they are intended to be preserved as relics of the original church. It is unnecessary to recapitulate the circumstances connected with the gradual development of the new church, from the original proposed enlargement to the partial rebuilding, the entire re-construction, and the subsequent addition of a spire: all these have, from time to time, been brought under public observation. The new church is built entirely of stone, the greater part of which was obtained from the Breadsall Priory quarries, and is of very durable quality. The confined nature of the site rendered it difficult to obtain the large amount of accommodation required, and yet preserve the due proportions in the several parts of the building. It is built on the extremities of the churchyard on the north and east sides; and the increased size of the tower is obtained by a projection of several feet on the west. It consists of a chancel, nave, north and south aisles, tower and spire, and south porch, with a parvise over for the use of the parishioners. There is also a vestry on the south side of the chancel. The architectural character of the church is late decorated, of the style which prevailed in this country during the middle of the 14th century; and propriety of detail is strictly observed throughout. The tower at the west end is twenty-five feet square at the base, and ninety-two feet high to the commencement of the spire. The spire rises to the height of 112 feet above the flat of the tower. On entering the church at the west door an uninterrupted view is obtained of the whole length of the building. The tower is supported on massive piers, and arches of solid masonry. There is no western gallery. The four-light window over the west door is comprehended within the stone-groined roof. The side arches are partially filled by screens of stone-work, with openings leading to the gallery staircases, and terminated by a perforated parapet. The thickness of the wall at the west end has enabled the architect to have double doors; and the whole of the effect of this part of the church—so often destroyed by



entire or partial blocking up—is, in this instance, obtained most completely; and the area forms a large ante-church. The nave is opened to the aisles by clustered stone pillars and arches, and the timbers of the roof spring from carved corbels. The approach to the chancel is under a lofty arch with clustered shafts; and the roof is formed by six ribs each, forming a pointed arch, springing from carved corbel heads; and the spandrels of each rib are filled in with tracery. The sittings on the ground-floor are all low and open, with panelled bench-ends. The galleries are arranged for close seats: they are supported in a novel manner by a corbel stone projecting from the pillars of the nave, which supports the front beam, and has the effect of entirely disengaging the gallery-front from the pillars, and renders iron pillars for its support altogether unnecessary. The reading-desk is open; and there are two additional stalls in the chancel for the use of the minister. The pulpit is of stone, and of elaborate design: there has been great difficulty in managing its position against the south-east pier of the nave, so as to command the bulk of the congregation. The entire body of the pulpit is projected beyond the face of wall eighteen inches, and is supported upon bold moulded corbel-brackets. The minister's vestry is approached by a small side-door in the south side of the chancel; and the east end of the chancel is terminated under the window by a reredos of five principal divisions, and two subordinate panels on the sides. The whole of the roofs are boarded, and, as well as the fittings of the interior, stained, so as to preserve the grain of the wood, and varnished. The floor of the chancel in front of the rails is laid with encaustic tiles, the general pattern being a saltier cross, with the evangelistic emblems at the extremities. That portion, also, of the floor of the nave immediately in connexion with the reading-desk, pulpit, and chancel, is laid with encaustic tiles. The immediate contiguity of houses at the east and west ends rendered the intervention of painted glass almost necessary; and, when the limited funds are considered, it must be admitted that great effect has been obtained at small cost. The east window of five lights has the head filled with foliage; and in the lights subjects from the history of our blessed Saviour are introduced, and the emblems of the four evangelists. The west window is armorial in its general character. In the head, the arms of her present majesty, with supporters in the lights, are arranged: the arms of the archdeacon of Derby, the vicar of St. Alkmund's, the archbishop of Canterbury, the bishop of the diocese, the family arms of Devonshire, Evans, and Gisborne, with those of the late vicar, the rev. Charles S. Hope.—*Abridged from Derby Mercury.*

LONDON.

*New Church of St. Mathias.*—Sept. 16 the lord mayor performed the ceremony of laying the first stone of a new protestant church in Hare-street, Brick-lane,

Spitalfields, to be dedicated to St. Mathias. At the close of the ceremony all the persons resident in the district who felt inclined to accept the invitation, sat down to tea in the spacious warehouses of the Eastern Counties Company at the Mile-end station, kindly granted for their use by C. P. Roney, esq., the secretary. Over this entertainment the lord mayor presided. Alderman Hughes and Mr. Cotton, late governor of the Bank, having addressed the meeting, a splendid silver salver was presented to the Rev. Joseph Brown, the incumbent of St. Mathias, for the services already rendered to the district. It appeared that since the formation of the district a small chapel had been used by the rev. gentleman for the performance of his ministerial duties; and although when he commenced his labours there, only a few persons attended, it was now impossible to obtain admission. At first there were but three communicants, at present there were upwards of a hundred. The assembly broke up at about four o'clock.

The bishop proposes to hold his next general visitation at St. Paul's cathedral, on Monday the 19th, Tuesday the 20th, Wednesday the 21st, and Thursday the 22nd of October. Divine service will commence each day at half-past 11 o'clock. The sermons will be preached on these days, respectively, by the rev. Dr. McCaul, rector of St. James's, Duke's-place; the rev. Henry Howarth, rector of St. George's, Hanover-square; the rev. John Moore Heath, vicar of Enfield; and the venerable archdeacon Sinclair, vicar of Kensington.

ST. ASAPH.

*Death of the Bishop.*—The right rev. William Carey, D.D., bishop of the Welsh diocese of St. Asaph, expired on Sunday, Sept. 13, in his 77th year, at his town residence in Portland-place. The rev. prelate, it appears, had been ailing for a considerable period; indeed, about fifteen months since, he barely recovered from an attack of gout, by which he was much debilitated. Dr. Carey was a clergyman and a scholar of eminence. In 1784, when about fifteen years of age, he became a king's scholar at Westminster School, where he continued until 1789, when he was elected to Christ Church, Oxford. Having entered holy orders, in 1802 he was made a prebendary of York; and in the following year he received the appointment of head-master of Westminster School; in 1808 that of sub-almoner to the king; and in 1809 he was installed as prebendary of Westminster. Amongst his other appointments was that of the vicarage of Sutton-in-the-Forest, Yorkshire. The deceased was honoured by the notice of his late royal highness the duke of York, who intrusted him with the charge of the Royal Military Asylum at Chelsea, while the educational arrangements were being perfected therein. In 1820, on the translation of Dr. Pelham to Lincoln, Dr. Carey was created bishop of Exeter, from which he removed to St. Asaph, vacant by the death of Dr. Luxmore, in 1830.

## COLONIAL CHURCH.

CALCUTTA.

A most beautiful silver-gilt communion service has been completed by Messrs. Garrard, of the Haymarket, by command of her majesty, for the cathedral-church of St. Paul, at Calcutta. The ornamental parts of this service are of the most chaste character, partaking, in a great degree, of the Louis Quatorze style; and the shapes of the various pieces are distinguished by elegance and propriety of design. Indeed, it is difficult to say whether the richness or the beauty of design of this service predominates.

NOVA SCOTIA.

*Diocesan Church Society.*—A meeting of this body was held on Monday, June 22, at the Harmonic-hall, at which there were present between thirty and forty clergy from all parts of the province. The service, as usual, opened with the 100th psalm, after which the bishop ex-

plained the intention of the meeting, and introduced to notice the zeal and success of the clergy in the rural districts. He congratulated the meeting upon the unanimity which had distinguished their proceedings, and expressed his hope that, by the blessing of God upon their endeavours, the society would gradually attain to permanent usefulness, and supply to our destitute settlements that religious care which might relieve her overburdened parent at home. His lordship referred to the earnest desire which had been so frequently expressed for visiting missionaries, and stated that, although fit persons had not yet been found to engage permanently in that important and difficult work, he had from time to time obtained the transient services of missionaries for the distant and most destitute places. Their services had been eminently successful, and had increased the desire for more constant ministrations; especially in the visit of the rev. Mr. Nichols, who had just returned from the township of Barrington, having deeply interested the

people in the work of the church and in the care of their souls. His lordship concluded his affectionate address by calling upon Mr. Nichols to read his report. The report was listened to with great attention. It portrayed in vivid colours the destitution of many settlements, and the salutary effects by the daily ministrations of the church.

#### NEW BRUNSWICK.

**Confirmation at Carleton.**—The bishop of Fredericton held a confirmation in St. George's church, Carleton, on the evening of Wednesday last; divine service commencing at seven o'clock. His lordship was attended by the rev. Dr. Alley, rev. Dr. Wm. Gray, rev. J. W. Disbrow, rev. J. McGivern, and rev. J. Boyer. After the Litany had been read by the rev. Dr. Alley, an anthem—"Lord, for thy tender mercy's sake"—(Farrant) was sung by the choir. His lordship then administered holy baptism to two young women (the father of one of them a Roman-catholic), presented to him for that purpose by the rector, rev. F. Coster; who, after this, presented to his lordship a young woman, brought up in the church of Rome, who was desirous of being reconciled to the church catholic, by being admitted into the communion of the church of England. In the declaration which she made, she stated that she had taken this step from conscientious motives alone, and then renounced seriatim those several errors, by the profession of which the church of Rome has schismatically separated herself from the rest of Christendom. Three verses of the 150th psalm having been sung, the bishop admitted forty-six candidates to the apostolic rite of confirmation, which was succeeded by Psalm cxix. 9 and three following verses. His lordship then delivered an extemporaneous address, which lasted nearly an hour, in which, in that strain of piety and earnest devotion which so peculiarly marks all his addresses, he noticed the different services of the evening, giving to the different parties who had been engaged in them instruction and advice adapted to each of them. The service, which throughout had been of the most solemn and impressive character, was terminated with the episcopal benediction. His lordship held a confirmation in St. Ann's church, Musquash, on Tuesday last, on which occasion twenty young persons were brought forward. The bishop afterwards addressed the congregation in a lengthened and most affectionate manner.—*Chronicle (St. John's)*.

#### TORONTO.

**Church of the Holy Trinity.**—On Wednesday, the 1st of July, after divine service in the cathedral, the cornerstone of the new church of the Holy Trinity—the site of which is in Yonge-street—was laid by the bishop. The following inscription, on vellum, was deposited in a bottle placed in the hollow of the corner-stone:—

"A benevolent individual, entirely unknown, deposited with the right rev. C. T. Longley, D.D., lord bishop of Ripon, the sum of 5,000*l.* sterling, to be appropriated to the building of a church in the diocese of Toronto totally free. The bishop of the diocese selected Toronto, the largest city in Upper Canada, and where the poor chiefly congregate, as the most proper place for the church

#### The corner stone

of

The church of the Holy Trinity  
was laid, to the praise of our Redeemer,  
on Wednesday, the first day of July,  
in the year of our Lord  
One thousand eight hundred and forty-six,  
by the hon. and right rev. John Strachan, D.D.,  
bishop of Toronto,  
on a site generously given by the  
honourable John Simcoe Macaulay."

**A New Church.**—Thursday, the 23rd July, was a great day for the inhabitants of the north shore of St. Margaret's Bay. At an early hour, nearly all the people from many miles round, at the request of their minister, assembled to help each other in raising the frame for a Protestant episcopal church in that settlement.

The building is 30 by 40 ft., 14 ft. in post, with a tower and pinnacles 38 ft. high, and will contain 250 persons. It is to be finished in the gothic style, and will not only be a great accommodation for that congregation to worship God more suitably and comfortably than in the small and over-crowded school-house where they have met for several years, many having to stand outside, or to remain away for want of room; but, being near the post-road, it will also be a pleasing object to the eye of every traveller in whose heart the faith of the gospel is "working by love," and who likes to be reminded, wherever he goes, that he is but a "stranger and a pilgrim here below," and that there is "an house for him, not built with hands, eternal in the heavens." By the zeal and activity of the people, aided by many friends from the other side of the bay, who accompanied their minister to the spot, after a solemn and suitable prayer to God by all on their knees, the whole of the frame was put up before sunset; and the next day it was boarded in, also by the voluntary labour of the people, who hope to derive benefit from its sacred services. A large tent had been erected near the place, over which the British flag was floating, and under which a dinner was provided by several friends of the church, for those who were engaged in the work. The rain, which poured down in abundance for a while, in no way slackened the zeal of any. All the women and children, able, came to witness the joyful event, and many an expression of delight was heard from more than one of them. An old woman, mother of twenty-three children, and of great part of the settlement, walked a mile, at her advanced age, supported by her children and grand-children, to behold what she said she never thought to have seen in that place. The scene was altogether an interesting one, and the missionary and his friends had only one thing to regret, viz., the unavoidable absence of some of the clergy of Halifax, who, they believe, would have been so pleased with the poor fishermen's exertions, as greatly to forward, by their influence in the city, the completion of the work. The rev. J. Stannage would take this opportunity of thanking those friends in Halifax, in Jersey, and in England, as well as those on this side of St. Margaret's Bay, who have, by their donations, encouraged him much in the building of this, as well as another place of worship, now completed on Boutillier's Point. He has always found that help from a distance calls forth the zeal of the poor people on these shores, who feel their limited circumstances too much to undertake any thing which seems beyond their reach, greatly and long as they may have wished for it. He is, however, sorry to be obliged to say, that he has lost the assistance of the venerable Society for the Propagation of the Gospel, which he had for Boutillier's Point, that there are many other calls upon the resources of his parishioners; and that the people of the settlement in which his church is building, being extremely poor, have been able to contribute only 23*l.* in money. About 50*l.* is still required to finish the outside (so as to have it open for service during the summer), in addition to what he has already received, or has been promised by societies and individuals. He will, therefore, be most thankful for any help from the friends of "Christ and the church," in Halifax and elsewhere, either in money or articles that could be sold for the purpose, or that could be used for the building. Mr. S. really believes that none can have a commensurate idea of the great religious destitution of these shores, and the desire of the people for the services of the church, unless they should visit them themselves. While he gratefully acknowledges the liberality of the people of Halifax, he is confident that he would have more help from them, and that more sacrifices would be made for religious purposes, did they but see the necessities of their poorer brethren, in their own country and township, and within 30 miles of their opulent metropolis. Trusting that "the love of Christ will constrain many," he humbly sends the above appeal in dependence on the heavenly blessing.—*Halifax Times*.

On Thursday, the 30th of July, the new church in the township of Merse, western district, was opened for divine service: a neat building and eligibly situated. Di-

vine service was celebrated by the rev. F. W. Sandys, the travelling missionary of the district, and the sermon was preached by the rev. F. Mack, rector of Amherstburgh, who accompanied the rev. F. G. Elliott from Colchester. It was most gratifying to witness the church filled to overflowing by a most attentive congregation, who left their labours during the busiest part of the harvest, and evinced great zeal and piety on the occasion. The text selected for the discourse was the 20th chapter of Exodus and the latter part of the 24th verse. The preacher traced the origin, antiquity of, and divine command for, the erection of temples dedicated to the worship of Jehovah; graphically described the liturgy and services of the united church of England and Ireland, showed their scriptural character and sublimity, commented upon the special blessings promised to social worship, and the collateral advantages derived from our meeting together for the worship of the Most High; in promoting civilization, as well as affording the most suitable opportunities for our cultivating the social and relative duties, and in conclusion commended the people for their zeal, piety, and exertions in erecting this neat edifice.

The rev. J. A. Mulock begs leave to return his most sincere thanks to the members of the congregation at Penetanguishine, for the handsome present of a surplice, from the churchwardens, on their behalf, and also to acknowledge the many and repeated acts of kindness shewn him, during his temporary charge among them.

QUEBEC.

*Annual Meeting of the Incorporated Church Society.*  
—On Thursday, July 2, the annual meeting of this so-

ciety took place in the national-school in this city. The attendance of clergy from all parts of the diocese was numerous; but that of the laity was not so great as on former occasions. Divine service was performed in the morning in the parish church, and a sermon delivered by the rev. Mr. Townsend, rector at Clarenceville. The society assembled in the afternoon at two o'clock, for the transaction of business, the bishop of Montreal, president of the society, in the chair. The meeting was opened by prayer, after which the president stated, in concise terms, the nature and objects of the society, and the results already opening before them. The secretary then proceeded to read the report; from which it appeared that the society had been advancing steadily in means and in numbers during the past year, in fact, that a lively interest had been excited among churchmen throughout the diocese, which gave strong evidence of future increase.

The venerable the archdeacon of Kingston held a visitation of the clergy of his archdeaconry in that city, on Wednesday, July 8. Five-and-twenty clergymen were present. The assemblage took place in St. George's church, at 11 A.M., when the prayers were read by the rev. J. Deacon, rector of Adolphustown, and the lessons by the rev. M. Harris, M.A., rector of Perth. The sermon was preached by the rev. S. Givins, rector of Napanee and missionary to the Mohawks, Bay of Quinte; after which a charge was delivered by the venerable the archdeacon.

### Miscellaneous.

RULES OF THE "BURTON-ON-TRENT CHURCH OF ENGLAND YOUNG MEN'S ASSOCIATION FOR THE DIFFUSION OF SOUND RELIGIOUS PRINCIPLES AND MISSIONARY INFORMATION."

*Established Jan., 1846. President, the Bp. of Lichfield.*

1. That this association be called "The Burton-upon-Trent Church of England Young Men's Association for the Diffusion of sound Religious Principles and Missionary Information."

2. That the objects of this association are to inform the minds, to engage the hearts, and to enlist the energies of young men, on the subjects of sound protestant principles, and missionary enterprise.

3. The means proposed for accomplishing these objects are: 1st, by a lending library, the books of which may be taken out for reading, every Monday evening, from seven till eight o'clock, subject to the rules specified on the books; 2nd, by a few periodicals, generally useful, but having especial reference to these two important subjects; 3rd, by opening a reading room every evening, from five until ten o'clock, except on Sundays, Christmas-day, and Good Friday; 4th, by monthly lectures on the subjects above specified, to be given by members of the church of England, who are to be chosen by the committee, and approved of by the president of the association.

4. This association shall be managed by a president, vice-presidents, treasurer, secretary, and a committee of twelve lay members of the church of England; which

committee shall be chosen annually, and meet at half-past seven o'clock every third Tuesday in the month; five to form a quorum. All clergymen who join this association are ex-officio members of the committee.

5. Every person subscribing from 1s. to 2s. 6d. and upwards, annually, shall be a member of this association. The subscriptions to be paid in advance.

6. That to every person subscribing 5s. and upwards, annually, the reading-room shall be open from nine in the morning until ten in the evening; and that every such subscriber shall be entitled to introduce a friend, not resident in Burton, to the privileges of the reading-room, for a period not exceeding one month.

7. That admission to the monthly lectures shall be by tickets, and each member shall be entitled to six tickets.

8. That no fundamental rule of this association shall be altered, without the consent of a majority of the subscribers at a special general meeting, or at the annual meeting of the association.

9. That there shall be an annual meeting of this association, for the purposes of choosing officers, passing the accounts, &c.

10. That all meetings of this association shall be commenced with prayer, and with the reading of a portion of God's holy word.

The library at present consists of 140 volumes. About 66 persons have already joined the association. All the officers of the association are honorary.

Feb., 1846.

### TO CORRESPONDENTS.

We must repeat that we cannot undertake to return articles not suited to our pages.

### TO OUR READERS.

We purpose soon to commence a series of parish churches, with illustrations, like those formerly given of cathedrals. We know that this announcement will gratify many of our friends, by whom such a series has been repeatedly urged upon us. We shall next month give further particulars.

# REGISTER

OF

## Ecclesiastical Intelligence.

NOVEMBER, 1846.

### Ordinations.

**ORDINATIONS APPOINTED.**  
**Br. of ELY, Dec. 30.**  
**Br. of GLOUCESTER and BRISTOL, at Bristol, Dec. 30.**  
**Br. of LINCOLN, at Lincoln, Dec. 30.**  
**ABP. of YORK, at Bishopsthorpe, Dec. 30.**

**ORDAINED.**  
**By Br. of BANGOR, in Bangor Cathedral, Aug. 29.**

**DRACONS.**  
**Of Cambridge.**—G. L. Roberts, B.A., St. John's.  
**Of Oxford.**—H. Owen, B.A., Jes.  
**Of Lampeter.**—J. Davis.  
**By Br. of ELY, in St. Michael's Church, Cambridge, Sept. 30.**

**PRIESTS.**  
**Of Cambridge.**—G. H. Ainger, M.A., St. John's; E. Atkinson, M.A., Clare H.; W. R. Bain, Christ's; S. Earnshaw, M.A., St. John's; W. H. Edwards, M.A., Queens'; J. Gibson, M.A., Jes.; C. Hardwick, B.A., Cath. H.; F. J. Hopkins, B.A., A. W. Ivatt, B.A., Sid.; W. O. Jenkyn, B.A., Christ's; J. Y. Nicholson, B.A., Emm.; R. G. Peter, M.A., R. L. N. Roberts, B.A., Jes.; E. Spencer, M.A., Sid.; W. G. Wilson, M.A., St. John's; A. H. Wratlaw, B.A., Christ's.  
**Of Oxford.**—W. Green, M.A., Pemb.; C. P. P. Jodrell, B.A., Brasen.; W. S. M'Donnell, M.A., Ch. Ch.

**DRACONS.**  
**Of Cambridge.**—W. Brown, M.A., St. John's; J. Burrows, B.A. (lett. dim. bp. of Rochester); J. M. Croker, M.A., Calus; D. M. Cust, B.A., Christ's; H. Daukes, B.A., Calus; S. Golding, B.A., St. Pet.; W. B. Hopkins, B.A., Calus; J. R. Pine, B.A., Cath. H.; W. H. Pincock, LL.B., C.C.C.; J. E. W. Rotton, B.A., Emm. (lett. dim. bp. of Worcester); J. S. Serjeant, B.A., St. John's; J. T. Walker, M.A., Calus.  
**Of Oxford.**—E. F. Gepp, B.A., Wad. (lett. dim. bp. of Rochester); P. G. M'Donnell, B.A., Ch. (lett. dim. bp. of Rochester); F. H. Morgan, B.A., Worc.  
**Of Dublin.**—J. G. Croker, B.A., Trin. (lett. dim. bp. of Gloucester and Bristol).  
**By Br. of EXETER, in Exeter Cathedral, Sept. 20.**

**PRIESTS.**  
**Of Oxford.**—W. J. Alban, M.A., St. John's; H. Alexander, B.A., J. M. Bartlett, B.A., Worc.; R. Downes, M.A., Trin.; E. Gooch, B.A., Ch. Ch.; J. D. Gray, M.A., Ball (lett. dim. bp. of Glouc. and Bristol); R. G. Orchard, B.A., Magd. H.  
**Literate.**—J. P. Knight.

**DRACONS.**  
**Of Cambridge.**—H. L. Barnicoat, M.A., G. L. Church, B.A., H. L. Hussey, B.A., W. P. Roberts, B.A., St. John's.  
**Of Oxford.**—T. W. Cleave, B.A., Exet.;

A. W. Green, B.A., Trin.; E. Green, B.A., Queens'; W. B. Pye, B.A., Trin.; W. C. Welsford, B.A., Exet.

**By Br. of KILMORE, in Cavan Church, Sept. 30.**

**PRIESTS.**  
**Of Dublin.**—J. W. Browne, B.A., J. Franks, B.A., J. T. Langford, M.A., Trin.

**DRACONS.**  
**Of Dublin.**—W. A. Battersby, B.A., R. A. Hall, B.A., F. Hunt, B.A., J. King, B.A., Trin.

**By Br. of LLANDAFF, at Llandaff Cathedral, Oct. 11.**

**PRIESTS.**  
**Of Cambridge.**—H. O. Crawley, B.A., St. John's.

**Of Oxford.**—E. David, B.C.L., St. Mary H.  
**Of Lampeter.**—W. Griffiths, J. P. Jones, H. J. Morant.

**Literate.**—E. Evans, J. Hughes.

**DRACONS.**  
**Of Cambridge.**—H. Thomas, B.A., St. John's.

**Of Oxford.**—G. Butterworth, B.A., Ball; W. F. Gray, B.A., Wad.

**Of Lampeter.**—D. Evans, T. W. Jones, L. T. Lewis, H. Stokes.

**By Br. of LICHFIELD, at Eccleshall, Sept. 30.**

**PRIESTS.**  
**Of Cambridge.**—E. Allen, B.A., St. John's; G. H. Arkwright, M.A., Trin.; M. Holmes, B.A., St. John's; J. G. Lonsdale, M.A., R. A. Mould, B.A., Trin.; H. M. Mulligan, B.A., Cath. H.; T. O. Roche, B.A., Trin.; F. W. Waldron, B.A., St. John's; J. J. Woolley, B.A., St. Pet.

**Of Oxford.**—C. P. Good, B.A., Exet.; T. Pearce, B.A., Linc.; S. Plant, B.A., Brasen.

**Of Dublin.**—J. G. Mulholland, B.A., R. Parnell, B.A., T. O'Regan, B.A., Trin.

**Of St. Bees.**—S. Turner.

**DRACON.**  
**Of Cambridge.**—J. Stock, B.A., C.C.C.

**Of Dublin.**—W. J. Finch, B.A., J. Lytton, R.A., J. Stone, B.A., Trin.

**Of St. Bees.**—J. C. Venn.

**By Br. of LINCOLN, in Lincoln Cathedral, Sept. 20.**

**PRIESTS.**  
**Of Cambridge.**—E. J. Allen, S.C.L., Jes.; J. W. Berryman, B.A., Cath. H.; T. Brailsford, B.A., Christ's; W. Calder, B.A., Queens'; H. R. Wilkins, B.A., Christ's; C. J. Willoughby, B.A., Trin.

**Of Oxford.**—T. Hanbury, B.A., St. Edm. H.

**Of Dublin.**—S. Hastings, B.A., Trin.

### DRACONS.

**Of Cambridge.**—J. G. Bourne, B.A., C.C.C. (lett. dim. abp. of York); A. Hume, M.A., King's; E. B. Machell, B.A., Magd. H. (lett. dim. abp. of York).

**Of Oxford.**—H. W. Adams, B.A., Exet.; W. Brown, B.A., Trin.; H. A. Wake, B.A., Univ.

**Of Dublin.**—J. Bradshaw, B.A., Trin. (lett. dim. abp. of York).

**By Br. of MEATH, Ardbraccan Church, Sept. 30.**

**PRIESTS.**  
**Of Dublin.**—J. R. Moffatt, B.A., J. E. Trench, M.A.

**By Br. of RIPON, in Ripon Cathedral, Sept. 30.**

**PRIESTS.**  
**Of Cambridge.**—J. Brown, B.A., Trin.; J. C. Chambers, M.A., Emm.; S. Hadfield, B.A., St. John's; J. Hamilton, C.C.C.; E. Marston, M.A.; J. Oldham, St. John's; T. O. Powlett, B.A., Trin.; G. W. Robinson, St. John's; G. Bowden, B.A., Magd.

**Of Oxford.**—J. Arrowsmith, B.A., St. Edm. H.; O. L. Chambers, B.A., W. Cumby, B.A., J. Swire, B.A., Univ.

**Of Durham.**—J. W. Mason, B.A., Univ.

**Of Dublin.**—T. Floyd, B.A., J. Light, B.A., A. B. Nicholls, B.A., Trin.

**Of St. Bees.**—W. Dawson, W. Macdowall.

### DRACONS.

**Of Cambridge.**—A. Easther, B.A., Emm.; E. B. Slater, B.A., St. John's.

**Of Oxford.**—G. Case, M.A., Bras.; J. II. Eld, St. John's; J. W. Shaw, B.A., Exet.; H. J. Wilkinson, S.C.L., St. Mary H.

**Of Durham.**—J. Townson, B.A., Univ.

**Of Dublin.**—W. J. Block, J. Bowen, B.A., G. M. Spowers, B.A., Trin.

**By Br. of SALISBURY, in Salisbury Cathedral, Sept. 20.**

**PRIESTS.**  
**Of Cambridge.**—A. B. Burnett, B.A., St. John's; F. Fisher, B.A., Emm.; F. Toukin, B.A., C.C.C.; R. N. Wood, M.A., Jes.

**Of Oxford.**—F. Bennett, B.A., Wad.; C. W. Taylor, B.A., Ch. Ch.

### DRACONS.

**Of Cambridge.**—S. J. Heathcote, B.A., Magd.; E. Pickard, B.A., Trin.; A. Sells, B.A., Clare H.; W. C. Templer, B.A., Trin.; T. Wilson, B.A., Emm.

**Of Oxford.**—C. W. Davies, B.A., St. Edm. H.; G. Drake, B.A., Univ.; E. Du Buisson, B.A., Oriol; E. P. Eddrup, B.A., Wad.; E. Jones, B.A., Magd. H.; J. A. Leaky, B.A., Queens'; F. W. S. Lumley, B.A., Corp.; G. R. Mackarness, B.A., Mert.; W. H. B. Merriam, B.A., Bras.; B. S. T. Mills, B.A., Ch. Ch.

### Preferments.

Right rev. T. V. Short, D.D., bp. of Sodor and Man, to be bp. of St. Asaph.

Name.	Parish & County.	Pep.	Patron.	Value.	Name.	Parish & County.	Pep.	Patron.	Value.
Baker, S. C.	Skenfreth (V.), Monmouth	610	Mrs. S. Pugh..	186	Browne, B. H.	Blackford (P.C.), Somerset	178	Vic. of Wedmore	106
Bayley, C. F. R.	Kirkby-upon-Bala (R.), Linc.	680	Ld. chancellor	653	Burnett, J. ...	Bradford (V.), Yorks.	103267	Simeon's trustees	437
Bellairs, C. ...	St. Nicholas (P.O.), Deeping Fen, Linc.				Cameron, J. H. L. ...	West Lavington (V.), Wilts.	1595	Bp. of Salisbury	313
Bere, J. ...	Upton (P.C.), Somerset	358	Executors of R. Bere ...	50	Cape, J. ...	Birdbrook (R.), Essex	557	Clare Hall, Camb.	600
Birch, E. ...	Windlesham (R.) with Bagshot (C.), Surrey	1890	Ld. chancellor	404	Clayton, E. ...	Stratton Audley (P.C.), Oxon	319	Ch. Ch., Oxford	89
Boles, J. T. ...	St. Michael (chap.) West Hill, Ottery St. Mary, Devon..				Dalton, H. ...	St. Mary Middleton (P.C.), Leeds, Yorks.			

### References—CONTINUED.

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### Clergymen deceased.

Adams, R., 74.	Evans, G., 68.	Mayor, R., vic. Acton, Cheshire.
Atkinson, W., rec. Warham, All Saints, Norf. (pat. id. chanc.), 89.	Ffarmerie, R., formerly vic. of Car-Colston, 59.	Nicholson, H. D. D., 71.
Bocherby, R. G., cur. St. James, Glouc., 24.	Forster, J., rec. Ryther and Kirk-sandall (pat. id. chanc.), 80.	Penfold, G. S., D.D., rec. Trinity St. Mary- lebone (pat. crown), and Kingwinford, Stafford (pat. id. Ward).
Carthorworth, J., cur. St. Mildred and St. Margaret Moses, London, 25.	Harrison, W., preb. Winchester, rec. Over- ton, vic. Fareham (pat. bp. of Winchester), 79.	Smith, J., Stafford, 71.
Clowes, J., 70.	Jarman, J., rec. Ladoek, Cornwall, 80.	Stillingleet, H. A., rec. How-Caple and Soller's-Hope, Hereford (pat. Mrs. S. Stachhouse), 77.
Cooke, T. L., rec. Little Ilford, Essex (pat. W. Hibbitts), rec. Brandstone, Norf. (pat. Magd. coll., Oxf.), and p. c. Beckley, Oxf. (pat. family).	Jones, J., vic. Llansfyllia and St. David's, Brecon, 81.	Tombs, C., assist. chap. at Aden. Way, U., 60.
Crosse, T. G., vic. Rainham, Essex (pat. family), 49.	Jones, J., vic. Llansantfrid, 44.	Wightwick, H., rec. Somerford Parva, Wilts (pat. earl. of Lichester), 78.
Debrisay, J. T., 43.	Lloyd, M., p. c. Betws Garmon, Carnar- vonshire (pat. bp. of Bangor).	Wolesey, W., rec. Dunaghy, Antrim.
Edwards, H. H., can. of Westminster and St. Asaph, 84.	Long, J. L., rec. Maids-moreton, Bucks (pat family), 81.	

## University Intelligence.

**CAMBRIDGE.**

## NEW UNIVERSITY OFFICERS.

**Oct. 10.**—A congregation was held in the senate-house, when the following gentlemen were appointed university officers for the ensuing year :—

**Proctors.**—Rev. E. Brumell, M.A., St. John's; rev. W. T. Kingsley, M.A., Sid.

**Taxora.**—Rev. H. Arlett, M.A., Pemb. H.; W. G. Humphry, M.A., Trin.

*Scrutators.*—Rev. J. W. Astley, M.A., King's; rev. F. Proctor, M.A., Cath. H.

**Moderators.**—Rev. G. G. Stokes, M.A., Pemb. H.; J. C. Adams, M.A., St. John's.

**TRINITY COLLEGE.**

*New Fellows.*—The following were elected fellows:—H. Blackburn, B.A. 1845, fifth wrangler; F. Rendall, B.A., 1845, bracketted with the first in Classical tripos; L. Hensley, B.A. 1846, senior wrangler.

THE CAPUT.

**Oct. 12.**—The following were appointed the caput for the ensuing year :

The vice-chancellor.

**Divinity.**—Rev. R. Phelps, D.D., master of Sidney.

**Law.**—Rev. S. H. Banks, LL.D., Trin. H.

*Physic.*—H. J. Bond, M.D., C.C.C.

*Senior Non-regent.*—Rev. prof. G. E. Corrie, B.D., Cath. H.

**Senior Regent.**—Rev. G. F. Reyner, M.A., St. John's.

## OXFORD.

**Oct. 8.**—In a convocation the chancellor's appointment of the rev. B. P. Symons, D.D., Warden of Wadham college, to be vice-chancellor of the university for the ensuing year, was communicated to the house; and the new vice-chancellor entered upon his duties for the third year with the accustomed ceremonies. The pro-vice-chancellors nominated by the vice-chancellor are—the rev. Dr. Hawkins, provost of Oriel; the rev. Dr. Wynter, president of St.

John's; the rev. Dr. Radford, rector of Lincoln; the rev. Dr. Plumtre, master of University.

Oct. 16.—In a convocation the rev. O. Gordon, M.A., student of Christ Church, was nominated and presented to the vice-chancellor, by the very rev. the dean of Christ Church, as one of the proctors of the university, in the room of the rev. H. G. Liddell, resigned.

In the same congregation, the rev. J. E. Bode, of Christ Church,

and W. E. Buckley, of Brasenose, were nominated public examiners in *Literis Humanioribus*, and rev. J. A. Ashworth, of Brasenose, examiner in *Disciplina Mathematicis et Physicis*.

#### BRASENOSE COLLEGE.

A fellowship is now vacant by the death of the rev. Frederick William Byle, and, if a duly qualified candidate shall offer himself, will be filled up in the present term. Natives of the city or county palatine of Chester, being of the cousinage or lineage of John Williamson, clerk, some time parson of the parish church of St. George's, in Canterbury, or of the name, cousinage, or of the lineage of John Port, sergeant at law, or of his heirs born within the said city or county of Chester, are eligible. The claim of kindred must be sustained by a pedigree authenticated by the seal of the college of Heralds, and with the opinion of counsel that such pedigree brings the claimant within the relationship above described. Candidates are requested to call upon the principal

with these documents, together with certificates of birth within the city or county of Chester, and the usual college testimonials, on or before the 14th of November next.—Brasenose College, Oct. 10, 1846.

#### LINCOLN COLLEGE.

An election to a fellowship and to an exhibition will be holden on Thursday, the 3rd of December. The fellowship is open to natives of the county of York, with a preference to natives of the old archdeaconry of York. Candidates for the exhibition must be natives of the diocese of Durham, or of Northallertonshire or Howdenshire, in the county of York, of Leicestershire, particularly the parish of Newbold Verdun, of Northamptonshire, or Oxfordshire. Candidates must present to the rector testimonials of good conduct, together with proper declarations of the place of their birth, before ten o'clock on the morning of Tuesday, the first of December.

#### Tributes of respect have recently been presented to the following:—

Broadley, W., cur. Mawgan, Cornwall.  
Burrows, H. N., late hd. mast. Yarmouth sch.  
Greenhow, E., late cur. Great Ouseburn, Yorkshire.  
Hyde, H. W. C., late cur. St. Giles, Camberwell.  
Miller, J. C., from cong. Park chapel, Chelsea.  
Morgan, H. D., inc. Castle Heddingham, Essex.  
Poyntz, B. L., cur. Christ church, Bradford, Yorkshire.  
Sturges, F. G., late cur. Holbeck, Yorkshire.  
Warner, G. T., inc. Trinity church, Swansea.

#### CHURCHES CONSECRATED.

Armagh.—Ballymore, Sept. 11.  
Cloyne.—Templemacarrig, Sept. 19.  
Gloucester and Bristol.—Bussage, Blaisy, Oct. 6.

#### FOUNDATIONS LAID.

Chester.—St. Paul, Liverpool.  
St. David's.—Pembroke dock, Sept. 31; Llanfihangel Nantmelan.

### Proceedings of Societies.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

From the report lately published, we extract the following:—

##### SUMMARY OF RECEIPTS, 1845.

	General Fund.		Appropriated Funds.		Total.	
	£	s. d.	£	s. d.	£	s. d.
Subscriptions, Donations, &c.	42,800	6 10	5,838	3 7	48,707	10 5
Legacies	4,499	13 4	—	—	4,499	13 4
Rents	159	4 4	4,025	8 6	4,184	12 10
Annuities	25	0 0	1,388	6 2	1,417	11 2
Dividends on Stock	1,785	11 8	1,919	19 0	3,705	10 8
Interest on Exchange Bills	132	10 5	44	6 0	176	16 5
Interest on Mortgage	—	—	77	18 4	77	18 4
Royal Letter Collection	34,398	12 5	—	—	34,398	12 5
Grants for Negro Education	—	—	1,368	7 0	1,368	7 0
	83,870	3 0	14,651	3 7	98,521	6 7
Balance of 1844					16,787	13 11
					115,259	0 6

##### SUMMARY OF PAYMENTS, 1845.

	General Fund.		Appropriated Funds.		Total.	
	£	s. d.	£	s. d.	£	s. d.
Europe	—	—	307	0 0	307	0 0
Toronto Diocese	5,113	15 0	550	11 0	5,664	6 0
Montreal Diocese	6,725	15 2	—	—	6,725	15 2
Nova Scotia Diocese	4,601	5 0	480	0 0	5,081	5 0
Frederick Diocese	4,250	8 0	251	18 0	4,502	6 0
Newfoundland Dioc.	4,904	10 0	998	9 8	5,903	18 8
Jamaica Diocese	3,424	5 0	378	0 0	3,802	5 0
Barbados Diocese	2,130	10 10	5,873	1 6	8,003	2 4
Antigua Diocese	735	13 10	190	7 0	925	10 0
Guiana Diocese	1,951	6 0	407	0 0	2,358	6 0
Calcutta Diocese	9,431	13 4	149	14 0	9,579	7 4
Madras Diocese	9,090	16 0	1,401	18 4	10,492	12 4
Colombo Diocese	388	9 0	128	6 7	516	6 7
Bombay Diocese	800	0 0	300	0 0	1,100	0 0
Kurdistan	35	0 0	—	—	35	0 0
Australia Diocese	3,467	4 8	1,556	13 7	5,023	18 3
Tasmania Diocese	500	0 0	1,171	0 0	1,671	0 0
New Zealand Diocese	1,075	0 0	331	0 0	1,406	0 0
Africa	96	0 0	33	19 10	130	0 0
Mauritius	260	0 0	90	0 0	350	0 0
Seychelles	235	12 0	—	—	235	12 0
Missionaries' Expenses at Home	173	17 6	—	—	173	17 6
Deputation Expenses	302	4 9	—	—	302	4 9
Printing	2,969	5 9	12	15 0	2,982	0 9
Advertising	17	17 0	1	5 0	19	2 0
Postage and Parcels	693	4 3	—	—	693	4 3
Salaries and Wages	1,214	8 11	20	0 0	1,234	8 11
House Expenses	368	14 7	—	—	368	14 7
Office Expenses	287	9 8	—	—	287	9 8
Premiums on Policies	92	15 0	—	—	92	15 0
Annuity	150	0 0	—	—	150	0 0
Totals	63,596	9 6	14,077	10 6	80,273	19 11
Capital purchased	13,573	2 6	—	—	13,573	2 6
	79,169	11 11			93,846	9 8
Balance due from the Treasurers					21,412	18 1
					115,260	0 6

##### CLASSIFICATION OF PAYMENTS FOR 1845.

	General Fund.		Appropriated Funds.		Total.	
	£	s. d.	£	s. d.	£	s. d.
Bishops	500	0 0	440	0 0	940	0 0
Missionaries	42,858	3 11	1,810	2 2	44,668	5 1
Catechists & Readers	785	0 0	351	8 0	1,086	8 0
Divinity Students	1,007	9 2	—	—	1,007	9 2
America	—	—	—	—	—	—
Mission Schools	1,700	0 0	—	—	1,700	0 0
Calcutta	—	—	—	—	—	—
King's Coll., Nova Scotia	850	0 0	40	0 0	890	0 0
Bishop's Coll., Calcutta	3,200	0 0	131	14 0	3,331	14 0
Schoolmasters	3,410	11 4	1,368	7 0	4,778	18 4
Outfits for Schoolmasters	30	0 0	—	—	30	0 0
Pensioners	1,825	0 0	100	0 0	1,925	0 0
Land purchased	7	13 3	—	—	7	13 3
Erection of Parsonages	70	0 0	—	—	70	0 0
Ditto Churches	1,063	3 4	412	17 7	1,475	0 11
Ditto Schools	122	12 0	—	—	122	12 0
Ditto Colleges	—	—	750	0 0	750	0 0
Ditto Mission Buildings	155	0 0	—	—	155	0 0
New Zealand	1,675	0 0	321	0 0	1,996	0 0
Missionaries' Expenses at Home	173	17 6	—	—	173	17 6
Deputation Expenses	302	4 9	—	—	302	4 9
Printing	2,969	5 9	12	15 0	2,982	0 9
Advertising	17	17 0	1	5 0	19	2 0
Postage and Parcels	693	4 3	—	—	693	4 3
Salaries and Wages	1,214	8 11	20	0 0	1,234	8 11
House Expenses	368	14 7	—	—	368	14 7
Office Expenses	287	9 8	—	—	287	9 8
Premium on Policies	92	15 0	—	—	92	15 0
Annuities	150	0 0	—	—	150	0 0
Codrington College and Estate	—	—	5,507	1 6	5,507	1 6
Vaudols & Debritszen	—	—	397	0 0	397	0 0
Books	—	—	210	5 5	210	5 5
General Purposes	128	0 0	1,802	19 10	1,930	19 10
Church Ship, Hawke	—	—	501	1 5	501	1 5
Tasmania Chaplain	—	—	128	0 0	128	0 0
Fund	—	—	—	—	—	—
Repayment, Leigh	—	—	226	13 7	226	13 7
	265,596	9 5	14,077	10 6	280,273	19 11

#### ANTIGUA.

In a letter, dated July 9, 1846, the bishop states that, in accordance with the society's instructions, the allowances in aid of schools had finally ceased. His lordship adds: "I have a fear that the reduction of our means of paying schoolmasters and mistresses will most materially affect our schools for a time; but I have throughout the diocese pressed the combining the office of parish-clerk with that of schoolmaster, with a view of supplying, in a measure, our deficiencies; and also payments from the parents of the children. I have a hope, also, that the respective colonies, impressed as the inhabitants must be with the importance of Christian knowledge to the rising generation of the lower orders, will take into serious consideration the subject of education."

The society at present maintains in this diocese four clergymen and one catechist, in the islands of Monserrat, Tortola, and Anguilla. The bishop expresses

earnest hope that the society's allowances in support of clergy may not be diminished, as some portions of the diocese are still in a state of great poverty. In the autumn of 1845, and the spring of the present year, the bishop completed his second series of confirmations throughout his diocese. The following table gives a summary of the number confirmed in each island :

Dominica .....	26
Montserrat .....	267
Antigua .....	434
Barbuda .....	23
St. Christopher's .....	115
Neirs .....	19
Anguilla .....	16
Tortola and other Virgin Islands..	20

920

Of the confirmation held in the island of Dominica, where there is but one clergyman of the church of England, the bishop writes :—" Though the numbers were few, yet I could not but be pleased with the striking impression that seemed to be made on the recipients of the rite, as well as the spectators of it, both by the order of confirmation and the address after it. I cannot forbear adding, that among the confirmed were a daughter of his excellency the lieutenant-governor, and a native African in domestic service, and observing that the fact gave a pleasing evidence of the broad bond of Christian fellowship, uniting persons of such different rank and complexions in the reception at the same time, and at the rails of the same table, of the ancient and apostolic rite." At an ordination held Thursday, May 21st, Ascension Day, Mr. Peter Thomas Hodge and Mr. John Scholes Lamitt, both students of Codrington college, and natives of the diocese, were ordained deacons. On Thursday, Oct. 9, 1845, the foundation-stone of the new cathedral of St. John, Antigua, was laid by his excellency sir Charles Fitzroy, the governor, in the presence of the bishop, the members of the council and the assembly, and a large body of the inhabitants. The bishop writes in encouraging terms of the progress of the building, July 23rd, 1840 :—" Our cathedral proceeds with tolerable rapidity, so as to encourage me in the hope that I shall be, through God's blessing, enabled to consecrate it before June or July, next year. I wish I could speak of all our restorations as satisfactorily as of that of the cathedral. We have got through many minor damages, as I have before stated, but we have much, very much to do in many places, where the work has not yet been commenced. I look forward in anxious hope."

#### GUIANA.

The mission among the Indians has been strengthened in the course of the past year by the ordination of the rev. H. Nowers to the charge of Moruca Creek, which will continue under the superintendence of the rev. W. H. Brett. Mr. Brett states that his Indian congregation consisted, at the close of 1845, of 300; 90 of whom were communicants. Mr. Nowers, who devotes much of his time to the instruction of the children in a school held under a shed, states that the Indians cheerfully contributed their labour for the erection of a church and parsonage-house. It deserves to be recorded that nearly two-thirds of the expenses of these interesting missions among the heathen are defrayed by the colony, and the local contributions of the diocesan branch of the Society for the Propagation of the Gospel. The bishop, in imploring the continuance of the society's grants in aid of his diocese, writes as follows :—" New districts are continually opening upon us; and it is indispensable for me to be able to devote temporarily a salary to the station. The clergy are often shifting; and none but myself, resident on the spot, can describe the difficulties which may otherwise arise on the occurrence of vacancies, whether by death or other cause. Our parishes, with one or two exceptions, may be said to embrace the twofold character of missionary and parochial labour; and the interior yet remains to be beaten up, in order that fresh converts may be gathered into Christ's fold. Your assistance cannot safely be withdrawn from any spot. I do not desire to encumber you further, but I entreat a

continuance of the aid hitherto granted to us if it is in your power to afford it."

In a letter, dated July 16, 1846, the bishop gives the following encouraging account of the progress which the church has been enabled to make in George Town, the capital of the colony :—" Since I last had the pleasure of writing to you, I have consecrated a church in this town, raised by the untiring exertions and private liberality of my chaplain, the rev. Mr. Webber; and during the present week I have given permission that an additional building be opened on Sunday next, for divine service. Nine years ago the parish of St. George possessed one church capable of holding about 700 persons. This has long since been taken down, and replaced by our present parish-church and cathedral; and, in addition to that, we now possess three chapels and a licensed place of worship, affording provision for little less than 4,000 souls. During the same period the population has, I should conceive, increased in the proportion of one-third (from 14,000 to 21,000), church-accommodation having been meanwhile provided in a much larger ratio."

#### AUSTRALIA.

The most important intelligence relating to the affairs of the church in this vast diocese is the announcement of the gracious purpose of her majesty the queen to subdivide it into three, by the erection of two new bishoprics; one at Melbourne, for the district of Port Philip, the other at Morpeth, for the northern division of New South Wales. This is a measure which the bishop of Australia has again and again recommended in the strongest terms; and to his lordship must be attributed the main part in its accomplishment; for not only has he constantly pressed it on the consideration of the colonial government, but he has also sacrificed a large portion of his own episcopal income to provide an adequate endowment for the two additional sees. It is expected that a bishop will be nominated to the see of Melbourne at an early period; and it is intended to issue a commission to the bishop of Australia, empowering him, with other bishops, to proceed to the consecration of the rev. Robert Allwood, as bishop of Morpeth. Mr. Allwood went out on the recommendation of the society, in the year 1839, and is at present rector of St. James's, Sydney. The event next in order of importance is the establishment at Sydney of an academical institution for the education of candidates for holy orders. Writing on this subject, the bishop says: " My expectations of advantage from the undertaking are such as cause me to hope that the society will hear more of its operations hereafter." It was opened on the 4th of February, with eight students, and placed under the immediate superintendence of the rev. Robert Allwood. The rev. E. Collins, who went out at the recommendation of the society, as chaplain to Geelong, in the Port Philip district, is reported to have arrived at his station. Other important details relating to the progress of the church in the great diocese of Australia have been communicated to the society by the bishop in the form of a journal, which his lordship concludes with the following summary :—" During the year 1845 I laid the foundation, or otherwise provided for the commencement of the following churches and chapels (eighteen) :—St. Stephen's, Camperdown; St. Mary's, Balmain; All Saints, Bathurst; St. Thomas, Carcoar; St. Michael, Milverton (of wood); St. Luke's, Gunning; St. Thomas's, Terrago (of wood); St. Philip's, Gundaroo; Christ-church, Maneroo; Christ-church, Bong (Bong); St. Peter's, Armidale; All Saints, Singleton; and St. Andrews, Stockton; besides churches not yet named at Jerry's Plains, Black Creek, Harpur's Hill, Wollombe, and Hinton. I consecrated the following (twelve) :—St. Mary's, Denham Court; St. Saviour's, Goulburn; Christ-church, Quean; St. John's, Carberry Plains; St. John Baptist, Ashfield; St. Stephen's, Campertown; Christ-church, Sydney; St. Luke, Scone; St. Alban, Muswell Brook; St. Mary on Allyn; St. Paul, Paterson; Christ-church, Bong Bong. Of the churches which I referred to in 1843 as remaining in an unfinished state, two only are now unconsecrated—St. Mary's, at Wiseman's Ferry, Lower Hawkesbury (which is complete in all respects, and awaits only my fixing a time for the ceremony), and St. Clement's, Fal Brook, which will be complete, if no



unexpected obstacle should arise, within the current year. The church of St. Thomas, on the north shore of Port Jackson, remains unconsecrated for a different reason; that is, my inability to provide a clergyman to discharge its ministry. The mention of this fact leads me to beg the society's consideration of the destitute condition to which I am reduced by the want of additional clergymen, and the deplorable consequences which must arise unless that want can be by some means speedily removed. In December, 1844, I admitted to deacon's orders Mr. Thomas Horton, and Mr. F. C. Adams; but, since that time, no suitable candidates for admission have been presented. During the same interval the diocese has lost the service of several; others are at this time completely or partially disabled by sickness; and, in the event of any other casualties diminishing our remaining numbers, it would not be in my power to provide for the ecclesiastical services of the diocese, or to keep open the several churches; much less to occupy the additional ones, of the actual erection of some of which, and of the still farther proposed augmentation of their numbers, I have now transmitted a statement. It would be an act of ingratitude were I to close this account without acknowledging the watchful care of that Providence which has protected me during the course of these travels, extending in one year over more than 3,000 miles. It may be recorded, as a proof of such care, that throughout this entire distance I experienced no alarm nor danger, nor so much as the apprehension of any; neither have I suffered for a single instant pain or sickness. These are benefits which surely demand a return of gratitude and acknowledgment, and may justify me in adopting the psalmist's language: 'In the shadow of thy wings will I rejoice.' One other circumstance ought, for the credit of the country, to be recorded. Although continually travelling through the most lonely and unfrequented parts of it by day, and sleeping by night in the remotest stations, exposed to every outrage, had there been the slightest disposition to commit acts of violence, being also perfectly unprotected except on two or three occasions for a very short time by the attendance of a single mounted policeman, I never met with the slightest molestation, threat, or rudeness, but experienced in all places, and on the part of all persons, from the highest to the lowest, the most perfect attention, civility, kindness, hospitality, and respect. It is right that this should be mentioned, in order to correct any impression that may prevail to the disadvantage of the general character of the people of this colony; my sincere persuasion being that there can be no country in which an unprotected solitary traveller could have spent so much time, and passed over such an extended space, with a more perfect freedom from annoyance or injury. Some weight is due to this testimony, resting upon the experience of the sixteen years which I have now completed here, 'in journeyings often,' in 'the care of all the churches,' but, thanks be to God, without attendant perils of any kind." It should be mentioned that several of the clergy, to whom the society allowed an annual stipend for the first six years, are now removed from the list, in the fair expectation that what was allowed by the society in an earlier period of the settlements will be made up by the several congregations. For the colony of South Australia, ere long to be formed into a separate bishopric, the society has been enabled to recommend three clergymen. The first of these, the rev. W. J. Woodcock, will be stationed at Adelaide, and thus relieve the rev. J. Farrell from some portion of the labour of ministering to somewhere about 10,000 people. The other two, the rev. James Pollitt, and the rev. W. H. Coombs, will be placed in the growing settlements of Mount Barker, and Gawler.

**Western Australia.**—The total population of this colony scarcely exceeds 4,000; but, as they are thinly scattered, thirteen churches or chapels have been built for their accommodation. "The church of England," says the rev. George King, "is the church of the people: except in the town of Perth, where Wesleyan dissent and Romanism have secured an entrance, there is not a dissenting body in the territory. The door of the 'meeting-house' in Freemantle (his own station) has not been

turned on its hinges for the last four months." His native school was going on favourably. "Four years," says the same zealous missionary, "have now elapsed since I established our school for aboriginal children at Freemantle; and, during this period, their advancement towards civilization and evangelical knowledge has been uniformly progressive; and I have no hesitation in stating my conviction that in moral sentiment, as well as in the attainments of ordinary humble tuition, they are not one degree inferior to the common average of European children." The society thankfully acknowledges the contribution of 17l. 15s. from Freemantle, part of which was given in kind; one subscribing "a little ewe lamb, another one cwt. of wheat." It is painful to add that the settlement of King George's Sound is still without a missionary.

#### CHURCH MISSIONARY SOCIETY.

The annual report of the Sierra-Leone Auxiliary Church Missionary Society, for the year ending Feb. 10 1846, gives the following general result of the society's labours in the West-Africa mission:

**Congregations.**—During the period under review the average attendance on public worship, in all the stations of this mission, has been 6068. All our churches are filled on the Lord's-day morning; and we have manifest indications that the word of the Lord is glorified in the midst of us. The services of our church have been regularly maintained, and the gospel preached, in all the villages and towns embraced by this mission, in addition to the duties of the adult Sunday-schools. During the past year, also, a new church has been opened for divine service at Wellington; and another is now being erected at Kent. Seven new churches will thus have been built in this colony in eight years, solely at the expense of the Church Missionary Society, beside several school-houses in the river and sea districts, which serve the twofold purpose of schools and places of public worship.

**Communicants and Candidates.**—The number of communicants is 1521, beside 1502 candidates for baptism and the Lord's supper. The whole number is greater than at any other period of our history; and it affords us great pleasure to witness the growing piety and devotedness to the Saviour of many of them. Family worship is pretty general among them; and there is a marked improvement in their attention to relative and personal duties. While we rejoice over such instances of the power of divine grace, our joy is chastened by witnessing, in some of our people, the existence of a large amount of heathen ignorance and of nominal Christianity. It should be remembered, however, that, in the most auspicious days of the Christian church, there were many who had only the form of godliness without the power; and it therefore cannot be expected that a people emerging from heathenism, and who are only nominal believers in the bible, should, without exception, continue under its control when temptation begins to operate upon their evil and ardent passions: nor will the falling away of some excite astonishment in the minds of those who are conversant with the New Testament history of the church, when they recollect that, among the early converts from paganism, some, who did run well, were hindered in their Christian course. The number of candidates for baptism and the Lord's supper is, as already stated, 1502. Some of these have made considerable progress in biblical knowledge, and we have good evidence that many of them feel the influence of religion on the heart. Caudour, however, requires us to say, that some are very deficient in aptness for intellectual improvement. With a view to arouse their mental energies, and to supply their want of early instruction, they are met every week in classes, in which the first principles of Christianity are, in much simplicity, brought before them; and every argument is used to show them the necessity of having a thorough knowledge of the way and plan of salvation through Jesus Christ.

**Contributions of the People.**—The divine blessing on the labours of this mission is further apparent by the grace of liberality which many of our people have exemplified in their conduct. During the past year the natives have contributed, toward the spread of the gospel, about



120*l.*; and the contributions from the day-scholars in the different stations, for the year ending Dec. 25, 1845, amounted to 224*l.* 7*s.* 5*d.*—344*l.* 7*s.* 5*d.* received from the natives in one year!

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At a general monthly meeting held on Tuesday, the 4th of October, 1846, the Rev. Dr. Russell in the chair. The following letter from the bishop of Nova Scotia, dated Halifax, August 17th, 1846, was read to the board:—"Your letter, of July 9, followed me to Prince Edward Island, from whence I have just returned. I am very thankful to the society for its grants of 30*l.* to the church at Middle La Have, and 15*l.* each to the churches at Rawdon and Five Mile River. These Buildings will now be completed, and I trust may prove to many, under the divine blessing, none other than the gate of heaven. The sums shall be drawn for at the proper times. I am also thankful to the unknown benefactor of the church at Margaret's Bay, for his gift of 5*l.*, which will gladden Mr. Stannage in his labour. This shall be drawn for with the first moiety of the society's grant to that church. The Church Society have sent for such books as will be required for the national school; and I have drawn upon the society in favour of their treasurer, for the 10*l.* kindly allotted by the society to this object. I rejoice to hear

that our most valuable president was able to attend the last general meeting of the society, and was accompanied by the bishops of London and Calcutta." The following letter from the bishop of Newfoundland, dated St. John's, Newfoundland, September 10, 1846, was read to the meeting:—"Although it seems probable I may soon have the pleasure of seeing you, and many other kind friends in England, face to face, and of expressing to you and them, by word of mouth (though imperfectly and unworthily, even so), my deep gratitude for the noble contribution of 2000*l.* from your society, towards the restoration of our church, and for the expressions of sympathy which accompanied it; yet I am unwilling to let the mail depart without sending a few lines to that effect, and requesting you to convey to the venerable society the thanks of the bishop, clergy, and laity of the church in this diocese. Most timely, indeed, and valuable the promised assistance will be, both to strengthen our hands and comfort our hearts; and it cannot be wondered if, under such heavy visitation, our hands were feeble and our hearts faint. But your munificent contribution, and the many liberal subscriptions which have followed it, have done much to restore and encourage us. My reasons for coming to England at this time are many, but as regards the church chiefly, to get plans and a builder; neither of which can be satisfactorily done by letters."

### Diocesan Intelligence.—England and Ireland.

#### CHICHESTER.

##### *Rules of the Diocesan Theological College, Chichester.*

Principal, The rev. Philip Freeman, M.A. (late fellow and tutor of St. Peter's college, Cambridge).

1. The Chichester Diocesan Theological College was formed in the year 1839, under the sanction of bishop Otter, and in connexion with the cathedral church, for the preparation of candidates for holy orders, by instruction in theology and the duties of the Christian ministry.

2. The principal is appointed by the bishop, and must be a master of arts, or a graduate in law or theology, and in priest's orders.

3. Students must be graduates of the universities, professing their intention of offering themselves as candidates for holy orders, whether in the diocese of Chichester or in some other diocese; or such other persons, not being graduates, as shall have obtained permission from the bishop to offer themselves as candidates for the office of deacon. No student is to be admitted without the approbation of the bishop, and in every case testimonials are required.

4. The residence of the students occupies thirty-three weeks in the year, and is divided into four terms, in the following manner: The first commences on the 1st of February, and ends on the Monday in Easter week; the second commences on the second Wednesday after Easter week, and ends on the 20th of June; the third commences on the 12th August, ends on the 3rd of October; the fourth commences on the 24th October, and ends on the 19th of December. In general, students are expected to reside four terms at least. Students, with consent of principal, may continue their residence during the vacations.

5. The students reside in lodgings approved by the principal, and placed under certain regulations as to expense. They are expected to conform, as to their habits and general conduct, to the direction of the principal, acting under the bishop.

6. The students are required to attend prayers in the cathedral every morning at least, and to partake of the holy communion at least once in every month. In the cathedral, they are to appear in the academical habit of their degree.

7. Each student will pay a fee, on his admission [of 25*l.*, and 1*l.* towards the college library]. If residence

be continued beyond the four terms (rule 4), a fee [of 5*l.*] is to be paid for each term after the fourth.

8. The course of study, usually extending over one year, embraces the evidences of religion, natural and revealed; the scriptures in the original languages (the Old Testament either in Hebrew or in the LXX. version); historical and liturgical reading, chiefly with a view to the state of the church in the first three centuries—the composition of the creeds, the thirty-nine articles, and other formularies of the Church of England—and the vindication of the Reformation in England; selections from the fathers and standard divines; the duties of the Christian ministry; composition of sermons, &c. The lectures occupy about two hours daily. The students are required during part of their course, to give attendance at the national school, and to avail themselves of other opportunities of acquiring some knowledge of parochial duties.

9. The dean, the archdeacon, and the canon residentiary in residence, are a council, to assist the bishop in framing any new regulations, which may be deemed requisite for the better government of the college, and in disposing of any property or funds which may at present attach or hereafter accrue to the institution.

#### CORK.

The bishop of Killaloe held a confirmation for the bishop of Cork, at Cork, Sept. 3, when about 800 persons were confirmed; and at Bandon on Sept. 8, when 900 persons were confirmed.

#### ELY.

*Re-opening of St Peter's Church, Bedford.*—On Sunday, October 5, this church was re-opened for the usual services. In the evening full cathedral service was performed, and a sermon was preached by the venerable the archdeacon of Bedford, most appropriate to the occasion. The venerable preacher took his text from Exod. xx. 24: "In all places where I record my name, I will come unto thee, and I will bless thee." At the conclusion of the service, a collection was made at the doors, and the sum of 17*l.* 2*s.* 4*d.* was gathered.

#### KILLALOA.

On Wednesday, Sept. 6, the bishop of Tuam, Killala, and Achonry, attended by the rev. G. Trulock, V. G., held a confirmation in the cathedral of St. Patrick's, Kil-

lala. Morning service was read by the rev. T. G. Lapiere, curate, when the bishop ascended the pulpit, and preached an excellent and appropriate sermon from Deut. xvi. 17, 18. After which, his lordship and vicar-general proceeding to the chancel, nearly one hundred young persons from the parishes of Killala, Doonfeeny, Lachen, and Ballisakeery, were presented for the holy rite by the dean and the several parochial clergymen respectively.

#### KILMORE.

The bishop of Kilmore, Elphin, and Ardagh has recently made a tour of visitation and confirmation through a part of his diocese. A list of the numbers confirmed at the several places appointed by his lordship is subjoined. It should be observed that confirmations had previously been held at all the parishes in question within the last

three years. On June 16th at Killeshandra, 358 persons were confirmed; on the 17th, Belturbet, 310; on the 18th, Ballintemple, 123; on the 19th, Cavan, 292; on July 9th, Kilmawley, 244; on the 10th, Killester, 106; on the 11th, Crum, 84; on the 13th, Ballyconnell, 150; on the 14th, Ballynamore, 149; on the 15th, Mohill, 203; on the 16th, Kilcommick, 84; on the 17th, Ballymahon, 83; on the 18th, Ardagh, 149; on the 20th, Longford, 187; on the 22nd, Carrick-on-Shannon, 171; on the 23rd, Boyle, 132; on the 25th, Castlerea, 124; on the 28th, Riverstown, 126; on the 29th, Sligo, 106; on the 30th, Drumlease, 186; on the 31st, Drumcliffe, 78; on August the 3rd, Manor-Hamilton, 103; on September the 3rd, Virginia, 241; Bailieboro, 94; on the 4th, Knockbride, 84; Cootehill, 209. Total, 4178. Confirmed at Athlone by the bishop of Meath, for the bishop of Kilmore, 62. Total, 4240.

### COLONIAL CHURCH.

#### BOMBAY.

*Address to the Bishop by Members of the Church of England at Rajkote.*—In calling your lordship's attention, and that of the clergy, of whom your lordship is the head in this presidency, to the subject of the missionary exertions of our church, we, the undersigned laymen of the diocese, beg to disclaim any rivalry but one which is kind and generous (and we hope acceptable to the heavenly Head of the universal church) with those other communities of Protestant Christians who are exerting themselves in this department of duty. But the more we observe or hear of those exertions, the more emulous and eager we are that our own church, so able as it is in numbers, wealth, and intellect, and so happy as we believe it to be in possessing at once a primitive polity and an uncorrupted creed, should begin to apply itself with greater earnestness in this presidency and diocese to the glorious labour of fulfilling the last charge of our Lord to his disciples at his departure: "Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," to the end that they who shall have believed and have been baptized may be saved in the day of judgment (Matt. xxviii. 10; Mark xvi. 15, 16). We believe that the missionary labours of the church of England within the limits of your lordship's diocese are not by any means such as might reasonably be expected from her great advantages—not such as to remove just grounds for apprehension that her candlestick will be taken away altogether, if her light does not break more brightly out (Rev. ii. 15). But, as general regrets and vague wishes seldom lead to practical improvement, we beg to suggest a specific plan which may, by God's blessing (as it appears to us), do great good hereafter. We consider the honourable company's establishment of chaplains, for which we are not ungrateful, to be nevertheless, however augmented, but one arm of that spiritual force which, under your lordship's supervision, might operate in this diocese. Their duty, and the specific purpose for which their whole body was constituted by the government, has regard to the protestant Christian servants of government. The other arm of the service (essential to its efficiency, and perhaps even to its deserving the name of a body marshalled for Christ in this presidency), it is not the policy of government to supply; and yet that same policy will not interfere with its operation if furnished from any other source. We consider that this arm of the clerical body of the church of England should operate always in local and visible conjunction with the other branch of the ministry in a country like this, where Europeans are everywhere surrounded by natives, professing Christians by the votaries of heathenism, or of Mahomedan anti-Christianity. We should, therefore, gladly see all the missionaries of the church of England, who are already employed by benevolent associations at home to labour in this presidency, united in a single body, and placed by their respective employers at your disposal. And we would propose that a society should be formed, of which your lordship should be the president, to be called, perhaps,

"The Western India Missionary Society," and that its objects should be, by negotiations at home, particularly with the Society for the Promotion of Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts of the British empire, and the Church Missionary Society, and withal by exertion here, in this diocese, to augment the number of missionaries already at your lordship's disposal, so as to make it equal with the number of military stations, or at least so to augment it in the first instance, that, wherever a chaplain or assistant-chaplain is located, the bishop of the diocese may be able always in future to locate a missionary to the natives along with him; that by this distribution each of the two clergymen of our church, though not so designated, yet, in fact and in fitness, may be the other's coadjutor or colleague, and ready both to lend and receive co-operation or advice in that great work bequeathed to us by our Lord, and the executive portion of which is assigned more particularly to the clergy, because, not less than other great works, it requires the undivided time and attention of its conductors, and that, unless it be made a special business or profession, it will be generally neglected. We would suggest that a very little reflection will enable any serious member of the church of England to perceive natural consequences of our plan which must render it deserving of his entire approval. We think the value of each chaplain would be greatly increased; and we are inclined to think that it would be possible to effect, almost everywhere, harmonizations of talent and acquirement, such as are rarely found in single individuals, that would, by God's blessing, make the labours of the missionaries generally more efficient, and particularly in the work of translation; and we think that we ourselves should naturally derive more profit from the presence of a chaplain and missionary acting in co-operation, than from either the one or the other, whether acting alone or in succession the one to the other, without any settled and understood plan of joint action. We have now expressed our opinion to your lordship and the clergy generally, that the state of things in the missionary department of the church in this diocese is unsatisfactory: we have proposed a special plan, which we would earnestly implore you to consider, and to recommend by all means in England; for we are well assured that it can be achieved only by support at home, to be obtained, we hope and believe, by an interest to be excited by our combined efforts here. But, knowing that it is important to begin, and to show our sincerity to you of the clergy by so doing, as well as to set an example, which we doubt not will be both approved and repeated by other laymen (and clergymen too, we hope according to their means) in every part of the presidency, though we have been unable to communicate previously with them, we are prepared to contribute at once the sum of fourteen hundred and twenty rupees, and we hope to be enabled to add hereafter to our contribution should the proposed plan be carried out. And may God Almighty bless this our humble effort for his glory.

*Rajkote, Jan. 1, 1845.*

**Miscellaneous.****NEW CHURCHES.**

(From the 26th annual report of her majesty's commissioners for building new churches).

Her majesty's commissioners beg leave to report that, in consequence of several vacancies in the commission constituted by letters patent, bearing date the 18th day of April, 1825, they had felt it to be their duty to submit to her majesty's secretary of state for the home department, for the consideration of her majesty, the expediency of supplying such vacancies, pursuant to the powers contained in the third section of the act of the 58th of his late majesty king George the third, chapter 134. That her majesty, having taken the premises into her royal consideration, was pleased, on the 25th day of August, 1845, to direct new letters patent to be issued under the great seal, appointing the several persons therein mentioned commissioners for the purpose of carrying into effect the several acts of parliament for building and promoting the building of additional churches and chapels in populous parishes; a copy of which letters patent is annexed to this report. Her majesty's commissioners in their last report stated that 343 churches had been completed, in which accommodation had been provided for 402,259 persons, including 225,217 free seats, appropriated to the use of the poor. They have now to state, that 27 churches have, by the aid of grants from the funds placed at their disposal, been since completed at the following places—viz., at Rainbow, in the parish of Prestbury; Entiley Heath, in the parish of Sandbach, in the county of Chester; Hazlewood, in the parish of Duffield, in the county of Derby; at Stoke Damarel; at Cowhill, in the parish of St. Andrew, Plymouth, in the county of Devon; Birkle, in the parish of Middleton; Cowhill, in the parish of Prestwich-cum-Oldham; Audenshaw, in the parish of Ashton-under-Lyne; Trinity church, in the parish of Blackburn; Trawdon, in the parish of Whalley, in the county of Lancaster; East Stockwith and Morton, in the parish of Gainsborough, in the county of Lincoln; St. Jude's church, in the parish of St. Matthew, Bethnal-green; Charlotte-street, in the parish of St. Pancras; Bishop's-road, in the parish of Paddington, in the county of Middlesex; Newtown, in the county of Montgomery; Radford, in the county of Nottingham; in the parish of St. Ebbe, in the city of Oxford; Brockmoor, in the parish of Kingswinford; in St. John's district, in the parish of Wednesbury, in the county of Stafford; Little Dawley, in the parish of Dawley, in the county of Salop; York-street, in the district-parish of St. John, Waterloo-road, Lambeth, in the county of Surrey; in the parish of All Saints, in the town and county of Southampton; Keresley, in the parish of St. Michael, Coventry, in the county of Warwick; Hopton, in the parish of Mirfield; Robert-town, in the parish of Birstall, and Cowling, in the parish of Kildwick, in the county of York. In these 27 churches, accommodation has been provided for 20,826 persons, including 12,879 free seats for the use of the poor. Thus, in the whole, 370 churches have now been completed, and provision has therein been made for 423,085 persons, including 238,096 free seats appropriated to the use of the poor. Her majesty's commissioners beg further to report, that 33 churches are now in the course of building at the following places, to the erection of which they

have contributed pecuniary aid from the funds placed at their disposal, viz.—at Lees, in the parish of Ashton-under-Lyne, in the county of Lancaster; Barnstaple, in the county of Devon; Denholme-gate and Eccleshill, in the parish of Bradford; Wyke, in the parish of Birstall, in the county of York; Brighton, in the county of Sussex; Ramsbottom, in the parish of Bury, in the county of Lancaster; in St. Simon's district, in the parish of St. Philip and Jacob, in the city of Bristol; Bensham, in the parish of Gateshead, in the county of Durham; Howard's Town, in the parish of Glossop, in the county of Derby; Homerton, in the parish of St. John, Hackney, and in the parish of South Hackney, in the county of Middlesex; King's Cross, in the parish of Halifax; Oakworth, in the parish of Keighley in the county of York; Quarry Bank, and Pennsett, in the parish of Kingwinford, in the county of Stafford; Bean Ing, in St. Philip's district, in the parish of Leeds, in the county of York; Pontfadog, in the parish of Llangollen, in the county of Denbigh; Lynn, in the county of Norfolk; at Heaton Norris, at Fallsworth, and in the district of St. Simon, Salford; in the parish of Manchester, in the county of Lancaster; Morpeth, in the county of Northumberland; Monkwearmouth, in the county of Durham; Merthyr Tydvil, in the county of Glamorgan; in Wells-street, in the district-parish of All Souls, and Hamilton-terrace, in the district-parish of Christ Church, St. Mary-le-bone, in the county of Middlesex; at Waterhead and East Crompton, in the parish of Oldham-cum-Prestwich, in the county of Lancaster; Reddal Hill, in the parish of Rowley Regis, in the county of Stafford; Walsden, in the parish of Rochdale, in the county of Lancaster; Whitechapel, in the county of Middlesex; and Woolwich, in the county of Kent. Her majesty's commissioners have further to report, that plans for eighteen churches have been approved of, to be built at the following places, viz.—in the parishes of All Saints and St. John, Newcastle-upon-Tyne, in the county of Northumberland; Totworth, in the parish of Chard, in the county of Somerset; in St. James's district, Congleton, in the parish of Astbury, in the county of Chester; in St. James's district, in the parish of Wednesbury, in the county of Stafford; Kimberley, in the parish of Greasley, in the county of Nottingham; Heaton Mersey and Droylsden, in the parish of Manchester; in Christ Church district, of the parish of Ashton-under-Lyne; West Leigh, in the parish of Leigh, in the county of Lancaster; Peter-street, in the parish of St. John the Evangelist, Westminster; Portland Town, in the district-parish of Christ Church, St. Mary-le-bone; for St. Matthew's church, in the parish of Bethnal-green, and at Camden Villas, in the parish of St. Pancras, in the county of Middlesex; Coxhoe, in the parish of Kelloe, in the county of Durham; Clydach, in the parish of Llangyfelach, in the county of Glamorgan; at Pembroke Dock, in the parish of St. Mary, in the town and county of Pembroke; and Seulcoates, in the county of York. They have also under consideration plans for new churches in Cambridge-street, in the parish of Paddington, in the county of Middlesex; and in St. Paul's district, in the parish of Bermondsey, in the county of Surrey. Other conditional grants have also been made.

**TO OUR READERS.**

We are glad to find that the notice we inserted in our last part, announcing our intention of commencing a series of parish-churches, with woodcut illustrations, has proved so acceptable to many of our friends. No pains will be spared to give faithful delineations of the noble churches with which the country abounds. We have already selected those which will appear, one in each part, as the commencement of the series, the first of which we fully expect will be ready for the January part. But a more precise announcement will be given next month.

**TO CORRESPONDENTS.**

We have received an inquiry from Leamington; we cannot answer it in this place; but we will write a private letter to the querist, if he will send us his address.

London: Joseph Rogers, 24, North-street, Strand.

# REGISTER

## OF

# Ecclesiastical Intelligence.

DECEMBER, 1846.

### Ordinations.

**ORDINATIONS APPOINTED.**  
 By Bp. of Durham, at Auckland Castle, Dec. 13.  
 By Bp. of Norwich, at Norwich, Jan. 31, 1847.  
 By Bp. of Oxford, Dec. 20.

**ORDAINED.**  
 By ABP. of CANTERBURY, in *Canterbury Cathedral*, Sept. 20.  
**PRIESTS.**  
*Of Oxford.*—R. Richardson, M.A., Brasen.  
*Of Durham.*—F. H. Freeth, B.A., Univ.  
**DEACONS.**  
*Of Cambridge.*—F. O. Mayne, B.A., Trin.  
*Of Oxford.*—W. Harvey, B.A., Brasen.

*Of Durham.*—J. C. T. Pattenson, B.A., Univ.  
*Of Dublin.*—G. Hill, M.A., Trin.  
 By Bp. of MONTREAL, in *All Saints' Chapel, Quebec*, Sept. 21.  
**PRIEST.**  
*Of Bishop's College, Lennoxville.*—J. Hellmuth.  
**DEACONS.**  
*Of Dublin.*—J. Fletcher, B.A., Trin.  
*Of Bishop's College, Lennoxville.*—C. Forrest.  
 By Bp. of PETERBOROUGH, in *Peterborough Cathedral*, Nov. 1.  
**PRIESTS.**  
*Of Cambridge.*—J. W. Field, B.A., St.

John's; A. W. Lane, M.A., Calus; W. B. Moore, St. John's; A. W. Wilson, B.A., Queens'.  
*Of Dublin.*—W. Johns, M.A., Trin.  
**DEACONS.**  
*Of Cambridge.*—C. J. Betham, B.A., Emm.; G. N. Clark, B.A., C.C.C.; G. E. Freeman, B.A., St. John's; W. Hope, B.A., Cath. H.; J. Lynes, B.A., Christ's.  
*Of Oxford.*—J. W. L. Bampffield, B.A., Trin.; S. C. H. Hansard, B.A., Univ.; G. Quirk, B.A., Wore.  
*Of Durham.*—O. E. Thomas, B.A., Univ.  
*Of Dublin.*—A. Lowry, B.A., C. T. Wilkinson, B.A., Trin.  
*Of St. Bees.*—F. Porter; T. P. L. Yewens (lett. dim. bp. of Lichfield).

### Preferments.

<i>Names.</i>	<i>Parish &amp; County.</i>	<i>Pop.</i>	<i>Patron.</i>	<i>Value.</i> £.	<i>Names.</i>	<i>Parish &amp; County.</i>	<i>Pop.</i>	<i>Patron.</i>	<i>Value</i> £.
Becher, M. H.	Barnoldby-le-Beck (R.), Linc.	292	C. of Southwell	140	Hillyerd, S. J.	Sempringham (V.), Linc.	556	Earl Fortescue.	131
Blair, J.	Christ Church (P.C.), Skipton, Yorksh.				Hodson, J. S.	Great Longstone (P.C.), Derbysh.	695	{ Vic. of Bake- well .....	{ 160
Bleasdel, W.	Collyhurst (dist.), Manchester				Hudson, A.	Killashoe (R.), Longford		{ Bp. of Kilmore and Ardagh .....	{ 57
Bluet, G. R.	Woodside (dist.), Guiseley				James, T.	Nether Thong (P.C.), Yorksh.	1156	Vic. of Almond- bury .....	
Bowles, J. T.	St. Michael (chap.), West Hill, Ottery				Jefferson, C.	Christ Church (P.C.), Heaton Norris, Manchester			
Browell, J.	St. James (P.C.), Muswell Hill, Hornsey, Middlx.				Johnstone, J.	Overton (V.), Hanth.	1590	The rector .....	*320
Browne, J. T.	St. Edmund (P.C.), Northampton				Kingsmill, H.	Buxted (R.), Suss.	1574	{ Abp. of Can- terbury .....	{ 718
Butts, E. D.	Christ Church (P.C.), Melpisla, Bridport, Dorset				Lamb, W. D.	Christ Church (P.C.), Cobridge, Staff.			
Chambers, O.	Smithills, (P.C.), Deane, Lanc.		P. Ainsworth..		Latham, M. T.	Ta'ershall (D.), Linc.	907	Earl Fortescue.	110
Childe, E.	Cleobury-Mortimer (V.), Salop.	1780	W. L. Childe ..	*448	Leir, J. M.	Fingrinhoe (V.), Essex	581	{ Mrs. Firmin & J. Hunt, alt.	{ 140
Crewkerne, J.	Leominster (V.), Herefordsh.	4916	Ld. chancellor.	*230	Lloyd, W.	Manerdivy (R.), Pemb.		Ld. chancellor.	222
Crump, W.	Rowley Regis (P.C.), Staff.	11111	Ld. chancellor.		Löhr, C. W.	Bedingham (V.), Norf.	316	J. W. Gooch ..	160
Digby, W.	Clonguish (R.), Longford	6504	{ Bp. of Kilmore and Ardagh }		Mitton, W.	St. Paul (P.C.), Manningham, Bradford, Yorksh.		J. Hollings ..	
Downing, H.	Kingwinford (R.), Staff.	22221	Ld. Ward .....	*961	Moore, T. O.	Clonbroney (R.), Longford	5114	{ Bp. of Kilmore and Ardagh }	{ 41
Dudley, J.	Sarnesfield (R.), Herefordsh.	168	T. Monnington.	*908	Moore, W. B.	Evington (V.), Linc.	295	Bp. of Lincoln.	
Dyke, W.	Winstor (P.C.), Derbysh.	1005	Inhabitants ...	104	Murray, G.	Shenstone (R.), Staff.	1062	Rev. J. Peel ..	488
Egglestone, P.	Denholme (P.C.), Yorksh.				Newbery, T.	Hinton-St. George (R.), cum Seavington-St. Michael (R.), cum Dinnington (C.), Somerset.	850 506 231	Earl Powlett ..	{ *197 *290
Elliott, G.	Trinity (R.), St. Mary-le-bone, Middlx.		The crown....	943	Norman, M. O.	Croxton Keyrial (V.), Leic.	650	{ Duke of Rut- land .....	{ *208
Ford, F.	St. Peter (R.), Chester	847	Bp. of Chester.	120	Norris, J. W.	Ysptyty-Yawith (P.C.), cum Ysptyty-Ystradmeirig (P.C.), Cardig.	508	{ Earl of Lis- burne .....	{ 86
Fox, C.	Corney (R.), Suss.	278	{ Earl of Lons- dale .....	{ 140	Norval, W.	St. James (P.C.), Bermondsey, Surrey		{ Rec. of Ber- mondsey .....	{ 300
Green, F. S.	Finchley (new ch.), Middlx.				Notridge, J.	East Hanningfield (R.), Essex	449	{ Rev. J. Not- ridge .....	{ *417
Harmer, H. M.	German-street (dist.), Manchester				Notridge, S.	Ashington (R.), Essex	119	{ Rev. J. Not- ridge .....	{ 254
Harrison, J. W.	St. James (P.C.), Grewelthorpe, Kirkby Malzeard, Yorksh.				Peck, E. A.	Houghton (R.), Hunts	182	{ Lady O. Spar- row .....	{ *626
Hartopp, R. P.	Wyfordby (R.), Leic.	75	{ Sir E. C. Har- topp .....	{ 137	Phillips, C. L.	Queeniborough (V.), Linc.	530	W. Blake .....	85
Haslam, W.	Stibbans (V.), cum Perton-Arworthal (V.), Camw.	2530 1745	{ Earl of Pal- mouth .....	{ *377	Price, R.	St. David's (P.C.), Brecon	4428	{ Archd. of Brecon .....	{ 160
Hemsworth, A. B.	Brockles (V.), Worf.	160	Sir E. Kerrison	41	Proctor, G.	Hadley (D.), Middlx.	940	{ Archd. of Dor- set .....	{ 85
Hill, H. B.	Ballybrennan (R.), Wexford	269	{ Bp. of Oasory and Ferns ..		Radcliffe, W. F.	Gusago All Saints (V.), Dorset	390	— Berthon ..	
					Randall, W.	St. John's (P.C.), Bradford, Yorksh.		Vic. of Whalley	*100
					Redfern, R. S.	Accrington (P.C.), Whalley, Lanc.			

**Preferments—CONTINUED.**

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Robinson, J. ..	Brougham (R.), Westmor. ....	240	Earl of Thanet	*290	Warner, J. L. ...	Old Walsingham (P. C.), Norfolk. ....	1155	Rev. D. H. L. Warner ....	
Sanders, J. W. ...	Thwaites (P.C.), Milom, Cumberland. .		Landowners ..	*99	Warre, H. ....	St. Saviour's (P. C.), Liverpool .....			
Seiwyn, W. ..	Melbourn (V.), Camb.	1724	D. & C. of Ely.	250	Weidemann, G. ...	Kingswood (P. C.), Gloucester .....		D. & C. of Salisbury .....	95
Simpson, J. ..	Stanley (P.C.), Wakefield, Yorksh. ....		{ Vic. of Wakefield..... }	*150	Wentworth, S. ...	Ribby-cum-Wrea (P. C.), Lanc. ....	449	Vic. of Kirkham.....	76
Smith, E. ....	Chesterton (P. C.), Staff. ....				White, R. M. ...	Slimbridge (R.), Glouc. ..	806	Magd. coll. Oxford .....	*601
Stanley, G. S. Branston (R.), Leic.		333	{ Duke of Rutland .....	*350	Williams, D. ...	Baughurst (R.), Hants	528	{ Bp. of Winchester .....	*188
Thompson, G. ...	Fryern Barnet (R.), Middl. ....	849	{ D. & C. of St. Paul's .....	255	Williams, J. ...	Holy Trinity (P. C.), Yeovil, Somerset..			
Thompson, sir H. ....	Fareham (V.), Hants.	6168	{ Bp. of Winchester .....	671	Williams, W. ...	Gwaenyscor (V.), Flint .....	355	{ Bp. of St. Asaph .....	*178
Townsend, R. ...	Ichford (R.), Bucks.	386	{ Rev. J. C. Townsend ..	*392	Wilson, W. ...	Desborough (V.), Northampt. ....	1289	Mrs. M. Cotton ..	*149
Troughton, T. ...	Haverthwaite (P. C.), Lanc. ....		P. C. of Coulton	52					
Cotterill, J., hon. can. Norwich.			Garbett, J., hon. can., Worcester.		Illingworth, E. A., princ. Birmingham and				
Cust, hon. R., preb. Langford, Lincoln.			Heale, S. W., class. prof. roy. mil. coll., Sandhurst.		Edgbaston propr. sch.				
Dusatery, W. S. O., prin. mil. training est., Chelsea.			Horton, E., hd. mast. bp. Corrie's sch., Madras.		Jelf, W. E., Whitehall preacher.				
Freeman, J., rur. dean Lynn, Norf.					Seymour, R., hon. can., Worcester.				
					Toller, —, chap. Sudbury un.				

**Clergymen Deceased.**

Brockman, T., rec. St. Clement's, Sandwich, Kent (pat. archd. of Canterbury).  
 Buller, J., rec. Bristoweston, Devon (pat. bp. of Exeter), 69.  
 Bullock, T., rec. Castle-Eaton (pat. — Goddard), and vic. Chisleton, Wilts (pat. T. Calley).  
 Crawford, G., vic. gen. Ardagh, rec. Clongulish and Clonbroney, Longford (pat. bp.).  
 Dixie, B., rec. Market Bosworth, Leic. (pat. sir W. W. Dixie), 99.  
 Felde, M., vic. Shinfield-cum-Swallowfield Barks (pat. D. and C. of Hereford), 68.

Gay, W., rec. Biddborough, Kent (pat. trustee of W. Gay).  
 Hawker, J., min. Eldad chap., Stonehouse, 73.  
 Husband, J., vic. Whitley (pat. govs. of Tancred char.), and Allerton Mauleverer, Yorksh. (pat. id. Stoughton), 63.  
 Laty, J., rec. Doynton, near Bath, and Reed, Suff. (pat. id. chan.).  
 Macnamara, G. S., cur. Castlepollard, Westmeath.  
 Massey, T., min. Rowley Regis, Staff., 29.

Shackley, J., vic. Osbaldwick, Yorksh. (pat. preb. of Strensall), and mast. abp. Holgate's sch., 50.  
 Sheppard, C. A., cur. Great Milton, Oxr.  
 Snooks, W. C., 31.  
 Sprigge, J. D., rec. Brockley, Suff. (pat. family), 67.  
 Tattershall, T., D.D., min. St. Augustine Everton, Liverpool.  
 White, H. G., cur. Allhallows Barking.  
 Woodhouse, G., vic. Leominster, Herefordshire, 50.

**University Intelligence.****CAMBRIDGE.**

Oct. 21.—The following were appointed pro-rectors:—J. Atlay, M.A., St. John's; J. Saunders, M.A., Sid.

Oct. 29.—Rev. J. Y. Nicholson, B.A., elected foundation-fellow of Emmanuel; T. B. Power, B.A., fellow on Mr. Gillingham's foundation; H. Woodrow elected Perse fellow of Caius.

Oct. 31.—*Seatonian prizeman*.—Rev. R. W. Essington, M.A., King's.

Nov. 4.—*Election of Vice-Chancellor*.—Rev. H. Philpot, B.D., master of Cath. H.

**NOTICE.**

The Greek professor has given notice that the subject of his next course of lectures will be *Æschylus, Supplikes, Agamemnon, Choephore, Eumenides*. The lectures will be given in the upper room of the south-east division of the Pitt press, and will commence on Tuesday, the 9th day of February next, at one o'clock, to be continued every Tuesday, Thursday, and Saturday during term.

His grace the chancellor of the university has nominated the hon. J. C. Talbot, M.A., and formerly student of Ch. Ch., deputy steward of the university, in the room of the late sir C. Wetherell.

The appointment of standing counsel to the university, which is in the gift of the vice-chancellor, has been conferred on R. Bethell,

**OXFORD.**

esq., one of her majesty's counsel, and formerly fellow of Wadham college.

Oct. 31.—G. Smith, B.A., Magd., elected Stowell civil law fellow of University.

Nov. 3.—B. L. S. Stanhope, B.A., Ball., and F. Compton, B.A., Merton, elected fellows of All Souls.

**DUBLIN.****HEBREW PREMIUMS.**

The premiums in Hebrew, at the October entrance, were awarded to the following gentlemen. No first class premiums given. Second class: Potter, L.; Evelyn, A. J. Third class: Gollock, T. H.; Robinson, A.; Griffith, W.; Gore, A.; Fleming, W. H.; Philson, J.

**FIRST AND SECOND EXAMINATION OF STUDENTS IN ARTS.**

Oct. 26.

Class I.—Dickson and Russell.  
 Class II.—R. Bradley, Davies, Denning, Ferris, Sipon, Smithard, and S. rebie.

Class III.—E. Bradley, Brown, Hines, and Larden.  
 Class IV.—Bolland, Campbell, Knight, Payne, and Proctor.  
 Class V.—Bennett, Clinton, Gordon, Gray, Greenwell, Mathie, Rayson, and Taylor.

*Tributes of respect have recently been presented to the following:—*

*Bird, G., inc. St. John's, Blindley Heath, Godstone—plate.*  
*Braddon, E. N., late cur. Milton-next-Sittingbourne, Kent.*  
*Miller, G. D., late vic. Skenfret, Monmouthshire.*

**MATRICULATION.**

The following is a list of the matriculations, Nov. 13:—

	Nob.	F.C.	Pen-sioners.	Sizars.	Total.
King's .....	..	..	3	..	3
Trinity .....	1	2	120	7	130
St. John's .....	..	2	71	18	91
St. Peter's .....	..	1	18	1	20
Clare Hall .....	..	1	13	1	15
Pembroke Hall .....	..	..	5	..	5
Caius .....	..	..	35	..	35
Trinity Hall .....	..	2	5	..	7
Corpus .....	..	..	21	2	23
Queens' .....	..	2	18	3	23
Catharine Hall .....	..	..	15	..	15
Jesus .....	..	..	9	..	9
Christ's .....	..	..	23	..	23
Magdalene .....	..	..	8	1	9
Emmanuel .....	..	..	22	..	22
Sidney .....	..	..	3	..	3
Downing .....	..	4	..	..	4
	1	14	389	33	436

**UNIVERSITY LIBRARY.**

During the year ending Oct. 1, 1846, the number of volumes added to the university library was—printed books, 1,691 volumes; manuscripts, 2 volumes. The total number of volumes now in the library is 100,423. The total number of readers during the past year was 12,454.

**DURHAM.**

Class VI.—Bailey, Brownrigg, Dixon, Moor, Pilkington, and West.

Class VII.—Bigge and Closs.

Class VIII.—Monson.

**PRIZEMEN.**

Classical.  
 1st Year—E. Jackson.  
 2nd Year—F. W. Russell.

Mathematics.  
 1st Year.—R. Hines.  
 2nd Year.—T. W. Russell.

Pierpont, R. W., late cur. All Saints', Hantington—pures.  
 Ramsey, S., inc. St. Michael's, Strand, London.

**CHURCH OPENED BY LICENSE.**  
 Cullen, diocese of Cork.

### Proceedings of Societies.

#### CHURCH OF ENGLAND SOCIETY FOR EDUCATING THE POOR OF NEWFOUNDLAND AND THE COLONIES.

THIS institution, originally established in the year 1823, under the title of the Newfoundland School Society, has now been remodelled, and, under the sanction of his grace the archbishop of Canterbury and the bishop of London, extended as an educational society to all the colonies. The following is extracted from a statement lately put forth by the committee:

"In this extension, your committee seek but to carry out the great design entertained by the founders and promoters of this society at its establishment in the year 1823. Newfoundland, the oldest, and, in many respects, the most necessitous of the British colonies, was then selected as the first field, on which to try the benevolent enterprise of imparting a religious education; not without hope, however, that, if God prospered the design, the society's labours might be gradually extended to other colonies. Your committee would also draw your especial attention to the communications which they have had the honour to receive, relative to this matter, from the bishops of Jamaica and Montreal; and your committee feel that the opinions of these two prelates are deserving of the utmost attention, as being founded both on their conviction of the great need that exists of a school-society for the colonies in connection with the church of England, and on their practical acquaintance with the excellency and fitness of this society to form the basis of such an institution."

The bishop of Jamaica on leaving his former diocese of Newfoundland, where he had ample opportunity of becoming acquainted with the society's operations, writes as follows:

"Jamaica, January 20, 1844.—In my reply to lord Bexley, I have endeavoured to express my deep and lasting sense of the great aid which I have received from an institution so justly dear to the church of the colony which I have lately quitted, and my gratitude for the confidence which they have uniformly reposed in my humble exertions to increase the efficiency of their schools. It will give me inexpressible satisfaction to be instrumental to the extension of the agency of the society beyond the colonies to which it has hitherto been confined, and I shall joyfully welcome any of their teachers in this diocese. I hope that the period may soon arrive when the society may assume a more general name and character, and be so supported by the British and colonial public, as to become the principal colonial school society in connexion with the established church."

Subsequently the bishop of Montreal thus addresses lord Bexley on the same subject:

"Quebec, June 26, 1845.—Were the society to undertake a more extended field of labour, and to announce itself under a name which would correspond to such an enterprise, and which, at the same time, would keep its special object in view, as distinguishing it from a missionary society, it might, by the Divine blessing, become one of the prominent institutions of the parent land for advancing the cause of the church, and the spiritual as well as temporal interests of her children over the world. I submit the suggestion, therefore, to the better judgment of your lordship, feeling assured that, if you should view the subject in the same light, you will, in all faith and trust, put the necessary operations in train."

In an interesting letter with which the bishop of Jamaica favoured the society at its annual meeting, he thus speaks:

"London, May 28, 1846.—The time has arrived at which you may most advantageously assume a more general character and agency. The Society for Propagating the Gospel, devoting itself wholly to the great work of maintaining ordained ministers and assisting organized colleges, will gladly ally itself with a society the fitness of whose instrumentality for the supply of schools they acknowledge. The colonial bishops, the colonial legislatures, will accept and invite your aid. For myself I am ready to receive your teachers into my diocese on the basis which I have already had the honour to suggest, and will provide a moiety of their stipends; while, with a direct view to the extension of your society, I have reserved for the commencement of your extended enterprise one or two important positions in the Honduras, which are, in fact, the gates through which scriptural education may be carried into the provinces of central America. I do trust that the clergy and laity of England will combine for the promotion of a cause which, identified as it is with the evangelization of the immense foreign possessions of the British crown, must be accounted among the highest and holiest objects attainable by any possible association of Christian men."

#### ADDITIONAL CURATES' FUND.

Numerous and urgent demands still continue to be made upon the already exhausted funds of this society. It was stated in the September number of the "Ecclesiastical Gazette," that since the commencement of the present year not less than sixty applications had been received for assistance towards the support of curates, the endowment of poor benefices, and the erection of parsonage-houses, of which at present only thirteen had been aided; and that, in order to enable the society to assist the remainder, an addition of 2,400*l.* to the annual income, and of about 4,500*l.* to the endowment fund, is at once needed. Since the month of September twenty-three fresh applications have been received; viz., three for aid towards endowment, and twenty for aid towards the maintenance of additional curates. The average value of these livings is 163*l.*, and the population of each averages 4,760 souls, amongst whom only a single clergyman is at present labouring. It is earnestly hoped that the recommendation of the diocesans attached to these applications, the readiness of all the incumbents to meet the society's grants with contributions from their own very limited resources, and the beneficial results of extending aid to these cases, in the immediate institution of fresh services, the erection in some instances of churches and parsonages, the increased pastoral care of the schools, the poor, the sick, and dying, will form an effectual inducement to churchmen generally, and especially to the clergy, to make an effort to place the requisite means at the disposal of the board, and to enable them to proceed in the great work of church extension.—J. M. RODWELL, Secretary.

### Diocesan Intelligence.—England and Ireland.

#### KILDARE.

*Diocesan Branch of the Church Education Society for Ireland.*—On Monday, the 8th of October, the sixth annual meeting of this society was held at Naas, W. H. Carter, esq., of Castlemartin, in the chair, when the following annual report was read: "In appearing before the public at the close of the sixth year of its existence, the committee of the Kildare Diocesan Branch of the Church Education Society for Ireland are happy and thankful to be able to state that the retrospect is satisfactory, and the promise for the future encouraging. The subscriptions collected in the various parishes of the diocese never previously amounted to so large a sum as they have realized this year; nevertheless, your committee are compelled to state, with regret, that they have

been obliged to refuse aid to three new schools which would have been opened this year, could they have bound themselves to give small grants towards the salaries of the masters. One additional school has been taken into connexion during the past year. The number of schools is now 45. There would seem to be a large increase here; but it is only apparent. Where a male school and a female school are kept in separate rooms, though in the same building, it is considered more convenient to treat them and speak of them as distinct schools. The number of pupils is now 2,157, which is 121 more than they were last year. Of these, 625 are Romanists, which shows an increase of 176 over the previous returns. Your committee have now to express their heartfelt sorrow that it has pleased the All-wise Ruler of events to

move to a better world the president of this Diocesan Society, the venerable bishop of Kildare. For forty-two years the late prelate presided over this diocese. In what a different state he left it from that in which he found it, it becomes not your committee to speak. Neither do they consider that it comes within their province to dwell upon the urbanity and kindness which ever characterized his demeanour towards his clergy. These are topics upon which they will not allow themselves to enter. But they feel bound to state to the friends of our church-schools that they have lost a liberal benefactor; and that it is incumbent upon us who survive to make up, by increased exertions, the diminution which otherwise must appear in the funds of the society. Your committee are happy to have an opportunity of again recording their obligations to the parent society. Besides supplying our schools with books as heretofore, it has this year made us a grant of £25, to be disposed of in gratuities to the worst paid of our deserving masters; and to their other acts of liberality they have added one more: they have declined, for the future, to receive our donation of £20, which we have been in the habit of annually paying over to them, as a contribution towards the expenses incurred by them in the inspecting of our schools. The cost of inspection they have now taken wholly on themselves. In conclusion, your committee would leave all future events to God. A sense of duty has led them hitherto. His blessing, they trust, has attended them. Their prayer for the future is, that they may still have grace to follow where duty points the way: and they firmly believe that, thus proceeding, his favour will crown their exertions with success here, and with a more exceeding reward hereafter."

#### RIPON.

The annual meeting of the Diocesan Church Building Society was held at Richmond, on Friday, the 9th Oct. The following is an extract from the report:—

**Church Building Society.**—The total amount of the grants made since the first institution of the society is £38,769 12s. 2d. The grants made since the publication of the last report, have amounted to £4,080, and have been distributed as follows: Aid has been given to the building of eight new churches, and the enlargement of two, one of which will be rebuilt; the whole containing 3,241 sittings, all free. Since the publication of the last report, the munificent legacy of Mrs. Lawrence, alluded to in that report, has been more than sufficient to cover the grants which the society has made.

#### SALISBURY AND OXFORD.

Certain doubts having arisen as to the dioceses in which the parishes of Hungerford and Chilton Foliat were situated, it has been declared by the ecclesiastical commissioners, with the respective consents of the bishops of Salisbury and Oxford, and by authority of her majesty, that the first named parish shall be in the diocese of

Oxford and archdeaconry of Berks; and that the last named parish shall be in the diocese of Salisbury and archdeaconry of Wilts; and that the ministers and inhabitants of the two parishes shall be subject only to the bishops and archdeacons above-mentioned.

#### WORCESTER.

**Grimley Church.**—The ancient parish-church of Grimley, in this county, was lately re-opened, after undergoing substantial restoration. The old tower, which was of the cross-timbered kind, had long been in a threatening attitude, leaning away from the rest of the building, which also was generally in a dilapidated state. Through the exertions of the rev. H. J. Stevenson, the vicar of Grimley-cum-Hallow, aided by an active committee, arrangements were set on foot, and subscriptions raised for the purpose of effecting the restorations. The stone from the new tower was brought from Holt, having been presented by lord Ward: the hauling was done gratuitously by the farmers of the parish; and Mr. Amphlett, one of the churchwardens, performed a great deal of extra hauling for the occasion. E. Shelton, esq., of Thorngrove, gave the quarries; Mrs. Walker, of Henwick Hall, a set of books; Mr. Walker, of Grimley, two chairs; Mr. Garmston, the communion-cloth; rev. F. Romney, the children's benches; and the following were subscribers to a special fund appropriated to the general renovation of the interior, including the erection of a painted window at the western end: Mr. Amphlett, Mrs. Morton, Mrs. Whitecombe, Mr. J. Barber, Mr. Willan, Mr. Rance, Mr. Morris, and Mr. G. J. French. Mr. Harvey Eginton, of this city, undertook the task of restoration, which he has effected with good taste, and in perfect keeping with the character of the old edifice. The walls and the south door-way are Norman, and accordingly the new porch over the door-way is constructed in the same style. The approach to the western (singing) gallery is by an external covered stone staircase, leading from the porch; and the roof of the staircase is supported by graduated Norman shafts, terminating in arcade-work. This produces a good effect, and preserves more space for the interior of the west end. The tower is of the style which prevailed at the latter part of the fourteenth century, and is exceedingly well designed and executed. The interior of the church has also been repaired and fitted up in a neat manner; and, by the alteration at the tower end, a greater accommodation has been provided for the poor. It is in contemplation likewise to restore the nave-windows when sufficient funds shall have been raised, and also to re-hang the old peal of bells. For these purposes collections were made on Sunday, after sermons preached by the bishop of the diocese, and the rev. H. J. Stevenson, the vicar: the united collections, including a donation of £2 sent by Mr. Good, amounted to the exceedingly liberal sum of £39 12s. 2d.—*Worcestershire Chronicle*.

### COLONIAL CHURCH.

#### CANADA.

**Quebec, Sept. 19.**—The bishop of Montreal has returned to town, having concluded his late summer circuit through an extensive portion of the diocese. In the course of this circuit his lordship held confirmations at forty-four different places, and consecrated nine churches and three burying-grounds. Several other churches would have been consecrated, but from the inability of the congregations, from the small amount of their resources, to complete them so fully as is required for the performance of this ceremony. His lordship also attended, during his absence, the anniversary meeting of the Church Society at Montreal, and a meeting of the corporation of Bishop's College at Lennoxville, as well as the annual college examination. This institution, although still struggling with severe difficulties, from the inadequacy of means for the support of professorships, has been thus far conducted under the happiest and most promising auspices, and the school connected with it affords universal satisfaction.

#### JERUSALEM.

It appears, from letters which have been received from the superintendent, that the building of the church is making satisfactory progress. He wrote, on August 6: "The east end is ready for the heads of the panels. The centres are fixed for the chancel and transept arches; and the springing stones are fixed on the capitals of the columns. The transept-windows are ready for the panels. The centre doorway is fixed, and the arch partly turned; and the window on the left side of the door is completely finished, label, mould, and every thing." And again on Sept. 2: "I am getting on as well as I can expect to do with the church; and every day some little difference is made in its appearance. The west window-sills are fixed; and the church is pretty nearly level all round—in some places higher. I should be very glad to employ ten more men at the church, if I could; but they are not to be had. I may just mention that the pasha went over the premises on Saturday last, and expressed himself very much pleased with all he saw: he wondered how such good work could be done by people of this country."

### TO OUR READERS.

We have the pleasure to announce that our January part will be accompanied by a wood engraving of the collegiate church of Southwell, with a description. The parish churches of St. Michael Coventry, Doncaster, &c. &c. will succeed in other parts. The greatest pains will be taken to render this series a valuable and interesting one.





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